

IS THIS IDEA TOO FANTASTIC?

Is it possible that the mere reading of a magazine is able to release potent powers of healing?

"But words are things, and a small drop of ink,
Falling like dew, upon a thought, produces
That which makes thousands, perhaps millions, think. . . ."
BYRON.

OUR regular readers may have noted that we have printed several stories of healings which have occurred as a direct consequence of reading this magazine. Almost without exception these have taken place at night, when the stress and strain of the day have given way to quietness and relaxation.

When the first account of such a healing reached us, we raised our eyebrows and regarded it as another of the many strange "incidents" associated with unorthodox healing. But other letters came recounting similar cases of healing and betterment; and now letters relating to similar experiences continue to arrive at intervals from many parts of the world.

Only to-day we have heard from a lady who suffered from severe sinus trouble. She related that soon after reading the magazine, and whilst dwelling on what she had read, she experienced a strange sensation at the back of the nose, following which large quantities of mucus were discharged.

The following night she was again reading this magazine when the experience was repeated. Since then her sinus trouble has disappeared.

Because of the increasing number of patients receiving relief in association with the reading of *The Spiritual Healer*, we have tried to

reconcile these events with what we know of the fundamentals upon which healing rests.

It is recognized that the essential quality required for a healer to be of service to the sick may be summed up as "attunement with spirit." Perhaps the most important factor in inducing this sensitivity is the state of *rapport* or "receptivity," without which no form of spiritual awareness can be cognized. This not only applies to *sensitives*, but also to ordinary folk who receive intuitive impressions, hunches, or flashes of inspiration.

The sceptic may have his reasons for thinking that the association of healing with reading literature of this type is fantastic. Yet such incidents are not new.

There have been occasional healing recoveries following upon certain scriptural readings. Christian Scientists have recorded frequent cures associated with the reading of their Text Book. Healings have ensued following the reading of Trine's "In Tune with The Infinite," and many cures are attributed directly to the literature issued by Thomas Hamblin, and the world-wide Unity organization.

It seems that certain thoughts which have power to lift men's thoughts above mundane and materialistic thinking are able to elevate the consciousness to attunement on supernormal levels, thus



this provides the opportunity for spiritual healing forces to reach the patient, and to manifest themselves in the relieving and removal of disharmonies.

Support for this statement is borne out by the manner in which we dream about those things which have occupied our minds before sleep. Reading a thriller may produce a dream of activity. So, in the same way, the occupying of the mind by spiritual matters, such as healing, can also influence the subconscious mind which is so intimately associated with the spirit mind or subliminal self. This relaxed, yet positively attuned state, creates a receptive condition for spirit intercession.

There is a reason for all things, and where we find there is a repetition of a result, we have to take into account the law of cause and effect. If there had been but one healing report alleged to have been based upon the reading of this magazine, we should not think about it further. It is because there are now a steadily increasing number that we put forward the line of reasoning presented in this article.

If a patient became engrossed in *The Financial Times*, his mind would be occupied with the subject, and there would be no inclination for attunement with healing. It is because our magazine becomes a focal-point to the patient reading about spiritual healing, and because this concerns him so intimately for his personal needs, that the way is opened for healing to take place.

We put forward to our readers these ideas for your contemplation. If you have any related experiences, or fresh views on this matter, we shall be very happy to receive them.

making a positive channel along which healing forces are able to make contact.

In the development of spiritual gifts, meditation upon some spiritual symbol, a cross or religious relic, or even a flower or peaceful country scene, is part of the process of seeking attunement and attaining receptivity. All thoughts of mundane matters are submerged, thus allowing the spirit self to become ascendant and inducing a state of receptive attunement.

Now, when a patient is reading this magazine, his thoughts are directed towards spiritual healing. The daily worries, cares and responsibilities are gradually relinquished, leaving the mind free to contemplate spiritual values. The mind becomes contemplative, and through contemplation becomes receptive.

Thoughts about healing open the door of the mind in a gentle, directive way to spirit healing, and

Never does a man portray his own character more vividly than in his manner of portraying another.—JEAN PAUL RICHTER.

ON TOP OF THE WORLD

When one has a feeling of great joy and upliftment the feeling is sometimes referred to as "BEING ON TOP OF THE WORLD." Every month thousands of people must feel like "BEING ON TOP OF THE WORLD" when they read "The Spiritual Healer", the popular magazine on spiritual healing published by Harry Edwards, one of the world's greatest spiritual healers.

Mr. Edwards has received more than three million letters from grateful people from all over the free world, and his mail continues to increase. Many write to me for Mr. Edwards address as they wish to ask him for absent healing either for themselves or for others. You will have his address when you read his magazine. If you want me to give you his address, please send stamped self-addressed envelope.

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We regret Volume 3, No. 6, the issue from which the article "IS THIS IDEA TOO FANTASTIC" was taken, have all been sold. This particular issue had 52 pages of same size and easy to read type as the article you have just read in this folder. Some issues have more than 52 pages.

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The Spiritual HEALER

THE JOURNAL OF HEALING AND PHILOSOPHY

Vol. 3. Editor: F. Terry Newman. No. 6.

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weakened in the near future by inadequate food production. While he notes the social importance of land reforms and the need for more land under cultivation, he fails to emphasize the fact that this problem is a basic and crucial one for China. But the importance of this book is obvious. It should go far towards helping Americans acquire what the author desires, namely, an Asian policy.

HUGH BORTON

Columbia University

Studies in Zen. By DAISSETZ TEITARO SUZUKI. Edited by Christmas Humphreys. New York: Philosophical Library, 1955. 212. \$4.75.

The Life of Buddha. By A. FERDINAND HEROLD. Tr. from the French by Paul C. Blum. Tokyo: Tuttle, 1954. xi, 286. \$2.50.

These two little books, especially the latter, are intended for the general public rather than the specialist, although this latest collection of essays on Zen will be of considerable interest to students of Chinese and Japanese Buddhism. The editor states in his preface that the seven articles that make up the collection "might otherwise be lost to futurity," and it is true that while all but the first are readily accessible in the files of journals and recently published collections, it is convenient to have them all in one volume. Whatever one's views of the voluminous and often redundant output of Dr. Suzuki on the subject of Zen, no one is disposed to contest the editor's statement that he is "the greatest authority" on the subject.

While recognizing that Zen "in itself" is essentially incommunicable through words and ideas, the author has over the years consciously assumed the role of a "murderer of Buddhas and patriarchs" (p. 142) in the hope that some readers will get beyond the words to an unmediated experience of Reality. This experience, Dr. Suzuki insists, is a form of intuition transcending the dichotomy of subject and object and hence is to be distinguished both from intellectual knowledge and religious mysticism. His technique of explaining is to ply the reader with example after example of dialogues from famous Zen masters, from which the unenlightened will often emerge somewhat dizzy, like the stupid novice who gets his head pounded but does not quite attain *satori*.

Since Zen is something with its own life apart from the time-space complex, it is understandable why Dr. Suzuki has never been too critical in the use of sources, and also why Dr. Hu Shih and others have been distressed by this seeming contempt for history. His reply to the latter's critical article in *Philosophy East and West*, 3 (1953), the fifth essay in this series, merely reiterates his premise that a knowledge of Zen "in itself" is a necessary precondition to understanding it in its historical setting.

The essays cover a period of nearly fifty years and show a decided growth on the part of the author, both in understanding other modes of thought than his own, and in scholarly precision. This growth has doubtless been aided by his association with the East-West Philosophers' Conferences of recent years and his studies in Pali and Tibetan.

The second book, *The Life of Buddha*, by A. Ferdinand Herold, does not pre-

tend to be a scientific study and cannot be treated as such. It is difficult to see what justification the publisher could have in claiming on the jacket that it "not only adds to the actual knowledge of the facts surrounding the life of the Lord Buddha, but also . . . renders intelligible much that has hitherto mystified the Western student of the Orient." For, as the author plainly states in his foreword, he has simply rewoven random strands from the *Lalita-vistara* (probably in Foucaux' translation of 1884), modelling some passages after the poetry of the *Buddha-carita* (Cowell's translation of 1894), and interpolating here and there Jātaka tales from translated collections, and in one instance (pp. 159-174) from Gauthiot's translation of a Sogdian version of the Vessantara Jātaka, published in *Journal Asiatique*, 19 (1912).

To guide him in piecing together an intelligible life from the mass of conflicting legends and school traditions contained in these sources he has depended heavily on Oldenberg's *Buddha, sein Leben, seine Lehre, seine Gemeinde* (Foucher's translation of 1903), and Kern's *Geshiedenis van het Buddhisme in Indië* (French edition of 1901-1903). For a work of this nature, so similar in form and intent to Sir Edwin Arnold's *Light of Asia*, it would be pedantic to seem irritated that the author has used no materials of consequence subsequent to 1903, or to complain that the transcription of names is capricious, now with *s*, now with *c* (minus cedilla) for palatal *ś*, with the occasional intrusion of spellings of unknown provenance, like Vimbasara for Bimbisāra.

Though the character of the Buddha emerges through the narrative with contradictory facets, alternately gentle and ruthless, compassionate and arrogant, depending on which traditions have been incorporated, the whole, enlivened with birth-stories and glowing with extravagant Indian imagery, is thoroughly readable, and brings many of the principal legends and facts (they cannot be disentangled even in the most scholarly account) within reach of a public which might not otherwise become familiar with them.

RICHARD MATHER

University of Minnesota

The Background of the Rebellion of An Lu-shan. By E. G. PULLEYBLANK.
London Oriental Series, Vol. 4. London: Oxford University Press, 1955.
x, 264. Maps. \$8.40.

The century that finds its center in the year 700 is in many ways a critical period in Chinese history. At this time China enters upon an epoch of accelerated development that involves the change from a society with a comparatively small and rigid aristocratic bureaucracy, patronizing a limited commercial enterprise, to one with a larger bureaucratic class, competing on a basis of greater equality for political power, an expanding commerce, and new forms of city life. The latter half of this century, to which the present study is devoted, is also a time of cultural climax, marked by the poetry of Li Po and Tu Fu; it ends in the romantic tragedy of a senile emperor's infatuation with the famous Yang Kuei-fei and his flight before rebellious border troops under a barbarian commander. Yet this episode has received until now little careful examination by historians. A study

Geneva Won't Stop Reds

Written Expressly for the Hearst
Newspapers

GENEVA, May 22.

COMMUNISM and its expansion in Asia and Europe will not be stopped by the Geneva conference.

The genius who might achieve that has not appeared in Geneva nor elsewhere.

The conference, is continuing on the road to "compromise" which, even if reached, is certain to be illusory and solve nothing, and be exploited as a Communist victory.

America has not recovered from the set-back suffered

when Churchill, during the first days of the conference, raised doubts as to the wisdom of U. S. world leadership.

The shattered "Western Front" has since been only thinly, re-cemented and the efforts at an appearance of unity are not convincing.

That the United States may "dissociate" itself from any decision to divide Indochina, similar to the division of

Korea and Germany, is disturbing the delegations more than any other possible outcome of the conference except complete failure.

Some European circles are disappointed that the U. S. is emphasizing the need of and depending on allies, instead of underlining the American spirit of self-reliance with confidence in her own strength and resources.

Cable from
Karl H. von Wiegand
Dean of Foreign
Correspondents

The pertinent question is this: Are healers and doctors to suspend, or try to qualify healing, so that people shall continue to bear pain in the hope it will make them more spiritual? Common sense answers: No!

Healing must be kept in "perspective." Who are we to judge another? How can we grade healing to conform to the idea of "perspective"—to judge when or not to heal; or to discriminate between one patient and another?

Pain and disease are the results of transgression against the physical law and, if it is purely physical, then it has nothing to do with spirituality or the "higher powers." If the disease is the product of soul disharmony, as many of our diseases are, it cannot be cured until that disharmony is removed.

This is what spiritual healing does. It first removes by right influencing from Spirit the disharmonies in the mind, and then the patient gets well. The help from the "higher powers" comes to the patient through healing, while they are still on this side of life. They have not to wait until they go to spirit-life to atone and redeem themselves. It happens now.

It is not a matter of a sinner waiting for "Judgment." The change for the better is induced through the good influencing of our spirit ministers, and then the healing of the physical stress takes place.

We would be the last to try and schedule what "sin" is, as conceptions change as life advances. Mental disharmony may not be sin at all, but the products of worry, anxiety, responsibility, in our complex life of today. Our view is that what-

Paris
fication
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ever its cause, men
needs to be healed.

And so we say, if
"thou shalt be healed."
admonition, then take it

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hard money and the slight
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ous and nose-y was Bill
Star, who has been betting
back on the stud game for
stud. I like slots and rou-
er games but let me be a
want to be saved from my
y stud and let me pull the
ks across the second row

distinguished lawyers. He checks psychologists, anthro-
pologists, and other social scientists, and supervises the
legal research of his assistants. Then—with about
4,000 pages of legal briefs and memoranda—he locks
himself into his study and goes to work.

A veteran Supreme Court attorney has described the
briefs and oral arguments that Marshall synthesizes
from this material:

"When Thurgood appears to argue constitutional
law, the Supreme Court Justices lean forward on the
bench—and the courtroom seats are filled with law stu-
dents, cutting classes to listen. Sometimes their
teachers are there too."

Marshall speaks firmly but without rancor of racial
prejudice, south or north, and looks to the future with
cheerful good faith.

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Yes, We Have No Bananas



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 Commission on Human Rights, Geneva.....Feb. 23-April 16, 1954
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 Economic and Social Council.....March 30-May 1, 1954
 International Law Commission, Geneva.....May 17-July 24, 1954
 United Nations DayOct. 24, 1953

"Prayer looks to the future. It sees others as God knows they can become and so it helps them to grow."

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A Call To Prayer

by

Friends of the Meditation Room

for

U.N. Delegates and Peoples of the World

O God, Creator of the Universe, who hast given to man as a home this world of law and order, we ask forgiveness for all we have done to create lawlessness and disorder. Take from us, men and nations, the selfishness and pride that beget strife and stifle love. Rouse us to pray and work for that unity of mankind that rises above all nations to world brotherhood. And, especially we pray for the Delegates of the United Nations. Give to these men and women a sense of Thy Providence and a knowledge that the good of all people must come before the good of any single person, race, or nation. Amen .

A
CALL
TO
PRAYER



United Nations Meditation Room

Prayer is the single most powerful force in the world—a miraculous super power set free by humility and faith—a conditioning power making the skill, ability and purpose of those prayed for and of the suppliant more adequate in the service of God and man—a catalytic power providing a constructive atmosphere where divergent human minds can find solutions beneficial to all. Through Prayer the soul leads the mind toward the Divine pattern for a mutually responsible human family and inspires the spiritually motivated action for its accomplishment.

Prayer is a dynamic manifestation of love by the concerned, reaching out for God's help for man.

You can help change the world by your Prayers and your Prayerful action.

CHARTER OF THE UNITED NATIONS

WE THE PEOPLES of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom,

And for these ends

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to insure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all peoples,
have resolved to combine our efforts to accomplish these aims . . .

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Faith and medicine both needed in healing

SIR.—The spiritual healing mission which visited the city has caused many people to think furiously and to talk in the same way. There is an aspect of it which should not be omitted—that God wants our co-operation. It is our Christian duty to obey the laws of hygiene and to take all reasonable precautions towards safeguarding our own health. There must be faith and works, not forgetting the “works.”

Sir Oliver Lodge once remarked that the attitude of taking drugs but saying no prayer was as foolish as prayer and no drugs. Yes, and *vice versa*. We owe to all doctors, nurses and those engaged in the fight against sickness and disease our support and our gratitude and prayer.

It is now widely recognised that the spiritual side of our nature exerts a considerable influence upon the physical. Dr. Jung, famous psychologist, says that if the majority of those who came to him for treatment had passed through what he called “a religious experience,” they would not have needed his help. Mark those words, “a religious experience.”

Common Sense

Our common sense should incline us to realise that the clinic and the consulting room are methods of co-operating with the Almighty. There is a great mystery about human suffering which no one can explain. Those are wise words: “We suffer. Why we suffer is hid with God’s foreknowledge in the clouds of heaven.” Christian faith helps to relieve the darkness.

We learn from one of St. Paul’s letters that he was troubled with a “thorn in the flesh”—a messenger of Satan to buffet him. Many have been the conjectures as to the exact nature of this frustrating disability. However, whatever the infirmity was, it is stated that Paul prayed long and earnestly for God to deliver him from it. God did not answer His servant’s prayer in the way he desired. Paul was not cured of the disease; but he was given strength to bear it! We read those precious words: “My grace is sufficient for thee: for My strength is made perfect in weakness.” That special promise still abides for every one of us who will commit his way to the Lord.

There is something unpleasant in the shouting of: “A miracle, a miracle!” In Christ’s day and to-day miracles speak eloquently for themselves. To quote Shakespeare: “Good wine needs no bush.” E.F.

* * *

SOME look up, some look into. The critical mind has no patience with the credulous, and *vice versa*. All fall essentially into one or the other group.

Quiz questions too remote

AS a faithful follower of radio quiz programmes I feel it is time that the questions were brought within the intellectual range of the average listener. I certainly think they should be difficult to maintain interest — I never expect to be able to answer more than one question in four, but recently the quiz teams themselves seem to have been in this position.

The international quiz programmes were thoroughly enjoyable, but the cross-country quiz questions have become so obscure and in some cases so precious that the listener tends to lose interest altogether. This, by the way is not a case of sour grapes from a Natalian depressed by Natal’s low scoring. I think you will find it is the general opinion.

“AVERAGE LISTENER”

Miracles have been claimed by the zealots of scores of warring Christian sects. The logical (not the emotional) thinker comes to the conviction that if miracles occur, they are not due to any of the particular agencies claimed, but to some principle common to all phenomena.

If F. H. Jenkin had been born in Benares or Mecca, it is highly improbable that he would have described similar happenings there to the “glorious name of Jesus.” The fabricating of capital names is a defect of reasoning.

No one claims that miracles are openly demonstrable. There is no absolute proof.

F. H. ROWAT.

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There are those who feel that Spiritualism was not brought into being to cure aches and pains but rather to teach immortality of the soul and prove personal conscious survival and that this must always remain Spiritualism's prime objective; healing of secondary consideration.

Of what avail will our efforts have been if the healed do not become Spiritualists? Of what avail will the life of the healed one be if not transformed by the teachings of Spiritualism? What a waste of time it would be if we continue to afford accommodation for thousands of people to witness healing demonstrations and then fail to explain and prove the true significance of such proceedings?

True, there is a benefit in the healing of the body alone but surely we need not remind Spiritualists that the body is but the vehicle of the soul. It is the soul that inherits life eternal, not the body. It is soul which really benefits from the knowledge we call Spiritualism.

It appears that now is the time to be vigilant about such matters for, at this very moment, it seems that we are in the process of creating a new kind of Spiritualism and a new presentation of the same old truths. We must not overlook the important fact that people do not come to hear the healing message. Their interest in this is nil. Some don't even know Spiritualism exists. The idea that the meeting is really held for some greater purpose than healing the sick never occurs to them.

What concerns the masses is self-interest and this applies to the message service. They really come because of some benefit they may receive themselves. That the basic purpose of Spiritualism is to demonstrate survival is far from their thought and there is, alas, a danger that Spiritualists themselves may tend to so regard these meetings if we are not vigilant.

But why the trend. Could it be that the mediums themselves have become lazy or that they are following the line of the least resistance? Lazy in the sense that development of psychic power and the strain of giving messages is not easy; line of the least resistance in the sense that criticism can be avoided because it is rare people will quibble with

the medium after a healing service. These may be harsh words, but true nevertheless.

And so we say, if there is to be a new healing era of Spiritualism, so be it. Possibly this is our greatest need during these trying days, but if Spiritualism is to carry on as it was intended by its founders, then all phases must be equally stressed and none to take the place or supersede the other. Then and only then will the true teachings of Spiritualism advance to a point where we can proudly say "Well done, good and faithful servant (medium)."

On Healing

where it comes from, but we would be wise to establish it as part of our pattern of living. "Prayer should be the key of the day, and the lock of the night."

What could be better than prayer to open and close our waking hours?

Our morning prayer might well include the aspiration to become, by the end of another day, a little more worthy of the Truth and beauty and Loveliness that the true spiritualist realizes floods the universe, for all who have eyes and could see.

Our prayer at night might well include the aspiration that we be touched and enriched and spiritualized while we physically sleep.

And there are few prayers, it seems to me, that might not well include thanks to God for the gift

~~~~~  
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The photograph above, showing Peggy Barnes Jefts, author, lecturer, and teacher, was taken last summer at Camp Silver Belle, Ephrata, Pennsylvania. Mrs. Jefts is well-known in the field of Spiritualism and has published numerous books which, for years, have been used in class work: *Psychic Facts*; *A Way of Life*; *A Comparison of All Religions*; *The Questionnaire*, and "Lo, I Am With You Alway."

During the winter months, Mrs. Jefts carries on her spiritual work at the Florida headquarters of the Church of the Beloved, 2806 Central Ave., St. Petersburg.

# Equal Day And Night Due Friday

## Fall Equinox As Sun Dips South

WASHINGTON, Sept. 17.—In the United States September is the time of the harvest moon, and the hazy blue smoke of the outdoor picnic when a sweater becomes welcome in the evening chill. It's the time when killing frost may strike in the far north; when the dry season approaches in the Great Plains, and rainy spells are due in the Southeast and North Pacific states.

All of which is another way of saying that September brings the autumn equinox, the death of summer and the rebirth of fall. This year the shift comes officially next Friday at 3:42 p. m., E. D. T. This is later than it was last year by 5 hours and 46 minutes, the National Geographic Society points out. And in 1954 fall arrived 5 hours and 49 minutes later than it did the preceding year.

### Latin for "Equal Night"

The year's two equinoxes, spring and autumn, occur when the sun is directly over the equator. Then day and night are of equal length. The word itself comes from Latin for "equal night."

If the earth's axis were perpendicular to the plane of its orbit as the planet makes its annual revolution around the sun, all days and nights would be equal, and climate would remain invariable at every point

on the globe. As it is, the earth has a tilt of  $23\frac{1}{2}$  degrees that causes half of it to be turned toward the sun while the other half is turned away.

Thus the Northern Hemisphere's spring comes in and is followed by summer when that portion of the world leans toward the sun. In the same period, fall and winter take over in the Southern Hemisphere.

Why, then, since celestial bodies follow fixed paths and schedules, do not the seasons return at the same calendar time?

#### Calendar Not Exact

The answer lies in the variation between the calendar and the solar year, the solar year being the actual time it takes for the earth to spin around the sun. Since the calendar year is 5 hours, 48 minutes and 45.51 seconds shorter than the solar year, calendar dates for astronomical phenomena are pushed forward until leap-year calculations make corrections.

There are, however, real changes in the equinoctial relationship between sun and earth. Because of what astronomers call the equinoctial precession, the center of the sun crosses the equator about 50 seconds of arc farther west each year. This westward motion is the result of the wobble in the earth's axis of rotation and the interplay of attractions between the sun, moon, planets and earth.

Eventually, between 25,000 and 26,000 years from now, the cycle will be complete. Earth will return to its present position, with equinoctial points as they are in the current year. Astronomers know this long cycle as the Platonic or Great Year.

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# Seeing Life 'Steadily and Whole'

AT a recent medical get-together out in Chicago a doctor said everyone should attempt to develop a keen sense of proportion, for in doing so they would achieve mental alertness which eventually would improve their health and feeling of well-being.

In this day of tension and a faster tempo of life it is important that we give some intensive thought to his suggestion.

All too often people who may be over-successful in life lack equilibrium. It also applies, perhaps in even greater degree, to the under-successful. A greater balance in either case should be helpful in striving for peace of mind.

Many doctors now insist that moderation should be the keystone of our lives. From this will come a greater mental balance, poise of body and alertness of mind. But it should be obvious that goals such as these do not come easily.

The utmost perseverance is required if we are to gain these highly desirable goals which automatically open doors to higher planes of happiness.

As another speaker in Chicago pointed out, the practice of moderation and balance will inevitably lead to strength of character which will tend to remedy varying types of imbalance whose fruits hitherto have been fatigue, a sense of frustration, and even apathy in the face of life's endless opportunities.

Through a sense of proportion and perspective, body and mind alike tend to attain a balance, and with it a new mental outlook which in itself will be alert to opportunities for service and real achievement.

To illustrate how imbalance weighs us down, we need but recall those occasions when a tendency to overdo resulted in excess. By this test the virtue of moderation can be proved time and time again. If the proof is followed by practice over a substantial period of weeks or months, we soon have at hand a chain of enlightening evidence to show how well moderation can bring a healthier state of mind and body.

This is borne out frequently today by research in the field of psychosomatic medicine. As we seek for greater balance

in our lives it is also well to bear in mind that "a merry heart doeth good like a medicine."

Dr. John Schindler of Monroe, Wis., says that "50 per cent of all sick people are sick principally because they are unhappy." His observations in "The Journal of Postgraduate Medicine" prove conclusively that it is virtually impossible to be happy without some high degree of balance and sense of proportion.

The ability to put things in their right perspective is all-important. And the qualities of love, courage, faith and hope will inevitably make for a merry, joyous life.

It is truly wonderful to know that when we learn to be jovial under all circumstances and consciously practice a living, workable sense of proportion in all things, a greater zest for living enters the front door of the mind. It's really great fun to do things joyously and with a contented heart.

DISPATCH 9/6/55

my editor

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## ARE "IN LAWS" THE MAJOR CAUSE OF MARITAL TROUBLE?

**Answer:** No. Many married couples expect the worst from their in-laws and often blame them (particularly mothers-in-law) for interfering with or trying to dominate their marriage. However, just as many others appreciate the interest and help they receive from mothers-in-law. Sex adjustment and handling money often present major difficulties for the newlyweds, but surveys show that the greatest obstacle to happy marriage is a basically unhappy husband or wife.

### Should you be ashamed of broken resolutions?

**Answer:** Most people are ashamed of their lack of will-power. This is unfortunate, since feelings of shame provide no positive help in keeping future resolutions. Success in changing an old, undesirable habit depends more on intelligent planning than on sheer determination. By substituting some new sound satisfaction for the one you are trying to get rid of, you provide a strong incentive



to try again after failure. Otherwise, shame and self-condemnation will prepare you to accept defeat.

### Do self-centered people understand themselves?

**Answer:** Not as well as the generally outgoing types. Even though self-centered people are introspective, they are likely to have a selective self-understanding in proportion to their self-interest. Their self-understanding falls short. In comparison with himself, he is likely to consider his own reactions as typical of the entire human race.



Hence he is likely to consider his own reactions as typical of the entire human race.

## BY DR. B. C. DOUGLAS

YES, SHE'S ON HER WAY OVER NOW!

JACK, BEFORE DR. FRANK OPERATES ON YOU, THERE'S SOMETHING I MUST ASK YOU!

Latest Newspaper Feature

9-6-55



side.

Then too, the average reader does not differentiate between forecast, prediction and prophecy. According to the dictionary, forecast means to calculate or determine beforehand, such as forecasting the weather. Predict means to make known beforehand as something that is to happen. Whereas to prophesy means to speak or utter for God or to speak by divine influence or as a medium of communication between God and man.

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Obviously there is no intention to prejudice Gilels. In four years he has probably grown and changed. It is entirely possible that his performances have been taken on a different orientation. In any case, he may be sure that Americans will listen to him with respect and an eagerness to be stirred.

It would be well, however, for all of us to be clear on fundamental principles, which apply with equal force to exchanges of artists with Western countries as well as the Soviet Union. Musicians from abroad may be carrying out missions with diplomatic implications, but they are not diplomats. We owe them goodwill and fairness, but we are obliged to hold them to the standards we expect from other performers of comparable distinction.

In short, once they take the stage they belong to a freemasonry of art. The fact that they are Russians—or Poles, or Frenchmen or Britons or Americans—is interesting because it may throw some light on national standards and approaches to art. But the basic purpose of the tour is to make music, and by their music, and their music alone, they should be

... a mere reporter, not a sleuth, nor a learned scholar. He isolates the important moments that contribute to the understanding of the work of art or the achievement of the artist and illuminates them in so

...cise in "Do unto others as ye would be done by"?

Nor does it require much of an effort to agree with what he says about a 'Religion of Common Decency', one which needs no inducements, no external support, no revelations, no authoritative commands, no bait, reward, or threats of punishment. That whole paragraph is very sound, and I can readily see that the religious practice of the future will be very much like that. But are all of us ready for that right now? I do not think so. Mankind at present knows very little about the supreme intelligence, but we do know a bit more than did the Hebrews in the days of Moses, when God was a God of vengeance. As the race progresses I believe it will follow along the lines laid down by Col. Powell. That very thing seems to have been foreseen

# 'The Light'

"The Light" is the name given to a room recently set aside in the M.G.M. Building in Memphis, Tenn., for mediation and prayer. A young clerk in the building originated the idea from reading of a room for such purposes in the Capitol in Washington, D.C. Already another business building in that southern city is wanting to follow suit. Several workers believe that every building where many business people work should have just such a quiet retreat.

Record only in Sunny Hours



This initial room, with its artistic draperies and decorations, soft lights and growing plants, was furnished at a cost of \$405.51 by business people with the help of a Bible study class. It is nondenominational. Gifts from churches are not accepted. There is plenty of interest from people who will use it for quiet and calm from their strenuous world—office managers, janitors, salesmen, clerks, stenographers and visitors.

# Mailbox

## Rebuttal

To the Los Angeles Examiner:

**WILLIAM J. FOSTER'S** letter (Mailbox, November 13) sticking to his "premise" that however people think or act is always the result of heredity and environment, is very unrealistic.

Abraham Lincoln's progenitors were the acme of mediocrity and his environment the worst. But he became President of the United States.

Jesus Christ's progenitors were of the humblest and he was born in a manger, no environment to bring about great thoughts. But look at his true greatness.

Alexander Hamilton, an illegitimate child, thrown on his own resources at 12, became one of our greatest thinkers and statesmen. Thousands of similar illustrations could be mentioned.

The laying of our failures to heredity and environment is an alibi for lack of victory in life.

F. W. WEBSTER.

## Directing the Force

That, by the way, is why the recital of familiar prayers is all too often useless. They are so familiar, that we can say them without thinking. We can say them by rote, without any effort or intensity of will; and when we say a prayer by rote we cannot, unless we are alert, put thought into the words. And as Shakespeare tells us: "Words without thought never to heaven go."

When people congregate, a group prayer must of course be a familiar one, so that we can utter it in unison. But we must take double care then to think of what we say, as we say it, so that we put meaning and directive force into our words, so that we do not unconsciously say one thing and think

I must call to your attention the foreword which the book states is by Waldo Frank, taken from his "Virgin Spain: Scenes from the Spiritual Life of a Great People." It follows in part:

"Indeed, the skill of the torero lies in great measure in his ability to control the bull. The genuine artist must possess hypnotic power. He must compel him in the instant of confrontation to forget the multitude, the flashing capas, the banderillas that bite his flesh; to concentrate upon his own frail grace all the bull's hate and all the bull's vigor. He must compel a brute to be the partner of an exquisite dancer . . ."

...in reality we are neither too wise nor, it is hoped, too foolish, but it is a fixed habit of mind on the part of a segment of the public that confines them to a special formula and to somewhat narrow tastes. The day

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Justice gives us dignity. It encourages us to acquire self-respect and independence. It removes the impulse or inclination to grovel or abase ourselves before man or angel, to try to curry favor, to pull strings here and there—for these things avail us nothing spiritually.

**Justice is all-comprehensive.** It takes into consideration not only our sins and our virtues, but all that we may endure from the evils of life.

...unusual, but the portrait itself was extraordinary. For while Dorian Gray himself, until the moment he expired, never changed outwardly in the slightest degree, the portrait changed instantaneously with everything he said and thought and did.

He kept the canvas covered, locked in a room to which he alone had the key. From time to time he would steal into the room...



**'Know**

Thumb through the advertisement of any magazine of mass circulation. Read the reports of who is "making it" the bright college graduate. Listen to the school superintendent who finds physics and chemistry teachers almost not to be displayed in fat stacks of application fields of English and the sciences. Ride on the railroads through the air, drive a new car around the home. It is not to feel overwhelmed by an overabundance of things.

"Obsessed" might seem strange if we reflect that the urgent world's problems stem from the lack of them. It is from the fact that men have to invent and to produce for them they have learned how to do handiwork beneficial. The

...a philosophy on these mechanical and electrical phenomena? Surely not. But what he could and should do is to incorporate these new elements into such philosophy as he already possesses, and re-orient his outlook on life accordingly.

Does not the same apply to us, who accept Survival and Communication? Insufficient as a foundation for a whole philosophy, we can and should absorb and assimilate these into our existing Science, Philosophy and (if we have any) Religion, and make the necessary changes to our outlook on, and conception of, the purpose of life.

...regard (Charles Fort's favorite word) and try to forget the practical items.

...in this, they betray their craft; they cease to be true scientists or philosophers. The true scientist...

...ROSTER, President

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January 28, 1956:  
**MORINI**

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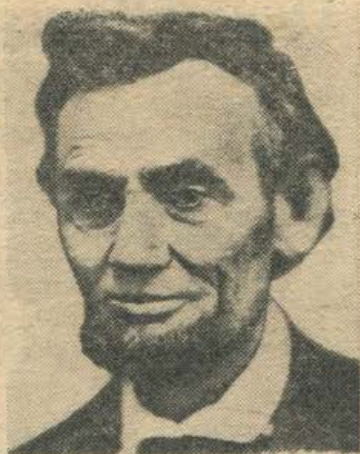
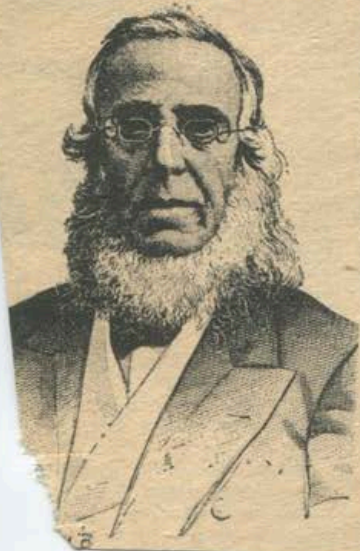
# The Press of Freedom

"If our sense of duty forbids this [the extension of slavery—ED.] let us stand by our duty, fearlessly and effectively. Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored—contrivances such as groping for some middle ground between the right and the wrong, vain as the search

for a man who should be neither a living man, nor a dead man—such as policy of 'don't care' on a question about which men do care—such as Union appeals beseeching true Union men to yield to Disunionists, reversing the rule, and calling, not the sinners, but the righteous to repentance . . .

"Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the Government nor of dungeons to ourselves. Let us have faith that right makes might, and in that faith, let us, to the end, dare to do our duty as we understand it."

—Abraham Lincoln, in the Great Hall at Cooper Union, February 27th, 1860. This Sunday, the 147th anniversary of the birth of President Lincoln, is also Founder's Day at Cooper Union, celebrated in honor of Peter Cooper (left), who established the school in 1859.



## Nothing Wrong with Humility, Except Our Great Fear of It

Charles Mercer, in his novel, "There Comes a Time," makes an interesting case for humility, defined by Webster as a "modest sense of one's own significance."

I still fear Author Mercer's is a minority opinion. For the principal theme being preached by all the self-help books is that to be healthy one should throw away one's feeling of insignificance.

The brisk way these books are selling seems to indicate that all too many human beings suffer tortures from exaggerated modesty about their own capacities. Apparently chronic humility is a disease from which many suffer. And the cure, according to the experts, is a stiff dose of self assurance.

If one dares hint that many men and women seem over-assured, even arrogant and therefore most unpleasant to have around, the psychiatrists will answer soothingly that often this disagreeable display is but a symptom of shyness, of a feeling of inadequacy and insecurity.

But it has always been incomprehensible to me that a straight-thinking person could be anything but humble about his accomplishments since they are

sure to be far below his aims. And I cannot imagine how the most self-satisfied could believe himself to be really indispensable in the scheme of things since there is so much evidence of the ease with which any place can be filled.

Most of us, in even our most casual contacts, attempt to dent the minds and memories of our fellows. Sometimes the efforts are pretty trivial — jokes, startling statements, even baffling eccentricities.

Perhaps we ought to scrap all the words having to do with the way we behave and start over again with a brand-new vocabulary that would more nearly express what we really mean. It may be that humility and humble have grown too close to the oily, unctuous, Uriah Heep connotation. Besides, there ought to be a special word to apply to one who has a just opinion of himself, does not run himself down or yet "vaunt himself unseemly".

### Cross-Stitch Panel



# City, Village to Combat 'The Thoughtless Horn-honker'

After two frustrating years of trying to curb unnecessary noise in the area near their homes, a group of Villagers learned last week that they will shortly get help from the city.

Starting with "an educational phase" on February 29, Mayor Wagner's Committee for a Quiet City will press for strict enforcement of the laws against needless motor-horn blowing.

Dr. Julian Blanchard, a member of the Mayor's Committee and



chairman of the Sheridan Square Anti-Noise League, told The Voice: "The Village with its peculiar traffic problems and its large number of nightly visitors has been especially hard-hit by

two years ago we've received excellent cooperation from the Sixth Precinct police, who have tried hard to curb horn-blowers, noisy motorcyclists, and other disturbers of our sleep.

"But there are limits to what local police officials can do in a small section of a city as large as New York without an official city-wide drive to back them up.

"The Mayor's new campaign will at last give some support to our own efforts."

Other ways in which the 300-member Sheridan Square League has been trying to curb noise have included placing posters in many local stores and requesting the support of night clubs and bars whose musicians and customers are apt to hang about in the street outside.

"Some of them were very nice about trying to help," says Mrs. Edward C. Schneider, league

## PEOPLE

Latest movie by guitarist-bandleader-writer Oscar Brand, 35.

due for a showing in the Paris Theater uptown this month. Made by his own company, Harlequin Films, the 14-minute film, "Oh No John," also stars Village folk singers Jean Ritchie and Robin Roberts



and is a story of people manipulated by puppets. Winnieborn Brand, now living on 12th Street, has made 24 films in the past three years, his new recording "Shivaree" this week, and a book about music due in the fall.

Four Villagers attending educational Bard College, mandale-on-Hudson are currently working on a seven-week field trip.

### NEW CASTLE LWV

The League of Women Voters of New Castle will meet tomorrow at 1 P.M. at the home of Mrs. Gurney Williams, Douglas Road. The group will decide whether or not to take action on the new school vote. Mrs. James A. Borenson and Mrs. Warren Lynch of the Citizens Advisory Committee on School Housing, and Mrs. Philip Donham of the LWV's Education Committee will present facts about the vote.

### ZETA TAU ALPHA BRONXVILLE—

Westchester Alumnae Chapter of Zeta Tau Alpha will hold its first business meeting of the season tomorrow at 8 P.M. at the home of Mrs. James Airoldi, 776 Bronx River Road.

### HOSTEL GROUP TO FORM SCARSDALE—

The metropolitan New York Council of the American Youth Hostel will hold an organizational meeting tomorrow at 8 P.M. in the board meeting room of the Village Hall Annex. The session has been planned for Westchester residents interested in forming a group to hold one-day and other hosteling excursions.

### Y.W. CLUB

Narcotics is the subject to be discussed at the meeting of the Business Girls Club of the YWCA tonight at 8 at Fellowship House, 45 Prospect Street, 4 film and

Mrs. Smith and Mrs. Flynn have five children. Mrs. Novak has one child.

### City Woman Serves As Dinner Chairman

Miss Mary Killilea of the Strathmore Apartments was chairman of the special fund dinner of the Pilot Club of New York held last night at the Alton Hotel, New York. Pilot International, of which the New York Club is a branch, is a service club of business and professional women composed of some 350 chapters in the U.S., Canada, Mexico, England, France and Japan. Miss Killilea is second vice president of the New York club.

In conjunction with the dinner, a sale of "reconditioned jewelry took place to benefit the Ruby Newhall Fund from which Pilot International supports international scholarships bringing students from foreign countries to the U. S. to study.

## CARPETING

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## CAPITAL

Historically, the earliest uses of the word Philosophy implied pursuit of knowledge. That definition is not wholly satisfactory, because Science also, I think, could be defined as the 'pursuit' of knowledge. Etymologically, Philosophy signifies 'Love of Wisdom'; but Plato rightly distinguishes between **sophos**, a wise man, and **philosophos**, a lover of wisdom, because, clearly, one could love wisdom without necessarily being wise oneself. What, then, is Philosophy, as the term is ordinarily used?

This question we can answer, I think, quite easily, if we start, as we should, at the beginning. I am confident we shall agree that there can be no Philosophy without Knowledge. But to speak of Knowledge is to speak of an abstraction, which does not take us far. To make the meaning concrete and practical, we must speak of Knowledge of Something.

#### What Phenomena Is

Can we agree also that that Something must have come to us through one or more of our senses, our means of perception of our environment? These sense-perceptions are, technically, Phenomena. We must put aside a secondary meaning of the word Phenomenon as something unusual, a rare fact or event, something abnormal. 'Phenomenon' means any object or event known through the senses (so the dictionaries say), rather than through thought or intuition, though I do not myself see why even these should not also be included. It is the **object of experience** (Kant).

Let it, therefore, be crystal clear that any object, any event perceived by our senses, is a Phenomenon, in the primary sense of the word.

In order to become aware of Phenomena, we have to Observe. Over and over again it has been insisted that Observation is the primary requisite of all Knowledge, all

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to what extent many "diseases" bought with your money are the end-result of daily purchases through the years of poisoned vegetables, fruits, and products?

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# OUR DUTY TO SPIRIT

When Our Duty to Spirit Is  
Fulfilled, We Fulfill Our  
Our Higher Self.

by MICHAEL FLAGG

MANY of us are aware of the blessings of Spirit, for they have been demonstrated and proved to us time and time again. But we too often take those blessings for granted, and we too often forget our duty to those on the higher side of life.

If we reflect for a moment on two things—our purpose in life, and what Spirit does for us—we shall see that this duty is a clear one, and one we should be happy and eager to fulfill.

Our purpose in life, as wise ones constantly remind us, and as nature reveals to all who observe, is progression. That purpose remains ever the same, no matter whether we are spirit in a physical body, as you and I are, or spirit without a physical body, as are those who pass on to other fields of expression.

Whether we are here on the earth plane or in the spirit realms, we progress in large measure according to the selfless service we perform—according to the unselfish help we give others on lower rungs of the spiritual ladder. It is a spiritual law.

## DIVINE HEALTH AND WHOLENESS

*Thy Presence is a Healing Presence.*

When we practise the Presence of God we realize that God is with us at all times, helping and sustaining us in a very real sense. We realize the Presence of God as a Presence of Wholeness. We realize that the Spirit of Health is present with us, and in us, and in every cell, atom and particle in our body. We acknowledge that the minutest cells and live matter in our physical organism bear in a measure the Divine image through reflecting the wholeness that is always present with us. God is a God not of sickness or misery, but of health and joy. These are realities, they are present with us now; and they never depart from us, although we may separate ourselves from them in consciousness.

Because the Presence of God is with us, and is a Presence of Wholeness, we think in terms of whole-

ness. Our thoughts revolve round a central thought of wholeness, life, health, and a gladsome and perfect prime. Thus our life is made over again, after the Divine pattern, for what we think, that we become.

We think from the consciousness of wholeness and perfect life and prime. We see ourselves as perfect and whole in the perfection and wholeness of Christ. We feel that we are permeated with the wholeness of the Divine Pattern; and because of this we are filled with joy and thanksgiving. We rejoice in the wholeness that is Divine, and which, through grace, we share with the Author of all life, health, wholeness and perfection. We no longer think in terms of disease, death and corruption, but in terms of Truth, Life and Reality.

Within us is the Power. The Power of God's perfect life. Not our own power, but the power of a new quality of life, a new-born quality of life, that is diseaseless, deathless, eternal.

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## The Plan of Satis Prasad

**I**N A village in the hills below Jakarta, Indonesia, I met a man whose name, if I recall it correctly, was Satis Prasad. He was a Hindu priest who had come to Indonesia to look into the religious situation of the many people of Indian descent who lived in the area.

"I am not what you in the West would call a missionary," he said. "My purpose here is to find out how strong the attachment is to Hinduism of the present generation. But I would in fact like to become a missionary and perhaps you can help me."

"Help you? How?"

"By telling me if it is true that the American people believe in missionaries and support their work."

"To a very large extent, yes," I replied.

"Then they would be agreeable to my coming to the United States to work as a missionary among the Americans?"

"You would like to convert Americans to the Hindu religion?"

Satis Prasad smiled. He rose to his feet and slowly circled my chair.

"No," he said. "I would like to convert them to the Christian religion. You see, there are no basic differences in the moral substance of Hinduism and Christianity. Historically and theologically, of course, each has its own distinct character. But in the moral teachings they have far more in common than most people realize. I would like to concentrate on making Americans aware of the need to believe in these moral teachings, by whatever name they go. The important thing is not what I call it but the teachings themselves."

I asked Satis Prasad several ques-

tions. First, exactly what moral teachings did he have in mind that both Hinduism and Christianity had in common. Second, why did he feel the American people were in particular need of this kind of missionary work.

"I have made a study of the similarities," he said. "It is a pity, a great pity, that the Americans know so little about the religions of other peoples. That is one thing, incidentally, I should like to help to correct. For it is un-Christian not to understand one's neighbors. Let me give you just a sample of the moral teachings shared by both religions."

He produced a card. In parallel columns he had written out in longhand passages from the Old and New Testaments to correspond with similar passages from the Mahabharata, the epic poem of the Hindu religion. Under the Golden Rule, for example, he had copied the following:

*This is the sum of all true righteousness—*

*Treat others as thou wouldst thyself be treated.*

—MAHABBARATA.

*Whatever you do not wish your neighbor to do to you do not unto him.*

—OLD TESTAMENT.

*Whatsoever ye would that men do to you, do ye even so to them; for this is the Law and the Prophets.*

—ST. MATTHEW.

*A man obtains a proper rule of action*

*By looking on his neighbor as himself.*

—MAHABBARATA.

*Thou shalt love thy neighbor as thyself.* —ST. MATTHEW.

Under "Evil and Righteousness" he had copied out:

*Love ye your enemies, and do good, and lend, hoping for nothing again.*

—ST. LUKE.

*High-minded men delight in doing good;*

*Without a thought of their own interest;*

*When they confer a benefit on others*

*They reckon not on favors in return.* —MAHABBARATA.

*Overcome evil with good.*

—ST. PAUL'S Epistle to the Romans.

*Overcome the evil man by goodness.* —MAHABBARATA.

*Behold, God will not cast away a perfect man, neither will he help the evildoers.*

*The eyes of the Lord are upon the righteous, and his ears are open unto their cry.*

—OLD TESTAMENT.

*Then shall the righteous shine forth as the sun in the kingdom of their Father.*—ST. MATTHEW.

*Then, in a religion bright with golden luster—*

*Center of light and immortality—  
The righteous after death shall dwell in bliss.*

—MAHABBARATA.

Under the heading "Moral Conduct":

*If thine enemy hunger, feed him; if he thirst, give him drink.*

—ST. PAUL'S Epistle to the Romans.

*Even to foes who visit us as guests  
Due hospitality should be displayed.* —MAHABBARATA.

*A soft answer turneth away wrath; but grievous words stir up anger.* —OLD TESTAMENT.

*Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal; but lay up for yourself treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through and steal.*

—ST. MATTHEW.

*Lay up the only treasure; do good deeds;  
Practice sobriety and self-control;*



*Amass that wealth which thieves cannot abstract,  
Nor tyrants seize, which follows thee at death,  
Which never wastes away nor is corrupted.* —MAHABBARATA.

*Straight is the gate, and narrow is the way,  
Which leadeth unto life, and few there be that find it.*  
—ST. MATTHEW.

*Heaven's gate is very narrow and minute;  
It cannot be perceived by foolish men,  
Blinded by vain illusions of the world.* —MAHABBARATA.

"This is only one side of one card," he said. "Actually, the parallel teachings could fill many pages."

"But the same could be said of all the world's great religions," I replied. "The oneness of man is nowhere expressed more dramatically than in the similarity of the spiritual teachings."

"Precisely," he agreed. "But the important thing is to get people to act on the basis of these teachings. And that is why I am so eager to help save Christianity. Christianity cannot survive in the abstract. It needs not membership but believers. The people of your country may claim they believe in Christianity but from what I read at this distance, Christianity is more a custom than anything else."

**Y**OUR very way of life, your whole economy, your foreign policy, your values—surely you must see the great inconsistency between them and the teachings of Jesus. Christianity is a religion of humility, of renunciation, of sacrifice, of moral purity. It is not a power doctrine for a nation or an individual. Yet even as you flout Christ's will you call yourselves Christians. My mission will be to get you to realize what you have to do before you have a right to use the term.

"I say this not in anger. America has given much to the world and can give more still. But in recent years you have lost much strength in direct proportion as you have departed from the literal acceptance of the doctrines you profess to follow. I can think of no country in history that weakened itself more than America did when it dropped two atomic bombs on living creatures. Please do not stop me by saying that there can be no religion in warfare. When you kill without meaning, you go beyond war."

"Atomic energy transcended warfare and was the beginning of a new age on earth. You had sole possession of the bomb. Your leaders knew the end of

the war was at hand. They did not tell the truth when they claimed they were trying to save the thousands of lives that an invasion would cost. All the documents which have come out since the war have proved that your leaders knew the atom bomb was not necessary to win the war. Yet they used it not once but twice. If there was an excuse for the first bomb, what excuse do you give for the second a few days later?"

"These things weigh very heavily on me. Americans are my brothers. So are the Russians. But the Russians are opposed to the Hindu-Christian spiritual development of man. You at least accept it in theory, and that is why I want to come to America to see if I cannot get you to accept it in fact."

"What is it you would have us do?"

"I would ask in good conscience and in good faith that you first of all come to terms with yourselves. I would ask that you cease justifying your inconsistencies by saying, as so many of you often say, 'Of course, Christianity does not exist here in its pure form, any more than it exists anywhere in the world in its pure form; it is an aspiration and we are moving towards it.' I would ask that you not take refuge in this argument. It is a trick of reasoning and is meaningless. Can you imagine Jesus explaining away the present Christian paradox by pointing to an aspiration?"

"I would ask that you either accept the teachings of Jesus in your everyday lives and in your affairs as a nation or stop invoking His name as sanction for everything you do."

"Perhaps without realizing it, you have a superiority complex. You claimed that only you could do certain things, as in science, and it turns out that you were as wrong as everyone else in history who had made claims

of superiority. Mistakes like these come at heavy price."

"America has much to offer the world. But it will continue to weaken itself unless it throws off its assumptions of superiority and thinks in terms of mutuality. True strength can only be in moral principle come to life."

"One has the impression you are made uneasy by talk concerning the literal application of such principles. You are impatient, for example, with anyone who says you should re-examine fearlessly all the circumstances and aspects concerning the decision to use atomic weapons on living targets. You are annoyed by this and would prefer to drop it and forget it. But you cannot drop it or forget it. You cannot because the same faulty reasoning which led you to use it expresses itself in so many other ways and decisions. And faulty reasoning creates its own punishments."

"I want to come to America to make you try to understand that retribution is not a random divine act for a random event but something men themselves fashion out of continuing error and out of a continuing failure to see the validity of moral law in their actions. I should like to tax the Christian individual with responsibility for the group."

"But most importantly, I should like to do what I can to help America prepare itself for the big developments of the next few years. Asia and Africa are now awake. They are tearing themselves free of their bondage. They are learning how to read and write and make things. Soon they will be more powerful even than you. What will happen when America discovers that it no longer is the most powerful nation in the world? Will it become resentful and antagonistic? Will it learn how to abide the fact that it is not predominately a white man's world? It must not be a dark man's world either; and both white and dark will have to make the adjustment."

"I would like to be able to convince the Americans that their guideposts at such a trying hour can be found in their own spiritual legacy, and not in striking out fiercely and wildly in an attempt to hold back history. For I would persuade them that the greatest honor and source of pride is to be found not in the banners of the group but in human brotherhood."

"I preach. I know I preach. That is exactly what I would like to do in America. I want to be a missionary in your country. I want to help save Christianity for the Christians. How do I go about doing this? Do the Americans believe in missionaries? Will Americans welcome me?" —N. C.





## Sean O'Casey's One-Shilling Opera

SEAN O'CASEY has been canonized a genius by no less a drama critic than the late Bernard Shaw. His "Juno and the Paycock" and his "Plough and the Stars" have been anthologized among the world's great plays by the most learned editors. And in a composite of *SR*'s two recent surveys of British and American playwrights O'Casey easily won the title of "favorite living dramatist" of his fellow playwrights.

In spite of these abundant tributes, the seventy-one-year-old Irish exile and his family live an extremely modest existence in southwest England. (Two summers ago, when visiting this wonderful old rebel, I found the people of Devon boasting that Agatha Christie had a house along the River Dart, but completely unaware and unimpressed when informed that O'Casey was quietly writing books and plays in their midst.) Since 1934 O'Casey's writing has come to a near dead-end on the library shelf. When occasionally one of the six long plays or five short pieces he wrote in this twenty-one-year period was produced somewhere it always proved far less successful than his earlier two masterpieces.

O'Casey *aficionados* from time to time have attempted to promote interest in productions of these later plays, but have found the going extraordinarily rough. Not only do these plays contain frequent diatribes against the Church as it operates in Ireland, which are enough to alienate large blocks of his potential audience, but the fantastic flow of extravagant Irish dialect in rather plain circumstances requires very special and expert performance. On top of this he mixes his remarkable talent for startling comedy with sudden events of sobering gravity. And he obstinately insists on illustrating the points he is making melodramatically and at a length that injures the dramatic force of his story.

"Red Roses for Me," which is the first Broadway production of a new full-length O'Casey play since "Within the Gates" twenty years back, is a case in point. Written in 1943, it deals with Ayamonn Breydon, an idealistic young transit-worker who saved his pennies to buy Shakespeare, Ruskin, Darwin, and a book of Constable reproductions. In the shabby surroundings of impoverished 1913 Dublin, a city where "we love the

ideal Kaithleen ni Houlihan not because she is false, but because she is beautiful, and we hate the real Kaithleen ni Houlihan, not because she is true, but because she is ugly," Ayamonn has a grand vision of Dublin as it might be when the workers win their revolution. The one-shilling raise the transit employes are risking their lives for is all-important to him as he believes this small victory would be a sign that his shining new world was surely on its way to coming into being.

The ending is sad with Ayamonn killed in the strike, but it is also happy in that he dies in "a day's work done" that "will be begun again tomorrow," and in that he is mourned by the girl who had deserted him. As the old minstrel sings, "A sober black shawl hides her body entirely,/ Touched by the sun and the salt spray of the sea;/ But down in the darkness a slim hand so lovely,/ Carries a bunch of red roses for me."

Here is a play with moments of beauty, light, and free-flying comedy. Given a certain amount of cutting and a superb performance it might well have been a full landscape of 1913 Dubliners whose imaginations clashed so sharply with the narrowness of their existences.

Unfortunately, director John O'Shaughnessy has not evoked a fiery and full-throated performance from the present cast. The opening scene is played at such low intensity that we are never in danger of acquiring the "gorgeous notions" that Ayamonn's mother claims her fancy robe threatens to give her. Then when Sheila, Ayamonn's sweetheart, enters to inform him she cannot be with him tomorrow night because she must attend a retreat of "The Daughters of St. Frigid" she speaks O'Casey's joke with no twinkle in her eye.

Life does begin to leak into the play a bit when in Act II Brennan O'the Moor, a penurious Protestant minstrel, and narrowly Catholic Roory O'Balacaun carry on a delightfully absurd religious argument as they duck behind tables to avoid being hit by the stones of a mob. This mob, incidentally, has been angered by an atheist who has told them that "the story of Adam and Eve was all a cod."

Act III, despite the gloriously lit cobbled set of a Dublin bridge Howard Bay has designed, begins with the same lack of vitality as did

Act I. Shabby street-vendors mumble rich lines like "A gold-specked candle white as snow was Dublin once; yellowish now, leanin' sideways an' gutterin' down to a last shaky glimmer in the wind o' life." Making matters more obscure are the frequent references to names and events which presuppose a familiarity with Irish history and folklore. Suddenly the dingy scene is transformed into an ecstatic vision, a Fenian rainbow with beggars dancing in gaily colored robes and the city glowing like Xanadu around them. This spontaneous joy is magical theatre, but Anna Sokolow's expert choreography makes us conscious that the interlude is as contrived as a piece of musical comedy, and it is overlong in the bargain.

The final act in the churchyard is also overextended, and instead of devoting itself to a quick winding-up of matters, takes the liberty of bringing in fresh characters and plot, and all for the purpose of allowing Ayamonn's friendly Protestant rector a chance to exhibit a bit of bravery against the stupidity that man commits in God's name.

KEVIN McCARTHY plays Ayamonn as an idealist somewhat too sobered by his own knowledge. Joyce Sullivan's Sheila is palely drawn. Eileen Crowe is unaccountably subdued as Ayamonn's mother. And Michael Clarke, Laurence's friendly rector, emphasizes the British reserve a bit too strongly for the passion of O'Casey's lines. One suspects that the actors in attempting to create the reality of O'Casey's pathetic Dublin may have allowed an awareness of their own state to inhibit the vitality of their performances. E. G. Marshall, on the other hand, manages to get a bit of welcome sparkle into Brennan's mon-keyshines, and Eamon Flynn comes closest of all to displaying in the role of Roory O'Balacaun that wild Irish exuberance this production needs.

"Red Roses for Me" is admittedly a hard play for a predominantly American-bred cast to attempt, and even as performed by the best Irish actors, as it was nine years ago in London, it was something less than a success. Yet as an ambitious work by one of the few great playwrights of our time it deserves to be produced here as best we can. Perhaps in this way "Red Roses for Me" and other O'Casey plays will find directors who can make his word-music as effective in the theatre as it seems on the printed page. And perhaps the great man will be encouraged into a temporary fit of objectivity that will last long enough for him to revise his plays into the masterpieces they almost are.

—HENRY HEWES.

inding a small  
e command, and  
she won. She

The warrior-saint before her king.

"Lord, make me an instrument of  
your peace. Where there is hatred,  
let me sow love; where there is in-  
jury, pardon; where there is doubt,  
faith; where there is despair, hope;  
where there is darkness, light; and  
where there is sadness, joy. O, Divine  
Master, grant that I may not so  
much seek to be consoled as to con-  
sole; to be understood as to under-  
stand; to be loved as to love; for it  
is in giving that we receive; it is in  
pardoning that we are pardoned; and  
it is in dying that we are born to  
eternal life." —St. Francis of Assisi.

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Hopewell Junction, N. Y.

...people have light in  
themselves it will shine out from them.  
Then we get to know each other as we  
walk together in the darkness, with-  
out needing to pass our hands over  
each other's faces, or to intrude  
into each other's hearts.

- Albert Schweitzer, in "Memories  
of Childhood and Youth" (Macmillan  
Company)

himself to show  
inner life than  
to show. We can  
others judge for  
wardly and really  
ourselves with  
al thing is that  
it in ourselves.  
recognized by

no one should compel himself to show  
to others more of his inner life than  
he feels it natural to show. We can  
do no more than let others judge for  
themselves what we inwardly and really  
are, and do the same ourselves with  
them. The one essential thing is that  
we strive to have light in ourselves.  
Our striving will be recognized by  
others, and when people have light in  
themselves it will shine out from them.  
Then we get to know each other as we  
walk together in the darkness, with-  
out needing to pass our hands over  
each other's faces, or to intrude  
into each other's hearts.

- Albert Schweitzer, in "Memories  
of Childhood and Youth" (Macmillan  
Company)

Prasad several ques-

action  
By looking  
himself

# The Press of Freedom

A. STATEMENT . . . . .

BY NICCOLO TUCCI

*The opinions below are, needless to say, the writer's own. This is 1956, and other pre-election opinions by other writers will undoubtedly appear in this space from time to time between now and next November.—ED.]*

I am for Stevenson. Some people say he has the Hamlet complex, he is hesitant, weak, cannot make up his mind, etc. And that is why I am for Stevenson. Hesitance is real statesmanship. A man who knows how much harm can be done by harsh decisions becomes very, but very, hesitant before plunging his country into war, especially when war means the end of all war and of all peace and of all blessed planet earth. Woe to the victor if such a war is won by any radioactivated human group. If anyone remains on earth after that kind of a war, he will regard the leaders of the winning country as the real enemies of God, the truest atheists, and destroy them as such, as a last act of justice in the world. Only a real Christian, and a real statesman, could be hesitant today. People born with an instinct for action, people with what is advertised as a "strong will" because they want whatever they want and want it right away, are good for business, when there is money to be made; for war, when there are territorial gains to be made; and for politics, when politics means only trade and military conquest. But today government means keeping very quiet for as long as one can, because in temporizing there is wisdom. Time is gained and not wasted. Every hour that passes without war strengthens the chances of peace, because awareness grows in

the minds of the people, the horrid facts of atomic radiation become clearer and clearer to the individual, his growing sense of fear makes him responsible, he understands that he cannot and must not rely on a strong central government if he wants to survive, he realizes that a strong central government which dictates everything, every thought, every action, every written expression, is the worst form of government the world can have today.

If anything can dissolve the political unity of the Russian masses, it is free information of the most alarming type on what atomic war may mean, and the secure knowledge that the great leaders of the West will not do such a thing to themselves because they are no fools, they can wait, they are strong and self-confident and . . . hesitant. Indeed, this hesitance is the only political virtue that I admire in Eisenhower, and were he not so overworked after the years of glorious prudence in the war, and those of prudence as a President, I would be for him, not for Stevenson. But Eisenhower's running mate is a young man with little hesitance and great will power, he has the typical unwisdom of the young and the ambitious, and the others in that crowd are all too strong and too sure of themselves. The only man resembling Eisenhower in stature and statesmanship is Stevenson.

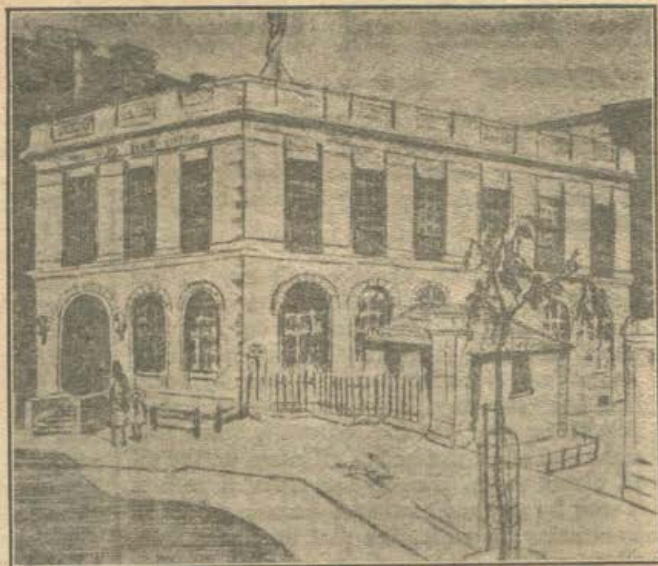
And between two men of the same caliber, the one still quite untried and the other so tried for so long, I would hesitate to vote for what has given all it could give. This is a time for a change so that we can have a little more of the same thing: wisdom and hesitance.

## Could Have Won Without Ike, Says GOP Chief

In recent American life the Republican Party was the party that stood for "the restoration of integrity" even though "no party has a monopoly on virtue," the GOP's county chairman said in the Village Thursday.

Speaking at the New School, Thomas Curran took exception to Socialist Norman Thomas' introductory comment that "the trouble is not that we have two parties but that there isn't a greater difference between them."

Traditionally, said Mr. Curran, the Republican Party has stood for the rights of the individual, free enterprise, and a minimum of gov-



Hudson Park Library, 50 Years Ago

## Riotous Borrowers, Footloose Ants, Part of Library's History

by Rita Bird

It didn't take long for the word to get around: a new library was open—and it was free. The crowd began to pour in from all parts of the Village.

"After the first ten minutes of the rush, we kept the children in a sort of doubled-up line, and only admitted one when we sent one out," the first librarian, Mary Denison Protlow, reported.

ducing their parents to the pleasures of a library. The children attended concerts, too. A laconic note penned at the bottom of a December, 1907, Christmas concert program reported:



## WHAT A CHANGE IN EATING CAN DO FOR YOU!

Did you know that you can now choose foods and plan your meals so that they are designed to correct many of the health problems which face people over 35? Did you know that the new science of "directed nutrition" has been developed so that with the proper knowledge you can direct your diet to fight the underlying causes of many specific diseases? Actually food can help a half score of ailments, many of which are themselves of nutritional origin.

The editors of the *Journal of Lifetime Living* have packed into one compact book, **FOOD GUIDE TO BETTER HEALTH**, facts and advice which tell you how vitally the foods you eat can affect the way you look and feel. In this book you'll learn how to pick foods that can help that *tired feeling*, learn what to eat for calmer nerves, *fight the common cold*. Here are the foods that so often help arthritis and rheumatism, high blood pressure, low blood pressure. Included are meals for weight gaining, "acid" stomach, anemia, foods that help *build better blood*.

In the **FOOD GUIDE TO BETTER HEALTH** you'll find a list of foods most likely to cause allergies and migraine headaches and a "desensitization diet" which attacks the problem of allergic reactions. Here are special foods for women "in the forties," foods for beauty and skin health, even foods for a weak heart . . . 122 pages of practical advice on *how to eat* to feel younger, better, peppier. May we suggest that you send for this valuable book today?

The price is only \$1! It may save you many weeks or months of needless suffering. If it doesn't help you, *your money will be refunded*.

---

**JOURNAL OF LIFETIME LIVING**  
1755 Broadway, New York 19, N. Y.

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Please send me, by prepaid post, my copy of **FOOD GUIDE TO BETTER HEALTH**. I am enclosing \$1.00 in full payment.

---

# IT'S ALL IN LIVING

BY LEONARD M. LEONARD  
*Editor*

---

WORRY, WORRY, WORRY: To worry, says the dictionary, is to torment oneself with disturbing thoughts. And that, I suppose, is what most of us mean by worrying. But now comes a psychoanalyst who gets us all mixed up with a new definition. . . . There is "realistic worrying," he says, which impels us to solve our problems. And then there is "neurotic worrying," which leads us to give up and just stew about things. . . . The good doctor apparently is worried that we'll get the two confused and reach a state where we just don't do enough "realistic worrying." In that case, we won't solve our problems, so the doctor warns us to quit reading stuff on how to stop worrying. . . . Well, if that sums up his thoughts on the subject, we can't escape the

feeling that the doctor's own worry is not entirely realistic. Whether or not we call it worry, or the result of worry, it seems likely that most of us will continue to dodge autos, get out of burning buildings, show up at the office, pay our income tax, eat our meals, try to remember the wife's birthday, and perform countless other acts in the general nature of solving our problems, or attempting to solve them, out of simple self-interest. . . . Maybe it's "realistic worrying" that does this. But up to now, we've gotten along all right supposing that it was merely hunger, common-sense, alertness, ambition, duty, or the desire to keep out of jail which were responsible. . . . Fellow citizens who have disregarded such niceties have

the same treatment of our  
sicians abroad. At the mo  
the New York Philharmoni  
Symphony Orchestra is tour  
in Europe, and it is playing  
excited audiences and general  
enthusiastic critical approv  
But let us not fool ourselv  
There are people of discernme  
and sound background who hav  
not liked all the Philharmoni  
performances in Europe.

Where the criticism is reason  
able there can be no complaint.  
The orchestra and its conduc  
tors do not expect undiluted ac  
claim. Some condemnation, how  
ever, may be difficult to under  
stand because it is based, not  
at all on ill will but on attitudes  
profoundly different from ours.

Something of the same sort  
occurred in 1951 when the Phil  
harmonic played at the Edin  
burgh Festival. This observer  
was there and discussed the mat  
ter with British critics. It was  
clear that the Philharmonic's  
standard of ensemble virtuosity  
was so unusual that it troubled  
some British listeners. There is  
no doubt that conductors and  
orchestras that rely principally  
on virtuosity are not prized so  
highly in Europe as in some  
quarters here.

The tours in this country of  
orchestras like the Amsterdam  
Concertgebouw and Berlin Phil  
harmonic have given Americans  
some idea of European stand  
ards. They have something to  
teach us, and it may be that we  
have something to teach them.  
That is one of the great goods  
that may emerge from the ex  
change of artists.

We look forward to Gilels,  
Oistrakh and other Russians. We  
hope the Russians look forward  
to our performers. We assume  
that they and we will speak  
frankly and fairly about them  
as artists. Most important of  
all, we shall discover anew that  
music is one of the things that  
can bring us together.

berg reaches a high point in her life  
"I'm afraid of showing any talent  
have. I'm very insecure. I've gone to  
a psychoanalyst since I'm 19. This is  
five little minutes of being myself  
which is all I'd want to be anyway.  
It's easy, carefree; it's me—whimsical,  
dreamy, kind of cuckoo." She said her  
dimensions were nobody's business.  
"I'm getting the kinks out of my  
psyche," she went on relentlessly. "Up  
to now, I could never act. Paul Muni.  
He's so beautifully out of himself—no  
walls, no sham, no phoniness. It's  
beautiful. If I can ever get to that  
point of unselfconsciousness, I have  
something very beautiful to give. What  
I want to give is love. I must do some  
thing that is lasting, beautiful and  
good. I want to strike a chord of feel  
ing in another person."

hovering. They need freedom to  
strike out for themselves, free  
dom to try new ways, freedom  
to fail, even to get hurt as they  
try. Only so will they gather  
the power of initiative, the spirit  
of adventure, the strength to face  
and use life's forces.

Children are tougher than some  
parents believe possible. They can  
stand mud on their clothes or in  
their eyes. They can work hard  
at something they have planned  
to do. They can survive the knock  
and bumps of childhood, as long  
as they know they have a home to  
go to and that love waits for  
them there. Give them their  
chance to grow by experience.

3-col FOOD ART Tue Oct. 4 e8

ists, in the persons of psycholo  
gists and kindred researchers, are  
coming to the conclusion that all  
human minds are one, and all of  
us merely part of a greater whole;  
that our individual minds are but  
a concentration of this universal  
mind, much as our present elec  
tricity is but a concentration of a  
world-wide force, a force which is  
everywhere, and on everything.

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by DR. BENNO LEE

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ed groups to this day quarrel and  
blackguard each other, sometimes.  
In so far as they do, I would hazard  
a guess they at once cease to be  
either Scientists, Philosophers or  
Religious!

Now, at long last, we seem to  
be in a position to try to answer  
the question that prompted this  
little essay: Is Spiritualism a Phil-  
osophy?

A Personal Quest

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Do not Make the Mistake of Being "Cheap". No matter how Valuable Your Talents may be, if You Estimate them Cheaply the World will Buy them at Your Price.

There are two extremes in human character. One is that ~~extraordinary egotism~~ <sup>extraor-</sup> dinary egotism which conveys the impression that the earth will stop revolving as soon as you shuffle off your mortal coil, The other is the full and entire realization of your thorough insignificance. Either extreme is bad, though the latter conclusion is in many cases more nearly the correct one.

A certain amount of self-conceit is needed. Not an exaggeration of one's abilities, talents, powers, but the self-conceit that many call self-confidence. It is difficult for one to possess too much self-confidence. It is possible to be so confident as to neglect proper preparations. Then you are seriously at fault. But after all, it is well to know that those possessing real talents are largely valued by their own estimation of themselves. If you are a "cheap man" the world will take you at your own price. Whatever your abilities may be, do not make the mistake of being "cheap." No matter how valuable your talents may be, if you estimate them cheaply the world will value and buy them at your price.

Do not too greatly exaggerate your worth, but it is a still greater mistake to undervalue it. If you exaggerate, the world will soon see your mistake, and bring you down to your proper value; but if you undervalue yourself they will rarely bring you up as you may deserve.

Try to find out as nearly as possible your actual capacity. Study and criticize yourself just as you would Neighbor Jones. Learn your own faults and failings. Do not turn aside in anger when you hear the scathing criticism of some fiery enemy. Listen carefully to his statements. You may find some truth in his utterances, and when you find the truth profit by it. It is a wise man who can learn from his most severe and critical enemies.

The Cry For Justice: 1902 Bernarr Macfadden Publication

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The Gray for Justice: 1902 Bernarr Macfadden Publication

# Spiritual Healing

have seen people brought up to the platform on crutches, and even stretchers, who have received healing and then been able to walk back to their seats.

On following up these cases, however, I have found that often, in a matter of weeks, they are back to where they started. I believe that an element of mass hysteria naturally enters into these public demonstrations, and that, for a short while, mind takes ascendancy over matter.

There are also scores of sincere people up and down the country who believe they have the gift of healing, and are freely giving up their time to this entirely selfless work, but fail to achieve the one real aim—permanent cures.

Undoubtedly much of this type of healing is more animal magnetism than the true type of spiritual healing that draws on some of the higher forces of the Unseen.

The different categories of healing appear to fall under four main heads.

The first and most simple of these is out-and-out Faith Healing, where the healer merely lays his hands on the patient and, through the religious faith of both, the complaint is at least alleviated. A

happens, long enough to come it or fear it. In this scientific age most of us accept the biological doctrine that birth and death are the essential machinery of evolution, reciprocal phases that make it possible for a species to change, perhaps to improve, over long periods of years. But that takes none of the heartbreak out of it, none of the sense of needless loss. And there are some few in every generation whom we would like to see exempt from the general law. Some few among us seem to be successful experiments, much too valuable to be discarded lightly in the vast game of trial and error in which we are all discarded, in which we may indeed lead to something but may never, any one of us, be anything permanent. If we were to choose out the men we thought worthy to survive...

Each new development starts from something else. It does not come out of a blue sky. You make use of that which has already entered the mind. —Robert P. Crawford

lems.

...that it is possible, but a fact, that there are Spiritualists who profess 'belief' which they would designate as a 'religion', it being inadvisable for a person to accept the fundamentals of Spiritualism without being a Freethinker, Agnostic, Atheist, and so on.

of this made sm-IS wishes herself, have of ob-son. mpulsive or make

Now comes the problem whether Spiritualism is a Philosophy. Therefore we can approach this question rationally and adequately is clearly imperative to define terms as carefully as we can.

I hope you will allow me to assume that the fundamentals of Spiritualism are: (1) that it is

(Con't. Page 2, Col. 1.)



Associated Press

OUT THIS"—Lewis Griggs, one of the prisoners of the Korean War, is embraced by his mother, Mrs. Elsie Griggs, after he was released from the military at Jacksonville, Tex., yesterday.

the abandoned all plans to court martial three "turncoat" prisoners who chose communism after the Korean War only to return home earlier this year.

After study of a recent Supreme Court decision, the Army concluded that any legal action

### at Work in God's Temple



Kindness is the kingpin of success in life; it is the prime factor in overcoming friction and making the human machinery run smoothly.

—Andrew Chapman



## BERNARR MACFADDEN'S CULINARY CREED

(For saving money, cutting down food costs and building better health)

- (1) Use lemon juice instead of vinegar for sauces and salad dressing.
- (2) Use lemon in all salads with fish dishes and wherever possible.
- (3) Do not add baking soda in cooking vegetables. It destroys vitamins.
- (4) Do not discard the green outer leaves of cabbage or lettuce.
- (5) Avoid bleached white celery, bleached lettuce, bleached dried fruits.
- (6) Do not use chemically-bleached white flour or sugar.
- (7) Quick-cook all vegetables--steam or use pressure cooker or parchment paper method. When boiling, use very little water. It should be almost boiled away when ready to serve.
- (8) Never discard left-over vegetable pot juices. They can be used in soups, or served as vegetable cocktails with lemon and tomato juice added.
- (9) Place left-over juices and pot liquors in refrigerator, in tightly covered containers, to prevent vitamin spoilage.
- (10) Cook carrot and beet tops with your soups. They contain valuable minerals.
- (11) Fresh beet tops can be used as a green vegetable.
- (12) Add parsley, mint, pimento, watercress and lemon wherever possible to salads and dishes. They are relishable and provide you with minerals.
- (13) Vinegar, spices, pickles, mustards and other condiments destroy natural flavor. They are acid-forming, and if absorbed into blood will vitiate it.
- (14) Throughout winter months, continue to use as many fresh fruits and vegetables as possible to procure. They are the protective foods.
- (15) A bit of butter mixed with cooked vegetables aids in making the soluble Vitamin A in vegetables more readily available to the body.
- (16) Watch fruits and vegetables for residues of insecticide sprayings containing poisons like arsenic and lead. These frequently account for diseases of an insidious kind, difficult to trace, and which may produce death.
- (17) Cottage cheese or soya beans better source of protein than meat.
- (18) For sweetening use some natural sweetener such as honey, maple syrup or brown sugar.

BERNARR MACFADDEN'S DIETETIC CREED

- (1) Never eat without appetite -- food should taste delicious.
- (2) If no appetite at meal time, wait until the next meal.
- (3) Food must be thoroughly masticated and mixed with the saliva.
- (4) Milk, soup or liquid food should be sipped slowly -- mixed with the saliva
- (5) Use vital foods only, those that contain all necessary vitamins and minerals.
- (6) Don't eat too much variety at one meal, make your meals simple.
- (7) If digestion is defective avoid bread, potatoes and other starches when eating meat. Use green salads and fruits with meats. Avoid fried, starchy foods.
- (8) Don't rob foods of vitamins and minerals with improper cooking -- waterless cookery for vegetables is recommended. See reverse side.
- (9) Liquid meals are especially recommended for those with delicate stomachs.
- (10) Drink at meal times if thirsty, but not otherwise.
- (11) Do not destroy the flavor of food with condiments. Use salt sparingly.
- (12) Buttermilk and other soured products of milk can be used with cooked foods, but sweet milk should only be used with fruits, sweet and acid.
- (13) All raw vegetable juices are especially recommended.
- (14) To prolong life do not eat to repletion. Stop when you could enjoy more, or better still, fast on water alone or fruit juices for one day each week.
- (15) Sweet or acid fruits make the best desserts.
- (16) Acid fruits, especially grapes or acid fruit juices, can be taken between meals when desired.
- (17) Sedentary workers should try to drink from six to eight glasses of water or other liquids daily. About half a glassful every hour between meals.
- (18) Eat plenty of dandelions found in fields during many months of year.
- (19) You can make teas containing valuable nutrients from grass, alfalfa or clover leaves dried in your own kitchen.
- (20) In fresh state, add the above (Par. 19) to your salads or vegetable juices.

THE JOHNS HOPKINS PRESS

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Glossary of Terms; Bibliography; Index

331 pages; \$5.50

*The Johns Hopkins Press*

BALTIMORE 18, MARYLAND

# War and Peace in the Law of Islam

MAJID KHADDURI

# War and Peace in the Law of Islam

MAJID KHADDURI

Going primarily to original Muslim sources, the author offers a thorough grounding in the nature of the Islamic state, Islamic law, and the impact of Western law on Islam. Khadduri goes on to examine the classical Muslim attitudes toward foreign policy, international trade, warfare and treaties, and proceeds to show how these have been modified in recent years.

## *From the Preface:*

"The entry of ten Muslim states into the United Nations and its agencies is a significant phenomenon in view of the radical differences between the traditional Muslim law of nations and the principles embodied in the United Nations Charter. Islam, emerging in the seventh century as a conquering nation with world domination as its ultimate aim, refused to recognize legal systems other than its own. It was willing to enter into temporary treaty relations with other states, pending consummation of its world mission. The 'temporary' period endured for several centuries, and it proved itself more permanent than originally contemplated. It was in this fashion that Islam, undergoing many changes in its legal structure, came to reconcile itself to mod-

ern conditions of life; the various nations professing this religion today are participating in promoting stable world order and international co-operation.

"It is the aim of the present study to reconstruct the classical legal theory of Islam, as well as the principles and the rules governing Islam's relations with non-Muslim countries. Since any discussion of the classical theory and practice would merely indicate the radical differences that existed between the Muslim and the modern laws of nations, a concluding chapter has been added which discusses the fundamental changes that the Muslim law of nations had undergone and how it adapted itself to peaceful coexistence with rival legal systems."

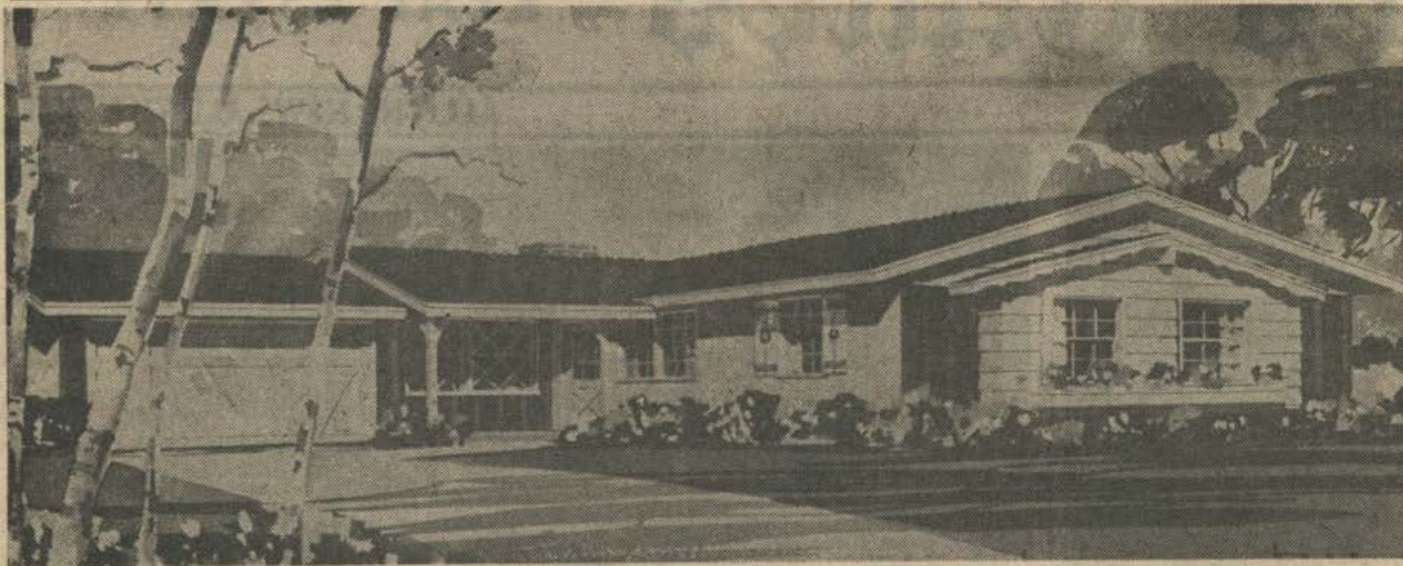
## *The Author*

Majid Khadduri is Professor of Middle East Studies at the School of Advanced International Studies of The Johns Hopkins University and Director of Research and Education at the Middle East Institute in Washington, D. C. He is the author of several books in English and Arabic on Middle Eastern affairs.

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makes for a semi-Oriental  
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added privacy.*

2 Part V—SUNDAY, AUG. 15, 1954 Los Angeles Times



**NEW COMMUNITY LAUNCHED**—Aldon Construction Co., nationally known home builders and developers, this week end opens advance offering of its \$35,000,000 Buena Plaza development at Miller St. and

La Palma Ave. in Buena Park. Six hundred and twenty-four four-bedroom, two-bath homes, of which above is typical example, titled The Masterpiece Series, are under way as the initial unit of over 2000 homes there.

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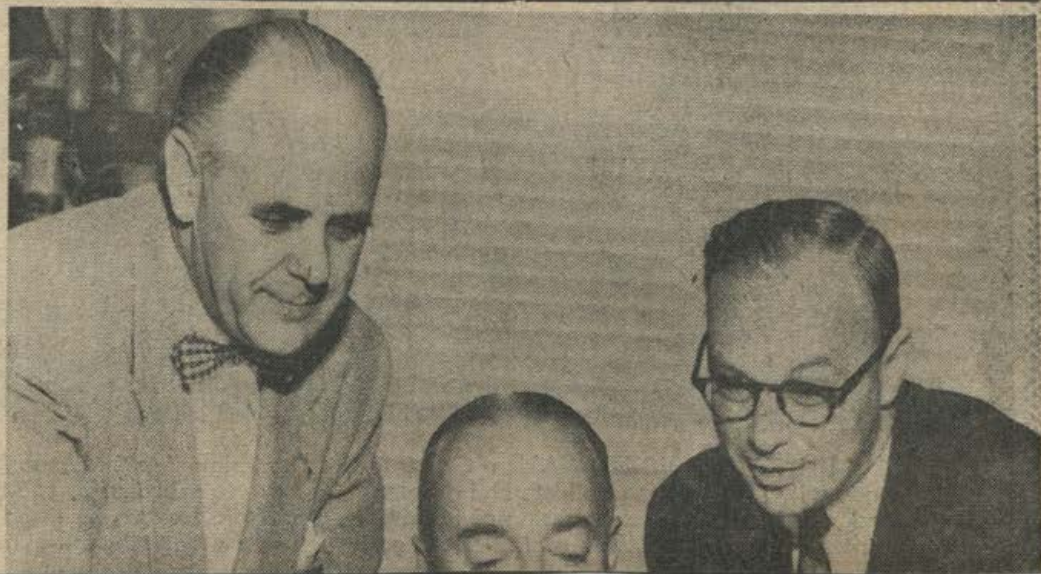
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REAL ESTATE

, AUGUST 15, 1954

ALL THE NEWS ALL THE TIME



# Krishna Col



**KRISHNA VENTA**  
Wins \$2957 at Dog Races

## Messiah Wows 'Em On Canines

By RAY PARKER

Hot Horse Harry, Railbird's Special, Clocker's Pick and Scratch Sheet Sam move over.

The sports at the \$2-dollar-window have a new idol—Krishna Venta, self-styled prophet, messiah and spiritual leader of the "Fountain of the World" cult in Box Canyon.

As un-Runyonlike a character as ever floated a marker, Krishna in his barefeet and flowing robes wowed the patrons of the Mile High Kennel Club in Denver last night as he stepped to the \$2 window and announced in sepulchral tones:

**"Two dollar quinela five times on numbers six and nine."**

Then the tall, bearded "Master," who was born Frankie Pencovic in Jersey City, appeared lost in pious meditation as dogs six and nine chased the elusive rabbit to the wire.

### FATTENS PURSE

Krishna fattened the purse, which he carries by a thong at his waist, with \$2957, a record payoff at the Colorado track.

"I use the money to save souls," he announced to the touts and bettors who clustered about him.

A half-hundred touts clamored to be saved.

"Master, give us a winner," they pleaded.

Krishna consulted his scratch sheet and counseled:

**"Play one and two in the next race."**

The combo paid a much more modest \$24 but the multitude rejoiced in even minor miracles.

"The Master" left the track in triumph with new followers. If not for his WKLF (wisdom, knowledge, love, faith) sect, then perhaps for his handicapping.

Reached at the Canoga Park headquarters this morning, Brother Samuel was overjoyed to hear of his master's winnings at the track.

"We can use the money," he said. "It's strange, but The Master must do all things in contacting souls."

He confided that Krishna has no system. "And he never plays with the Foundation's money," he added.

"In Reno and Las Vegas, and I guess in Denver, the operators of the gambling casinos give him chips with which to play," Brother Samuel said.

"I guess they think it is good publicity."

# Die Too Quickly

By George E. Sokolsky

A friend, a good friend, whom I have never seen but know only by that endless correspondence which sometimes blesses our lives, writes of me:

"...And as I read what you had included for our friend Sokolsky, I felt a bit of the load off my heart, for I pity him in his defeat. Think how futile all of his anti-Communist activities must seem! And yet I have not known what of comfort I could say to him..."

## Brush of Death

To anyone who has ever felt the brush of death, there can be no defeat. A moment after that has happened, the person knows that there are mysteries in life, wholly unexplainable and the most unexplainable is that he is alive. The wife, the children, the doctors are pale-faced and worried, but the patient is exhilarated by the enormous experience of having passed through the Valley of Death and still to be here to look at a water-hungry maple, to listen to the robin and the catbird and the hoot owl in the woods, to feel the hot tongue of a beloved dog against one's hand, to see the particular faces of those very few human beings who really do matter.

## Eternal Life

It is at such a moment that the small political things over which men quarrel so disastrously take their proper picaresque places in the noble panorama of creation and so one lifts oneself to hear Beethoven's Sixth and there is no question as to eternity. Life is eternal.

And therefore there can be no defeats as long as one believes that his way of life is what he feels sure is what God would have him do. And of that work there is always so much unfinished business. Anti-Communism is a poor phrase because the challenge is not answered by opposition; it can only be answered by affirmation. Who is to say that this or that is wrong unless he is ready to stand for what he believes to be unassailably and uncompromisably right?

## Moral Law

And therefore when my good friend writes that for some reason or other in July 1955, I must be disappointed because it goes so badly for anti-Communists in the United States, she fails to realize that it might be just the opposite: the mystery of God's work is that throughout the ages men who spat upon him turn, in time, to recognize that there is a divine intelligence, that there is a mystical

rialism is as ugly as Marxian materialism.

Geneva was a tryst with politics, but from it may come a revolt of the conscience of humanity. For while nothing came of all the talk and publicity and photography that stirred the city of John Calvin for a second or two, it is known now, beyond doubt, that both sides fear war and want peace and dare not go to war. It may take time for all that to soak into the minds of politicians but it is upon their consciousness, and they will be driven by forces beyond themselves and their temporal and temporary greatness to find a path away from the evils of the 20th century of which none can speak better than that it has made the most destructive weapon known to man, that it has taken chivalry out of war and good manners out of the society of man.

## The Little Men

And there can be no defeat if we have gone that far in our discovery. For we shall find that the fuss about politics and economics does not solve human problems, the greatest of which is to discover how to live at peace

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# Interest Gained From Readers

One of the most interesting things about writing is the reaction one gets from the readers. It is often amusing, confusing, but always comforting that one really has some readers.

Before the ink was dry on last week's paper, we had a letter from James H. Boren of Arlington, stating that while our editorial set forth to draw clear distinction between the issue of desegregation and that of continuing certain jurisdictional structures, such was not done in the text. Indeed, it would seem to this reader, stated Boren, that the very basic question still revolved around the issue of segregation. Boren presented three items for our consideration, all of which have their point.

"'Even Christians follow the crowd.' Perhaps this was merely an unfortunate choice of words. It is true that people tend to follow the crowd, but one of the historical characteristics of Christians has been that they 'followed' a set of principles which were independent of 'crowd values.' If it is true that church officials follow the crowd, then perhaps we are in need of another Reformation!

"It would seem that the final standard by which church officials should evaluate church policies should be: 'What would Christ do?' Any other yardstick, including that of political expediency or 'being practical,' is a false one on which to build the Kingdom of God.

"The desires of any individual or any group of individuals do not constitute the criteria of Christian or un-Christian. . . let us count up the cost and the potential harm that may be done by branding as un-Christian all who do not want to support a resolution to do away with the Central Jurisdiction. It may be that the Negroes want to retain it.' Dr. Thomas' statement needs no further analysis.

"It would appear to this reader of the Advocate that churches and church organs have the responsibility of fostering Christian ideals; this calls for the application of Christian standards to social and economic issues. The race issue cannot be delimited with respect to church structure."

Not long ago, someone accused us of "sitting in our ivory tower and being too idealistic when there were pies and cakes to be baked" or words to that effect. We must have taken them to heart because now we are too practical.

We appreciate what our reader has to say and agree with him in the main. We will say that one of the purposes we had in mind was to get our readers away from the idea that integration must mean abolishment of jurisdictions or segregation must mean jurisdictions. Of course, if there are drastic changes in our racial policy, it will effect our jurisdictions or cause consideration of changes there, but we feel the connection has been much too close.

One of the faculty members out at Perkins says that often we have to choose not between right and wrong, but the lesser of two evils. This came to our mind immediately when we read our fan mail. Maybe we do need another reformation. We probably always have and always will. We agree that Christians should be independent of crowd values. We can't say that they are. Maybe that means the majority of Christians are not Christians at all, but we had rather not judge. It's too easy to see the weak points in others and not those in our own lives.

We agree with our reader as we said earlier. But like the reader who wanted to know how we expected the church to be first, last and always spiritual, we'd like to know how those who are independent of crowd values deal with political expediency and practical methods in their own churches and Christian groups. We'd like to know if the political and the practical can be taken out of so-called Christian thinking. Maybe we're too practical, but it seems to us that we must deal with people according to how Christian they happen to be at the moment. We can't deal with people as though they were saints when they are only beginning to experiment with Christianity. Personally we don't consider ourselves

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THE HEALTH GUILD 117 West 48th Street, New York City, 36, New York.

The American Meat Institute has carried on such a tremendous campaign to make this country meat-conscious that the average citizen when he thinks of PROTEIN immediately associates this nutritional element with flesh foods. By emphasizing this aspect of our diet again and again in full-page ads. in the magazines of national circulation, each ad. colorfully gotten up and seductively worded, implemented with so-called scientific data, the American public has been completely sold on meat to the exclusion of proteins that can be derived from other sources which are just as valuable nutritionally speaking and economical because they cost much less while offering protein-requirements to the body.

Often the discussions with regard to protein assume the proportions of hysteria. People assume that unless they have lamb chops, steaks, beef and mutton daily, they will be improperly nourished and fall a prey to illness. That their fears are unwarranted and that a lessened consumption of meat is actually conducive to better health can easily be proved. It is a fact that during wartimes, the British people obtained only a nominal ration of meat to the extent of about one lamb chop a week weighing about four ounces AND YET, ACCORDING TO VITAL STATISTICS, were in better health throughout this difficult period than ever before. We also have the example of little Israel, building a new democratic land on a subsistence of even less meat per person each week!

Moreover, some of us may recall that our own government, during the war years, continued to stress the fact that the proteins obtainable from milk, cheese, eggs, soybeans and vegetables are complete proteins of the same nutritive value as the protein obtainable from meat AND WILL KEEP US WELL-NOURISHED AND IN EXCELLENT HEALTH.

In addition, a study of the eating habits of the peasants in different countries will be illuminating at this point. The peasants of Bulgaria, Greece, Romania, Yugoslavia, etc. are hardy vigorous people, DOING A TREMENDOUS AMOUNT OF PHYSICAL LABOR. For women it should be of special interest to learn that the women of peasant stock in these countries are as strong as the men and during pregnancy are able to work to the very end, OFTEN GIVING BIRTH WHILE DOING THEIR REGULAR WORK IN THE FIELDS. Within a very few days after delivery, these women resume their work in the fields and do their full share as before.

These poor peasants USE MEAT ONLY ON EXTRAORDINARY OCCASIONS, often not more than two or three times a year on festive occasions, while the peasants who are well-to-do may have it on an average of but once a week. THEY OBTAIN

The experience of the Danish people during the first World War is an added illustration and proof of the small quantities of protein essential for physical upkeep and well-being. During the First World War, all their food imports were stopped by the Allied Powers because they did not want these supplies to reach the Germans because of military necessity. Added to this, a severe drought diminished their limited food supply further. This also resulted in a serious shortage of feed for their cattle.

To meet the situation, the Danish people, under the influence of Dr. Michael Hindhede, the then Minister of Health, decided to kill their cattle and convert all arable land to the raising of food. THE RESULTS WERE TRULY SPECTACULAR: NOT ONLY DID THEY AVOID FAMINE, BUT THEIR HEALTH STANDARDS WERE RAISED TO A HIGHER POINT THAN EVER BEFORE.

THE STAPLE OF THEIR DIET BECAME THE H U M B L E P O T A T O!

(In this connection we recommend the remarkable booklet we publish:  
THE POTATO AS FOOD AND MEDICINE BY Dr. V. Knaggs - price 75¢ postpaid)

### H O W M U C H P R O T E I N ?

Our experience during World Wars I and II, and research conducted by leading nutritional scientists have demolished another conception with regard to the intake of protein - THE IDEA THAT TO BE FED PROPERLY WE MUST EAT DAILY A LARGE QUANTITY OF PROTEIN. Scientists in the past maintained that we needed between 100 and 180 grams of protein a day which is in the view of more recent investigations entirely too much. (This quantity is equal to about one to one-half lbs.)

If we are to maintain good health, the quantity of protein CONTRARY TO THE PREJUDICED PROPAGANDA OF THE MEAT TRUST must be reduced to a lower level. It has been proven that 30 to 50 grams of protein a day, AN AMOUNT OBTAINABLE FROM ABOUT 1/4 pound of cheese or SOYBEANS, or meat or fish, or about 1 1/2 to 2 ounces of coconuts, peanuts, pecans or any other nuts are sufficient to keep us well-fed.

Such men as Hindhede of Denmark, Chittenden of Yale, Sherman of Columbia, and McCollum of Johns Hopkins and the more recent Oxford experiments as well as those conducted at the Harvard Medical School HAVE DEMONSTRATED THAT A REDUCTION OF PROTEIN TO ONLY ABOUT 1/3 or even less of the amount formerly considered necessary IS ACTUALLY CONDUCTIVE TO BETTER HEALTH. AMERICANS SUFFER FROM PROTEIN-POISONING due to excessive intake of meat and too much protein is harmful SINCE PROTEIN IS NOT STORED IN THE BODY (like starches, carbo-hydrates, sugars, fats, etc.) BUT DECOMPOSES IN THE INTESTINAL TRACT, CREATING MANY TOXIC BY-PRODUCTS WHICH ULTIMATELY CONTRIBUTE TO THE DEVELOPMENT OF DISEASES. (over)

While all foods contain protein, the protein in some foods is more valuable than in others, and we must obtain at least part of the protein from these sources. Aside from meat and fish, most valuable protein is available in milk, cheese, eggs, soybeans and in the green leafy vegetables. The cereals, maize or corn, and the beans or legumes also possess protein, but the protein in these foods is incomplete and therefore of inferior quality.

The Potato, which is classed as a carbohydrate food, also contains a fine grade of protein, and the protein obtainable from the peanut, coconut, almond, cashew, pecan, filbert, pistachio and walnut is of fine quality. From the standpoint of economy, the lowly peanut and the coconut in season, possessing a fine type of protein, are most valuable. Nuts may be eaten whole, or ground into powder, or in the form of nut butters. They should be used unroasted and unsalted, in small quantities and not too often, since they are not easily digestible.

Eggs provide a protein of superior quality, but they too should be used in moderation, for besides being expensive they are difficult to digest and contain a large amount of cholesterol, a substance which has been receiving an increasing amount of attention as an important factor in the development of heart disease, hardening of the arteries, kidney and gallstones, etc. In addition to eggs, cholesterol in large quantities is also found in butter, cream, fat meats and other fatty foods.

Cheese is a most wholesome protein food, but it is well to bear in mind that the bland, freshly churned cheeses such as cottage cheese, pot cheese, farmer cheese or the Italian cheese ricotta are least expensive and most valuable from the standpoint of nutrition, since they are less concentrated and more readily digestible.

The Soy Bean is a valuable source of Protein which has provided the "meat" in the diet of the Chinese for over 3000 years. We wonder if that is reason that heart conditions and high blood pressure are virtually unknown among the Chinese. Here are a few Soy bean recipes rich with Protein values:

#### Soy Bean Casserole.

2 cups cooked soy beans  
1 cup cooked macaroni.  
3 tablespoons Butter

#### Soy Bean "Sausages"

3 cups of cooked soy beans,  
1/4 lb. mushrooms  
2 eggs.

2 tablespoonfuls grated cheese  
2 cups Milk  
3 tablespoonfuls sifted soy bean flour  
1 teaspoon salt (or vegetable salt)  
other seasonings as desired.  
Melt butter, stir in flour and seasoning, blend with milk and cook over low flame for 10 minutes. Mix soya beans, macaroni and sauce thoroughly. Place in a greased casserole, sprinkle with grated cheese and bake in a moderate oven for about 30 minutes.

#### Soy Bean Croquettes.

2 cups Cooked Soy Beans.  
1 egg and 1 egg yolk.  
4 tablespoonfuls Milk  
1 tablespoonful of chopped parsley  
1 teaspoon of onion juice.  
Salt to taste, breadcrumbs or Corn flakes, Soya Bean Oil or Butter.  
Heat soy beans and puree. Mix egg yolk, parsley, onion juice and salt with beans and form into croquettes. Beat egg into milk. Dip croquettes into egg and milk mixtures, roll in breadcrumbs and fry in deep oil or melted butter. Or place in a well-greased shallow baking pan and bake in a hot oven for 25 minutes.

The above recipes are taken from two books.

SOYA THE WONDER FOOD which contains many more similar recipes \$1.00 postpaid and SOYBEANS FROM SCUP TO NUTS by Heller which contains over 200 recipes on the soybeans, salads, soups, fritters, side dishes, breads, sauces, biscuits, sandwich spreads, etc. etc. all fully detailed price \$2.00 postpaid.

(salt and Pepper to taste (or use other seasonings. Flour, Breadcrumbs Soy Bean Oil and Butter.  
Heat the Soy beans and puree or crush ~~xr~~ very fine. Wash mushrooms, chop or cut fine and mix with soy beans. Add one egg and seasoning and blend well. Shape into sausages. Beat other egg ~~in~~ in two tablespoonfuls of water until well blended, Roll sausages in flour, then in egg mixture and then in breadcrumbs. Fry in deep oil until crisp and brown.

#### Soy Bean and Cheese Loaf

3 cups cooked soybeans,  
1 cup evaporated milk  
1/2 ~~xxx~~ pound American cheese  
2 eggs beaten  
3 tablespoonfuls chopped parsley  
2 tablespoons grated onions  
1 clove garlic  
1/2 teaspoon salt or other seasoning  
Chop soybeans coarsely, shred ~~sh~~cheese Heat milk in top of double boiler. add shredded cheese and stir until melted. Mix thoroughly with soybeans and cool slightly. Add beaten eggs, parsley, onion, salt and mix well. Pack into oiled loaf pan and smooth top with back of spoon. Bake in a moderate oven for about one hour. Unmold, slice and serve with mushroom, onion or tomato sauce.

THE PROBLEM OF PROTEIN page 3.

You can obtain soybeans raw or cooked in any health food store. Also soy bean flour. But if you cannot and you will send The Health Guild \$5.00 they will send you a supply covered by this amount which will enable you to make the above recipes and others in the two books mentioned, on the previous page.

We now wish to introduce you to a few recipes of MEATLESS TREATS in the form of vegetable roasts, nut dishes, etc. which also have Protein values without flesh foods:

NUT ROAST

1/2 cup ground brazil or other nuts.  
1/2 cup chopped onion.  
1/2 cup chopped celery,  
1 tablespoonful vegetable broth powder.

Mix nuts, vegetables and broth powder and baked in oiled dish in hot oven for 15 minutes. Make thick sauce of tomatoe juice and cheese. Sprinkle finely chopped parsley. Serves three.

VITAMIN ROAST

1 young cabbage, 1/2 lb. spinach, 1/2 bunch celery, 1 green pepper, 1 onion  
1 cup nut meal or chopped nuts.

Grind vegetables, add nut meal or chopped nuts and bake in oiled dish. Serve with tomato or other sauce, (Those with delicate digestions should substitute string beans for cabbage.) Serves Four.

NOTE: These 4 wonderful meatless treats are taken from a special book entitled "BETTER FOOD AT LESS COST or 3 1/4 VEGETARIAN DISHES"

This remarkable book not only contains many health hints, but a whole year's supply of varying vegetarian recipes. We are compelled to make the price on this splendid book \$2.00 postpaid as we have only a few copies left. Hurry your order at once!

MOCK LIVER DE LUKE

1/4 lb. cooked string beans, 1/3 stalk celery, two ~~teaspoonful~~ oil, 2 ounces, crushed nuts, 1 medium onion.

Saute onion in vegetable oil. Add crushed nuts. Add all ingredients and chop together. Serve on lettuce. Serves one.

MOCK MEAT LOAF.

1 cup cooked green peas, 1 cup cooked string beans, 1 raw carrot, 1 teaspoonful vegetable flavoring, a pinch of marjoran or other seasoning, 1 cup ground nuts, 1 onion, 1/2 apple, 1 tablespponful of wheat germ, a little parsley.

Grate apple, carrot and onion. Grind or chop all other ingredients and add a tablespponful of vegetable oil. Mix and pour into greased baking dish. Spread a little oil over top or dot with butter. Bake in medium oven for 30-40 minutes. Serve with tomato sauce or favorite relish. Serves three.

## THE ORGANIC WAY OF LIFE

The New trend today towards organically-grown foods. This means fruits, nuts, vegetables, grains, which are cultivated, without poison sprays or chemical fertilizers. This Organic list will give you sources of supply for these remarkable health bestowing foods and we should appreciate your remittance of only \$1.00 for this list which we assure you will give you long life if you follow the suggestions contained therein.

Such organic foods as Turkish lentils, Portugese chick peas, Fava Beans, Sesame Seed mealsunflower seed meal, turkish fine nuts, are rich in organic proteins and far more nutritious in every way than flesh foods. Actually if you use these products you can dispense with eggs, milk and all dairy products as sources of protein. Meat, eggd and milk and dairy products contain CHOLESTEROL which as you know even the medical profession is coming to identify with the basis of heart and circulatory diseases. The above named organic foods do not contain cholesterol but do possess rich protein values. Furthermore, eggs have a tendency to putrefy in the intestines and mailk is contipating to adults. For instance Sesame seed meal contains at least 50% more protein than meat, of high quality, yet is alkaline in reaction and very digestive.

Send us \$5.00 for a sample consignment of these protein-rich organic foods and weknow you will be satisfied and order again and again. These foods are not only economical in money values but their benefits to you health-wise cannot be estimated.

also send \$1.00 for a specially-preapred ORGANIC DIET LIST AND MEAL PLANNER prepared by the foremost authority in this field.

In conclusion let us again recommend the following books:

SOYA THE WONDER FOOD \$ \$1.00      SOY BEANS FROM SOUP TO NUTS \$2.00  
314 VEGETARIAN RECIPES \$2.00      ORGANIC DIET LIST AND MEAL PLANNER \$1.00

also recommended highly HOW TO EAT SAFELY IN A EXE POISONED WORLD \$1.50

SUNFLOWER SEED THE MIRACLE FOOD 75¢      ORGANIC NUTRITIONAL GUIDE \$2.00

HOW TO AVOID CANCER - a truly remarkable book just published \$2.95

LIVING FOODS by DR. KIRSTINE NOLFI - a Medical lady who cured herself of cancer through organic foods and the vegetarian diet \$2.50

Send all orders, inquiries, etc. and remittances to

THE HEALTH GUILD 117 West 48th Street New York City, 36, N.Y.



# Book Reviews

**A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY.** By William Hordern. The Macmillan Company, New York. 215 pages. \$3.50.

Believing that there is need for the Protestant laity to do more creative thinking about theology, a professor of religion at Swarthmore College here offers an introduction to the field understandable by laymen. He defines the terms which may confuse new readers of theology, summarizes the growth of orthodoxy, threats to it, and current related movements. There are chapters on fundamentalism (or conservative theology), liberalism (which he regards as the re-making of orthodoxy), the re-making of liberalism, neo-orthodoxy in general and the American type in particular.

The two American leaders, Niebuhr and Tillich, are discussed at length. The author has had unusual opportunities to understand these men, having served as assistant in their classes. He tries to make clear that the religious socialism of Tillich is not the socialism of politics and that the compromises Niebuhr believes inevitable are not cowardly temporizing with evil situations.

In conclusion there is a discussion of orthodoxy as a growing tradition. The way between extremes which is espoused by a growing number of theologians and termed "modern orthodoxy" is described, with brief attention to the teaching of several men who have wrestled to some effect with the great problems.

**SPEAKING FOR THE MASTER.** By Batsell Barrett Baxter. The Macmillan Company, New York. 134 pages. \$2.50.

Church leaders, teachers, preachers — anyone who may have anything to say — will profit from this brief course in public speaking. It was prepared for use in men's training classes among churches, with the high purpose of advancing the work by improving the workers. Whether their duties are merely to make a few announcements or to deliver substantial discourses, the writer

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believes God's messengers not only should know the message, but possess the skill to transmit it to others.

In helping the reader understand what constitutes effective speech and how to apply the basic techniques, the author begins with the big bugaboo: stage fright. Reading the Bible, prayer, delivery, gathering and organizing material, finding good beginnings and endings, persuasion and the use of words are given extended attention. There are activities suggested to help the learner practice the precepts.

The author is minister of the Hillsboro Church of Christ in Nashville and professor of speech and homiletics at David Lipscomb College.

THE MESSIANIC IDEA IN ISRAEL. By Joseph Klausner. The Macmillan Company, New York. 531 pages. \$7.50.

This comprehensive work by the professor emeritus of Hebrew literature and Jewish history in the Hebrew University, Jerusalem, traces the development of the Messianic idea from the beginning to the completion of the Mishnah, that body of rabbinical doctrine closed before the third century A.D. It is the third book of a trilogy in the field of relations between Judaism and Christianity at the time of the rise of the latter. The translation was completed last year by W. F. Stinespring, professor of Old Testament at Duke University Divinity School.

For Biblical scholars of considerable attainment the book probably will be indispensable. For the general reader especially interested in prophecy and the contribution of Judaism to Christian belief, it will be interesting and impressive, though demanding and difficult in some places. Some knowledge of historical criticism will be needed to understand and appreciate the foundation upon which the author erects his interpretation.

Each book of the Old Testament is analyzed for Messianic content. The ideas of the Apocrypha and Pseudepigrapha are explored, as well as those of the Tannaim who lived in the first two centuries of the Christian era. In the final section the Jewish and Christian ideas of the Messiah are contrasted.

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and Sunday morning, Bishop Martin of the Dallas-Fort Worth Area, spoke concerning "The Marks Of A Triumphant Church."

Stating that the early church has a sense of urgency, Bishop Martin declared, "They traveled light. Sometimes we have too much baggage. Some people could get along better if they didn't have so much to carry. The early Christians didn't have much to carry, but they had a sense of dedication in their hearts that has not been matched. They kept free of destructive emotion. We are carrying emotional burdens that we ought not to be carrying. It may be that God may be in a greater hurry than we are and we need to catch step with His will".

Bishop Martin said that the early Christians also had an adequate assurance of adequacy. He added that "Urgency without adequacy will result in exhaustion, frustration, depletion. Adequacy with urgency results in laziness and inadequacy. We need to match the two.

#### Two Things

"There are two things that should never be said with truth about a Methodist—that he is ignorant or that he does not have in his heart the fire of the Holy Spirit.

"The early Christians really believed that the earth belonged to the Lord. I wish we might have a new baptism of an eternal hope. No matter how great the difficulties of the year may be, let us never lose sight of the stars."

In a series of three devotionals entitled "Living In Two Worlds," Bishop Martin spoke on "Material Reality and the Realm of the Spirit," "God's Sovereignty and Man's Responsibility," and "The Continuing Struggle and the Eternal Hope."

Speaking again of the early Christians, Martin said they lived in the world that is unseen and the world that is experienced through the physical senses.

"Christianity," he said, "must find a way to hold these two worlds together. This isn't easy to do whether as individuals or as congregations. What a day this is

great preaching and great living.

In his second address, the bishop said that there are two views—man is free and man is not free; God is sovereign and man has responsibility. "Strangely enough," he said, "the New Testament does not shed much light on this subject. It is interesting to see how the idea shifts from age to age according to prevailing conditions. It's the business of the church in every generation to interpret the gospel. Since 1914, the idea that the only hope of salvation for man is for God to reach down and pick him up has grown. It's important that we keep the ideas of sovereignty and responsibility together. The will of God is the highest that can be conceived for us each day."

**Earliest Prayer**

In Saturday's devotional, Bishop Martin said that the earliest prayer to be in continuous use in the church is "come, Lord, Jesus."

Martin said that "It is doubtful that the early church could have survived if it had not been for their belief that at any minute on any day, Jesus might come back to earth and the struggle would be over."

"Any doctrine which persists century after century has vitality in it and the doctrine of the second coming is in that category. The least that can be said is that we must keep an open mind about our belief concerning this matter. Anyone who says he knows what the answer to this doctrine is, speaks without authority. There has been a revival in the belief of the actual coming in the past 15 years."

"We can believe as the early Christians that the kingdom of which we are a part is a victorious kingdom. It never occurred to the early Christians that Rome would finally triumph. Most of the people we preach to not only do not believe in a physical coming which they can see with their eyes, they do not believe He is coming at all. They think that the kingdom is not on the way in, but on the way out, that it is gradually being pushed off the earth."

"The early Christians thought of God as having great surprises for them. It is a pity when life loses its sense of excitement. The early Christians believed that God could and would do great things far beyond their abilities. Don't put any limitations on the power of God to do the unexpected."

"The early Christians lived in an atmosphere of the immediate. The sober truth, my friends, is that we are not certain we have 30 minutes. According to the statistics, 4,000 people in America who are alive at this moment will be dead at this time tomorrow. They don't know it. Most of them don't suspect it."

"A mood of quietness and confidence is necessary for our way of life."

"Blessed is the man whose work is such that if he knew the end of the world was coming in 30 minutes, he wouldn't have to quit it."

G. Alfred Brown directed the communion meditation in the chapel Sunday morning. He said that the communion is a service of preparation, inspiration and communion with God.

# WHAT KIND OF MAN IS MENON?

BY P. K. PADMANABHAN

One of the familiar figures of London's Hyde Park during the 30s was a long-haired, wild-eyed Hindu who often harangued crowds on the cause of Indian freedom.

The intervening years have wrought profound changes in the personal fortunes of that Hyde Park agitator.

Today, as India's permanent delegate to the United Nations and one of the chief architects of the growing cult of cold war neutrality, V. K. Krishna Menon is a power that is being increasingly felt in international diplomacy.

Yet, no two men seem to think alike of Menon.

★

On the eve of his arrival in Washington for talks with President Eisenhower, Rep. Richards (D) Ga., chairman of the House Foreign Affairs Committee, said, "Menon is no friend of the United States. It has been apparent that the Communist world has been building him up to pull its chestnuts out of the fire. We would be naive to place much dependence on him as a mediator with China."

But Sen. Walter George (D) Ga., chairman of the Senate Foreign Relations Committee, disagreed: "Menon impressed me as cultured, sincere and highly intelligent. I am positive that one could rely on the pledge or promise of Chou En-lai conveyed through

the impression that there is nothing stiff-backed about the furnishings of his mind.

The grand objective of Indian diplomacy, Menon said, is the maintenance of close and cordial relations with all the nations of the world. Promotion of goodwill with the United States in particular has been one of the consistent purposes of the Indian Foreign Office. But, he said pointedly, this must be on a basis of self-respect and mutual understanding.

India and America are two large and independent



countries with democratic systems of government. Policies of such governments, says Menon, are deeply influenced by the traditions, temperament and outlook of the people. In consequence, differences be-

the West. Friendship with the United States should not preclude close relations with Red China. The domestic setup of a country is its inviolable private concern. Even in his private life, Menon said, he never expresses opinions on the internal affairs of any country.

He declared that India is among America's best friends. No other country strives harder to promote goodwill for America—goodwill in the purest sense of the word.

As the largest and the most durable Asian democracy India will be the mainstay of America's true and enduring interests in the Far East, he asserted. Besides, as realists Indians are fully alive to the fact that upholding American prestige in Asia is a very real contribution to peace.

The differences between the United States and Red China are not irreconcilable, he declared with a conviction that probably lends a clue to the nature of his recent talks in Washington and Peking. He thinks there is a great deal of goodwill toward the American people in China. Here in America he finds it reciprocated in ample measure. The fact that China has a Communist government does not obscure the chances of an attainable agreement, in his opinion.

★

Menon expressed a deep

him."

These are just two instances typical of the dis-sension, confusion and in-decision over Menon, his methods and his motives.

★

What, then, are the true colors of the man? In the hope that the bond of common nationality would render Menon more communi-cative than usual, this writ-er sought, an interview with him during his visit to Los Angeles last week.

Menon was in an affable and expansive mood. Tall, dark and gaunt, he made an enormous impression with his striking features, blaz-ing eyes and wild hair.

An intense air of intel-lectuality and a sense of dedication, which he unmis-takably conveys, satisfy the Indian mind with what it seeks most in politicians.

Vertical lines of concen-tration are always promi-nent on his forehead. His expression seems to reveal a perpetual gloomy convic-tion that somebody is about to violate India's neutrality.

Menon's conversation ranged over the Asian scene. His accent was clipped and markedly British. He gives

tween the United States and India in their approach to problems are only to be expected.

As far as basic claims are concerned the Indian For- eign Office and the U.S. State Department are in complete accord: they seek the reign of law and free- dom among nations and the settlement of disputes by Patient discussion. The sin- cerity of each other's pur- poses are mutually ac- cepted. However, when it comes to methods conflicts arise.

★

Therefore, the basic prob- lem, according to Menon, lies in deep-seated dissim- ilarities in mental attitudes and habits of thought.

The strongest feeling in Asia today is nationalism. Menon feels that any move- ment to succeed has to work in line with it. Inter- ference or even a semblance of interference in the affairs of Asian countries is re- sented by all Asia.

Likewise, India does not subscribe to the doctrine of balance of power. This, Menon seemed to convey, is an issue over which India finds herself at odds with

and abiding admiration for President Eisenhower whom he lauded as not only sincere and peace-minded but also peace-oriented.

All adverse criticism of Menon's role as cold war moderator and peacemaker got short shrift from him. "I have only the ut- most friendliness toward the American people. I do what I can to promote un- derstanding. Yet if I am not regarded as friendly it is my own fault."

Nonetheless, he appor- tions to the press part of the blame for this feeling. Menon says that in support- ing, by accident or design, demonstrably untrue can- nards about him the press has contributed to this un- dercurrent of hostility.

But in a climate of inter- national harmony, he be- lieves minor issues such as these will lose their claim on the public mood. Hostile currents of feeling there- fore do not unduly affect him.

★

Grand universal causes of peace and goodwill are humanity's paramount ob- jective in these sharp and perilous times. Everything else, declared Menon, must be viewed in proper subor- dination to it.

What added light Menon chose to throw on himself in the course of this talk it is hard to say.

He patently represents in a broad sense many of the strengths and some of the infirmities of the Indian race.

To go down in history as the great peacemaker is India's all-pervading national hope. For this it is prepared to toil unremittingly in the teeth of facts and face great risks to itself.

And Menon, it seems to this writer, is merely the in- strument of the nation's will.

**NEW CIVIC**  
Two new county buildings in El Monte, part of an im- posing Civic Center in that city, will be completed within about 10 months. Architect Raphael A. Nicolais, designer of the structures, announced yesterday.  
The project also will in- clude City Hall and a new construction in El Monte.

**APPROVES FIVE NEW MEMBERS**  
The Academy of Motion Pic- ture Arts and Sciences have approved by the board of governors, George Seaton, announced yesterday.

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# Freedom Must Be Extended, Not Safeguarded

## Purely Personal Prejudices:

The most neglected child in the whole educational system is not the backward one, but the gifted one—and it is a depressing fact that among the upper 10 per cent of mental ability, fewer than half ever enter college.

Young men who have fatal "accidents" while driving sports cars or flying their private planes are unconsciously possessed of a death-wish that makes such accidents highly probable; for flirting with disaster is courageous only when the goal is significant.

Some people are so trivially snobbish that they believe they are known by the matchbooks they keep.

My favorite quotation of the month comes from Stuart Hampshire, writing in the London Encounter about organizations "for the defense of freedom." Freedom, he points out, "is not something which has to be safeguarded, but rather something which has to be extended. If one tries to stand still, only defending the freedoms already established, one unavoidably finds oneself slipping backwards into repression."



Sydney J. Harris

In most cases, an "elder statesman" is simply a politician who has lost his teeth, and mumbles platitudes where he used to shout them.

For some reason, I always feel gauche and disconcerted if trapped in a tete-a-tete with a woman who has vivid green eyes.

Half the voluminous advice on child-rearing cancels out the other half, with the dismal result that the only healthful attitude a parent can take—that of naturalness—is the one attitude that is completely wrecked.

The neatest anatomizing of a tightwad was made by Joe E. Lewis, the night-club wit, when he remarked of an acquaintance: "I know he'd like to loan me a little if I was short—it's just that he's got all his money tied up in money."

Perhaps women aren't great creative writers, in a literary sense, but what man could do half as well in writing a vibrant thank-you note for a present he hasn't the slightest use for?

Inspirational orators who praise "will power" as a paramount virtue tend to forget that the most determined, patient, persistent, ingenious and relentless man in society is the bank robber.

From some of the reports I've seen, the first thing to do is to give intelligence tests to the people who give intelligence tests.

—SYDNEY J. HARRIS.

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...pellagra vitamin has  
...honored. Studies in yellow fever,

remembering, while the current accom-  
plishments of medical science are being  
celebrated.

By

## Dale Carnegie

Dale Carnegie, who has just died at the age of sixty-six, won success in life by prodding his fellow humans to do better. His books—"How to Win Friends and Influence People," "How to Stop Worrying and Start Living" and the others—helped unleash a flood of self-improvement literature which has not yet subsided. Whether Mr. Carnegie lived more deeply than other men is arguable; whether he worried any less was his own secret. Yet there is no doubt that millions avidly read his recipes for better living, and that many said they were helped by them.

Most men make friends and enemies alike; most advice-givers influence some people at the cost of irritating others.

Dale Carnegie was no exception. Perhaps his books merely reflected the insecurity and uneasiness of his times; possibly he gave pat and superficial answers to deeply rooted, eternal human problems. But if popular reaction was any indication, his approach found a response in many hearts.

Dale Carnegie lived to see inspirational books such as his become fixtures on the best-seller lists. Indeed, the constant publication of new ones leads to the suspicion that perhaps all of life's keys have not yet been discovered. Self-confidence has been propagated; the inferiority complex lies crushed. But the shy, the diffident, the meek have not yet perished from the earth.

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**NOV. 4**

**BEST  
NEWS  
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# Dr. Roy L. Smith: Making a Go of Life

Read Numbers 13:16-21, 25-31

We have the ability to recognize facts. All normal human beings are endowed with it. This is the first basic capacity of the human mind. Psychologists call it perception, and plain people speak of it as intelligence, but by whatever name it is known it is the ability to see and appreciate life as it really is. The horse, for instance, may see the flowers amid the grass but he does not appreciate them. A man sees them, appreciates them, and deliberately plants and cultivates them that he may enjoy them more. The dumb brutes destroy values, not because they disapprove of them but because they see no difference between the valuable and the valueless. As the ability of the individual



Smith

creature to recognize facts increases we rate him higher in intelligence and of all the creatures on earth man represents the highest level of all.

Any science begins with facts; they are the stones out of which any wall of truth must be built. Just as the cell is the last indivisible unit of the human body, so facts are the last indivisible units of truth upon which any science can be erected. All progress waits on facts; all knowledge is based on them.

All that has just been said leads to the first major conclusion concerning sin! It is anything that lowers the intelligence of the individual. With this principle fixed in mind we are ready to begin a scientific investigation of the whole question of sin. Good religion must align itself on the side of intelligence. Jesus spoke a word of profound truth when he said; "Thou shalt love the Lord thy God. . . with all thy mind." (Matt. 22:37.)

O God, Thou has endowed me with a mind sufficiently alert and capable to enable me to live a successful and serene life if I manage my mental equipment with good will and effectiveness. I will therefore seek to honor Thee with an exhibition of good sense. Amen.

Have you ever thought of a prejudice as being a sin against your own mind? Are you the victim of any prejudice that prevents you from recognizing facts? Are you capable of passing a fair judgment on your friends, competitors, critics, or those who disagree with you?

## Must Be Objective

Asked whether she plans to write a book about what she found out, she smiled and said: "I must think twice before I even decide to write a book.

"But if I do, it will be objective—all the time I was there I tried to separate my own personal fate from the life I saw around me and to judge that with pure objectivity."

As to her future, she says:

## Unconscious Co-operation

All truly creative people—whatever their belief and opinions—receive help from the Invisible. An interesting account of such influence is given by Cyril Scott, noted English Theosophical writer, in his volume entitled "Music: Its Secret Influence Throughout the Ages."

Scott points out that all of the great composers were inspired Cosmically—most of them without conscious recognition of this fact. He cites the case of Liszt who, while writing feverishly and under tremendous creative tension, exclaimed to a friend nearby, "This is wonderful! But the music is not mine—not mine!"

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"FAMILY PORTRAIT": A Painting by an Unknown Flemish Artist, 1550

WHEN the custom of painting personal portraiture was established in the Renaissance, artists would occasionally produce family portraits. In a group of this kind, the artist relaxed somewhat formalities followed in the portraits of individuals. They cultivated a less formal atmosphere; they introduced a note of domesticity.

While the identity of the painter of this family portrait is not known, there is some information printed and framed in the upper left corner of this painting, the date, the ages of the husband, his wife and their three children. That was a valuable bit of documentation.

This artist was rather painstaking in arranging the group of five into a nicely unified composition. The parents, seated to the extreme right and left, face each other; the children turn and twist, bend forward and back, filling out the space interestingly. There is no crowding; each sitter is presented fully and clearly. The educational pursuits of the two elder children are unmistakable.

DOROTHY ADLOW

## Interview With M

4. By Betty Bridgman on How to Rhyme Without a

MONDAY mornings I can expect to find Mrs. Bridgman in the beautiful branch library at Linden Hills in Minneapolis. Recently I had occasion to interview her there. I noted at once that she looked troubled.

"Why, Mrs. Bridgman," I said, "you're usually so happy in the library."

"Of course I'm happy," she said with a strained smile. "All the years I couldn't get away from home mornings I yearned for the library, and now that my youngest is in nursery school I love to come once a week. Even when I'm not very happy, like now, I'm really happy here, if you understand me."

"You don't look it."

"Maybe not, because I'm working on a poem and it's not going well. But all around that hard core of unrequited effort I'm happy, because here in the library I can find all I need."

noble concept I'm trying to express? suddenly loses all I've put into it, like a punctured balloon. If I don't see the ludicrous words in print, I can filter them out before I really focus on them. Besides, who needs fancy and unusual rhyme? Look at the first stanza of Gray's *Elegy*: *Day—way, lea—me*. Imagine what the immortal lines might be if Gray had been fussing around with a Rhyming Dictionary!"

"Careful—you're going to hurt the feelings of the good people who compiled it."

"Oh, I wouldn't for worlds! I grant you someone has done a staggering piece of work in assembling this book. I don't see how they did it. Speaking for myself, I don't see why they did it."

"It's quite clear. There must have been a call for it—"

"Maybe so, but poetry isn't made by writing down words that rhyme and then

la capacità di agire. Gli inferni ventivano sotto molte circostanze avverse egli di una Scienza — la Scienza dell'onnipotenza. naturale di Dio, il bene. Egli dimostrava erano in accordo con una divina legge di Cristo Gesù, i suoi cosiddetti miracoli, contro con chiari insegnamenti dimostra-  
Potere significa capacità di agire. La maggior parte dei Cristiani sarà d'accordo sulla dichiarazione che Dio è onnipotente. Alcuni, però, non accettano la conclusione che, poiché Dio ha tutto il potere, il male non può avere alcun potere, alcuna capacità di agire.  
È impossibile che tutto il potere appartenga a due elementi diametralmente opposti.  
La prossima traduzione italiana uscirà il 2 aprile!

How to have  
Answered  
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stent Office

## God Is the Only Power

Written for The Christian Science Monitor

POWER means the ability to act. Most Christians will agree with the statement that God is omnipotent. Some, however, do not accept the conclusion that, since God has all power, evil can therefore have no power, no ability to act.

All power could not possibly belong to two elements diametrically opposed to each other. Sometimes the explanation is given that although God has all power, yet for some inscrutable reason He permits evil. Thus many people, longing and searching to know God, have given up. They are unable to reconcile the theory of a god who permits evil, although he obviously could prevent it, with a God who is Love, loving, and lovable.

To such questioning and to such confused thought Christian Science, with its Scriptural basis, comes with clear demonstrable teachings. It reveals to humanity that the works of Christ Jesus, his so-called miracles, were in accord with a divine natural law of God, good. He was demonstrating a Science—the Science of omnipotence. Under many adverse circumstances he demonstrated that God alone has power, or ability to act. The sick were healed, sinners were reformed, the dead were raised, the angry sea was calmed, and in a desert multitudes were fed when, to human sense, there was no channel through which supply could come. Every claim evil made to presence and power was nullified before Jesus' spiritual understanding that God, good, is the only power, the only presence, and that His is the only law that can operate.

In "Science and Health with Key to the Scriptures" (p. 92) Mary Baker Eddy, the Discoverer and Founder of Christian Science, says: "The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real, when it is merely the absence of truth, leads to belief in the superiority of error." Again she says (*ibid.*, p. 192), "In Science, you can have no power opposed to God, and the physical senses must give up their false testimony."

When confronted with a case of dumbness which the disciples had failed to heal, Jesus reassured the

troubled parents with the comforting words (Mark 9:23), "If thou canst believe, all things are possible to him that believeth." And he straightway healed the lad. On another occasion Jesus said to the disciples (Mark 10:27), "With God all things are possible."

\*\*\*

Jesus is the Way-shower. To follow in his footsteps we too need to gain an understanding of this Science of omnipotence and to prove, as he did, the ever-availability and all-ability of God to defeat the false claim that evil has power.

Christian Science teaches that to pray is not asking to be delivered from evil, but asking for understanding to see the falsity in evil's claim to power and to demonstrate the omnipotence of God, good. Mrs. Eddy says in "Miscellaneous Writings" (p. 101): "The Science of omnipotence demonstrates but one power, and this power is good, not evil; not matter, but Mind. This virtually destroys matter and evil, including sin and disease."

[In another column will be found a translation of this article into Italian. The next Italian translation will appear April 8.]

The text of a lecture on Christian Science, entitled, "Christian Science: The Revelation of God's Infinite Goodness," by John S. Sammons, C. S., of Chicago, Illinois, will be found on page 11.

### 'The Lake Isle'

I like early poems, first versions  
Found in letters, in stray journals and diaries;  
Shapeless as Virgil's bear cub, whose mother licked  
And licked it till it took true bear shape,  
Having life and utmost ardor in it.

I like to read and match the early form  
With the for-good one in the *Complete Works*—

To see where the writer made the licks,  
Caught the happy rhyme, the vivid metaphor;

Poets are inspired, but sometimes not  
Till the second or third or fourth draft.

Yeats did it with the second.

He made the two verses of 1888 three,  
Necessary, felicitous;

In all twelve lines, but two from the original—

"Bee-loud glade" new and beautiful;  
London gave him point and mood  
On whose "pavements gray" he still could find

The peace of Sligo.

I like early poems, changing versions



State Museum, Berlin, Germany

## yourself

### Rhyming Dictionary

It trailed away: "Bosh, frosh, galosh, josh, a macintosh, slosh, squash—"

"Now, how could I get back to the ocean after reading that? Instinct tells me, without my even casting around for a rhyme, that I can't use *wash* unless I take an eye-rhyme, like *crash*; or consonance, like *fresh* or *crush*. So I stay with my idea and let the frosh look after his own galoshes."

\*\*\*

At this point the subject of my interview glanced at the clock. "Eleven-thirty!" she said in a Cinderella-panic, "I should have left five minutes ago. The little boys will be home for lunch. If I hurry I can still stir up some cup-cakes from a mix and get them frosted in time for dessert. Come along!"

We bustled out to the station wagon. I couldn't help remarking: "Mrs. Bridgman, I still say you're old-fashioned. You haven't made an effort to adapt to modern conveniences. I just know that some poets have learned to use a Rhyming Dictionary without forfeiting inspiration. Maybe some of them will come forward and prove you're out of step."

BETTY BRIDGMAN

Dio è l'unico potere



## THE McFERRIN PRESS

announces the publication of a new book written by

Dr. Charles B. McFerrin

SEE DESCRIPTION BELOW:

### Dr. McFerrin's Latest Book

If you enjoyed his last book "ON THE BEAM FROM FRUSTRATION TO TRANQUILITY" you will surely be charmed by his latest book "TWO MORE IN THE ROOM", for it will outline the final steps to make difficult things possible of realization.

The main teaching of the book centers around the "Vitalized Solvent Blood" idea. This teaching is strictly original with the author and opens the magic door of understanding, revealing the missing link between steady, regular, strong heart beats and the power of radiant recuperation.

The book teaches how to educate the "Inside Muscles", thus removing tension and strain, regardless how worried you may be.

A valuable chapter on the philosophy of sleep from a physical and meta-physical standpoint. It is estimated that in the United States there are about four million five hundred thousand persons who spend each night fighting the pillow. What a blessing this chapter will be to them.

The author gives a complete list of foods he himself has used for the last forty years. This plan has made it possible for him at nearly Seventy-seven years to retain his own teeth (30 of them) and to be without aches and pains, to say nothing of his having continuous office practice without a vacation for thirty-five years, and you ought to see his lovely pink complexion.

There is also a plan of eating wherein milk is entirely left out. Many persons have discovered that when they omit milk their catarrhal troubles greatly diminish or disappear. The subject of calcium is discussed in this connection.

The faith stories will transform your life, but your eyes will be full of refreshing tears when you have finished that part of the book.

The book "TWO MORE IN THE ROOM" offers a complete course in relaxation. This will prove to be a life-saver to your tense nerves. Most of the thoughts in this chapter are not to be found in print elsewhere.

The question is answered "Just what is arthritis, and why is there such poor success in curing it".

The lady with a bug in her stomach.

If the ministers understood the contents of this book, their preaching certainly would be different, and how refreshed would be their congregation.

The truth about fasting, for and against.

Conquering passion without suppression.

With the understanding of the principles in this book, the author believes that many a broken life can be mended, and the home saved.

### SPECIAL GUARANTEE

So great is the author's faith and belief that this book will do good he is willing to make an unconditional guarantee that any reader of the book who does not feel that he has been benefited may have the privilege of returning it to the publisher and receive his money back in full without questions being asked.

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Only One Thousand copies of this book will be printed. A safe way to do therefore is to send in your order for a pre-publication copy or you may be disappointed in getting a copy. For when you read this announcement, the book will still be on the press and it might be three or four weeks before it can be delivered to you.

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## The Bible Companion

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**TABLES** for the systematic daily reading of the Holy Scriptures :

A Plan which, from the experience of our Society during the past eighty years, has been found to be the easiest, the most interesting, and by far the most profitable method of reading the Bible. By this plan, which gives the reader a daily bird's eye view of "the whole counsel of God," one starts from three points and travels through the entire Scriptures without a break in the course of twelve months, taking two portions from the Old Testament and one from the New every day—a method of reading by which the Bible largely becomes its own interpreter in that related passages from all parts of the Sacred Volume (which explain each other) are naturally brought together from day to day in the three readings.

**It is important to note** that the non-resisting commandments and precepts of the Law of Christ in the Sermon on the Mount and elsewhere in the New Testament, do not indicate a change of moral principle, but only "a change of the law" (Heb. 7 : 11-12 ; Rom. 12 : 12-21 ; and 2 Thess. 1 : 3-10).—V.H., Nov. 1949.

### WHY READING THE BIBLE IS ESSENTIAL

**" Salvation depends upon** the assimilation of the mind to the divine ideas, principles and affections, exhibited in the Scriptures. This process commences with a belief of the gospel but is by no means completed thereby ; it takes a life-time for its scope and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8:7; 1 Cor. 2: 14) and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, namely, the expression of His mind in the Scriptures of truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original emptiness. The infallible advice then to every man and woman anxious about their salvation is—Read the Scriptures Daily. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect will only reap sparingly. Much spiritual fructification is only to be realised in connection with the fructifying influences of the Spirit in the word . . .

**By strict adherence to this plan** from year to year, the reader will reap much profit and find himself or herself gradually losing the insipidity of the natural mind and taking on the warm and exalted tone of the Spirit's teaching, which qualifies for the inheritance of the Saints in light"—Robert Roberts.

| JANUARY |                     |             |              | FEBRUARY |                     |               |             |
|---------|---------------------|-------------|--------------|----------|---------------------|---------------|-------------|
| Day     | CHAPTERS TO BE READ |             |              | Day      | CHAPTERS TO BE READ |               |             |
| 1       | Genesis 1, 2        | Psalms 1, 2 | Matthew 1, 2 | 1        | Exodus 5, 6         | Psalms 58, 59 | Rom. 10, 11 |
| 2       | " 3, 4              | " 3-5       | " 3, 4       | 2        | " 7, 8              | " 60, 61      | " 12        |
| 3       | " 5, 6              | " 6-8       | " 5          | 3        | " 9                 | " 62, 63      | " 13, 14    |
| 4       | " 7, 8              | " 9, 10     | " 6          | 4        | " 10                | " 64, 65      | " 15, 16    |
| 5       | " 9, 10             | " 11-13     | " 7          | 5        | " 11, 12            | " 66, 67      | Mark 1      |
| 6       | " 11, 12            | " 14-16     | " 8          | 6        | " 13, 14            | " 68, 69      | " 2         |
| 7       | " 13, 14            | " 17        | " 9          | 7        | " 15                | " 70, 71      | " 3         |
| 8       | " 15, 16            | " 18        | " 10         | 8        | " 16                | " 72          | " 4         |
| 9       | " 17, 18            | " 19-21     | " 11         | 9        | " 17, 18            | " 73          | " 5         |
| 10      | " 19                | " 22        | " 12         | 10       | " 19, 20            | " 74          | " 6         |
| 11      | " 20, 21            | " 23-25     | " 13         | 11       | " 21                | " 75, 76      | " 7         |
| 12      | " 22, 23            | " 26-28     | " 14         | 12       | " 22                | " 77          | " 8         |
| 13      | " 24                | " 29-30     | " 15         | 13       | " 23                | " 78          | " 9         |
| 14      | " 25, 26            | " 31        | " 16         | 14       | " 24, 25            | " 79, 80      | " 10        |
| 15      | " 27                | " 32        | " 17         | 15       | " 26                | " 81, 82      | " 11        |
| 16      | " 28, 29            | " 33        | " 18         | 16       | " 27                | " 83, 84      | " 12        |
| 17      | " 30                | " 34        | " 19         | 17       | " 28                | " 85, 86      | " 13        |
| 18      | " 31                | " 35        | " 20         | 18       | " 29                | " 87, 88      | " 14        |
| 19      | " 32, 33            | " 36        | " 21         | 19       | " 30                | " 88, 89      | " 15, 16    |
| 20      | " 34, 35            | " 37        | " 22         | 20       | " 31, 32            | " 90, 91      | I Cor. 1, 2 |
| 21      | " 36                | " 38        | " 23         | 21       | " 33, 34            | " 92, 93      | " 3, 4      |
| 22      | " 37                | " 39, 40    | " 24         | 22       | " 35                | " 94, 95      | " 5, 6      |
| 23      | " 38                | " 41-43     | " 25         | 23       | " 36                | " 96-99       | " 7         |
| 24      | " 39, 40            | " 44        | " 26         | 24       | " 37                | " 100, 101    | " 8, 9      |
| 25      | " 41                | " 45        | " 27         | 25       | " 38                | " 102         | " 10        |
| 26      | " 42, 43            | " 46-48     | " 28         | 26       | " 39, 40            | " 103         | " 11        |
| 27      | " 44, 45            | " 49        | Romans 1, 2  | 27       | Leviticus 1, 2      | " 104         | " 12, 13    |
| 28      | " 46, 47            | " 50        | " 3, 4       | 28       | " 3, 4              |               |             |
| 29      | " 48-50             | " 51, 52    | " 5, 6       |          |                     |               |             |
| 30      | Exodus 1, 2         | " 53-55     | " 7, 8       |          |                     |               |             |
| 31      | " 3, 4              | " 56, 57    | " 9          |          |                     |               |             |

| MARCH |                     |              |             | APRIL |                     |             |              |
|-------|---------------------|--------------|-------------|-------|---------------------|-------------|--------------|
| Day   | CHAPTERS TO BE READ |              |             | Day   | CHAPTERS TO BE READ |             |              |
| 1     | Leviticus 5, 6      | Psalms 105   | I Cor. 14   | 1     | Numbers 15          | Proverbs 11 | Luke 24      |
| 2     | " 7                 | " 106        | " 15        | 2     | " 16                | " 12        | Gal. 1, 2    |
| 3     | " 8                 | " 107        | " 16        | 3     | " 17, 18            | " 13        | " 3, 4       |
| 4     | " 9, 10             | " 108, 109   | 2 Cor. 1, 2 | 4     | " 19                | " 14        | " 5, 6       |
| 5     | " 11                | " 110-12     | " 3, 4      | 5     | " 20, 21            | " 15        | Eph. 1, 2    |
| 6     | " 12, 13            | " 113-14     | " 5-7       | 6     | " 22, 23            | " 16        | " 3, 4       |
| 7     | " 14                | " 115-16     | " 8, 9      | 7     | " 24, 25            | " 17        | " 5, 6       |
| 8     | " 15                | " 117-18     | " 10, 11    | 8     | " 26                | " 18        | Philip. 1, 2 |
| 9     | " 16                | 119, vv 1-40 | " 12, 13    | 9     | " 27                | " 19        | " 3, 4       |
| 10    | " 17, 18            | vv 41-80     | Luke 1      | 10    | " 28                | " 20        | John 1, 2    |
| 11    | " 19                | vv 81-128    | " 2         | 11    | " 29, 30            | " 21        | " 3          |
| 12    | " 20                | vv 129-74    | " 3         | 12    | " 31                | " 22        | " 4          |
| 13    | " 21                | Psa. 120-4   | " 4         | 13    | " 32                | " 23        | " 5          |
| 14    | " 22                | " 125-7      | " 5         | 14    | " 33                | " 24        | " 6          |
| 15    | " 23                | " 128-30     | " 6         | 15    | " 34                | " 25        | " 7          |
| 16    | " 24                | " 131-4      | " 7         | 16    | " 35                | " 26        | " 8          |
| 17    | " 25                | " 135-6      | " 8         | 17    | " 36                | " 27        | " 9, 10      |
| 18    | " 26                | " 137-9      | " 9         | 18    | Deut. 1             | " 28        | " 11         |
| 19    | " 27                | " 140-2      | " 10        | 19    | " 2                 | " 29        | " 12         |
| 20    | Numbers 1           | " 143-4      | " 11        | 20    | " 3                 | " 30        | " 13, 14     |
| 21    | " 2                 | " 145-7      | " 12        | 21    | " 4                 | " 31        | " 15, 16     |
| 22    | " 3                 | " 148-50     | " 13, 14    | 22    | " 5                 | " 1         | " 17, 18     |
| 23    | " 4                 | Proverbs 1   | " 15        | 23    | " 6, 7              | " 2         | " 19         |
| 24    | " 5                 | " 2          | " 16        | 24    | " 8, 9              | " 3         | " 20, 21     |
| 25    | " 6                 | " 3          | " 17        | 25    | " 10, 11            | " 4         | Acts 1, 2    |
| 26    | " 7                 | " 4          | " 18        | 26    | " 12                | " 5         | " 3, 4       |
| 27    | " 8, 9              | " 5          | " 19        | 27    | " 13, 14            | " 6         | " 5, 6       |
| 28    | " 10                | " 6          | " 20        | 28    | " 15                | " 7         | " 7          |
| 29    | " 11                | " 7          | " 21        | 29    | " 16                | " 8         | " 8          |
| 30    | " 12, 13            | " 8, 9       | " 22        | 30    | " 17                | " 9         | " 8          |
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# Happy in 'Green Kingdom'

By PHYLLIS BATTELLE

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NEW YORK, Aug. 29—To many restless individuals in this restless world, the only balm is to get their hands on some of that long green—and that does not mean scallions or kohlrabi.

Harry Litwin wags his head slowly at the tragedy of that.

"Money you must have to live," he says, in a serene, thick-accented voice. "But nature you must have in order to care if you live."

For all troubles from upset stomach to overturned apple carts, this gentle, white-haired man prescribes a walk through what he calls "The Green Kingdom." In a small apartment, it can be only a small green kingdom made up of one philodendron plant:

"It will be the same, small or big," he says. "Lay your hand on something that nature made and, if you care about it, then the trouble that man has made will leave you. You will be calm."

## Only Fear Is Man

Litwin, who might be called the evangelist of the florabund, was a troubled boy of 15 when he first came to the United States from the Ukraine Forest before World War I. His father had been the chief forester for Nicholas II, and what Harry knew was how to make seedlings grow.

How to make money grow was a vague, mysterious, not

very absorbing miracle, and as a clerk young Mr. Litwin was a parody.

"Of God's creations since time began," he wrote one night, "the only one I fear is man."

Sadness, homesickness had made him a poet, and like immortal artists, he became sick.

In upstate New York, recuperating in a hospital, Litwin rediscovered nature. When he was well again, he smuggled a few rhododendron cuttings in a sack and smuggled them back to the "furnace," which is what he dubbed New York City.

Through those rhododendrons, he claims, he discovered a great truth—that "where there is a bathtub, there can also be the peace of nature. Even in a furnace."

## Can Touch Peace

Litwin went back to his office work but he grew his spiritual peace in the bathtub at night. Gradually he saved enough money to move to Melville, Long Island, and plant his "tubblings" in rich ground and now he has changed his name to "Woodbourne," because it is more earthy, somehow.

"At my nurseries," he says, softly, "you wander through 100,000 rhododendrons. And 25,000 hemlocks, 200,000 yews, 40,000 azaleas, pines, junipers, spruce, everything green.

"I live," he says with a sympathetic smile, "as you and everyone should live. Where I can reach out and touch peace."

It is difficult to get Harry down to the rudiments of living, especially for one who is dwelling in the furnace, because he is still a poet. He just wrote a book about his "green kingdom" which is scattered with equal parts of instruction for planting and odes to the plant-to-be-planted.

But the gist of his message is that everyone should have "a piece of acre" in natural green which he owns and tends and takes peace from.

To get your hand on a green leaf is more satisfying than to get your hand on a green souvenir of Ft. Knox, if your heart is sore.

If your landlord is sore, it's another thing again. But I didn't bring it up because Harry Litwin Woodbourne didn't have so much as a pepper leaf with him to handle unexpected problems.

WORD-A-DAY

AUGUST 1955  
Your Horoscope



**97c** REG. 1.49

**rayon marquisette panels...**  
sheer, sturdy beauties, tailored to precision.  
Washable, of course, in a soft ivory color.  
42"x81" at special "Tuesday only" savings.

May Co. Curtains—Downtown, Fifth Floor;  
Wilshire, Fourth Floor;  
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**orlon mock turtle neck  
sweaters** with batwing sleeves. Moth  
proof, non-allergic, non-shrink, keeps shape.  
Blue, pink or cherry red in sizes 34 to 40.

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**-DOWNTOWN ONLY**



# Book Reviews

**CONQUERING THE SEVEN DEADLY SINS** by Lance Webb, Abingdon Press, Nashville, 224 pp; \$3.00.

Lance Webb not only offers a positive approach to the problem of sin in man's life but in this excellent book he defines sin so that "none can evade it." Too often today a congregation interprets a minister's words about sin to be only another talk on "petty morality." Dr. Webb strikes at the very heart of such thinking. Sin is not "bad form or psychological." It is separation from God or even "the folly of playing God." Sin is rooted in self-love which leads to pride, envy, anger, dejection, avarice, lust and anxiety. Time and again he points out how pride and self-love stand as the origin of the other deadly sins. Pride is the root sin — the heart of decay.

Although his most striking quotations are used negatively, the positive element in the book is sufficient to suggest the title, "Conquering The Seven Deadly Sins". He gives constructive help, drawing heavily from the most appropriate theological and psychological works, in defeating our sin. The titles and sub-titles are very good: "Pride into humility — power to be myself," "envy and jealousy into affirmative love — love that lasts," "anger and intolerance into patience and magnanimity love that heals," "dejection into vital concern love that lifts," "avarice into creative joy — when things are blessed," "lust and gluttony into timed living — when pleasure is good," "anxiety into productive peace — serenity with concern."

The book is not only well written and inspirational but interesting. What will amaze the average minister as well as layman is his facile use of literature. So much literature is used it would almost appear as an artifice were it not so strikingly appropriate. The language of T. S. Eliot, Shaw, Sandburg and Hugo is heard in the same chorus as Kierkegaard, Niebuhr and Nietzsche.

The book will probably not excite the interest of the public as much as the movie, "The Seven Deadly Sins," but this is a judgment on "we the people" and not on Dr. Webb's book. — R. L. W.

**UNDERSTANDING THE METHODIST CHURCH.** By Nolan B. Harmon. Abingdon Press, Nashville. 182 pages. \$2.00.

That Methodists may understand their own church better, and that members of other communions may know exactly what the Methodist Church believes and wherein it agrees and disagrees with other churches, a top writer has prepared this excellent book. It is concise without being sketchy. It is thorough without being dull. It is forthright without being didactic and critical of other churches, without being discourteous or unsympathetic. The demands and the rewards of church membership are clearly and winningly stated.

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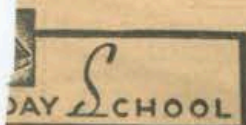
HOUSTON, TEXAS, FRIDA



## LE CLASS

present Sunday, and we welcomed contacts, and 14 sick visits made. All somebody Today", and the opening in Donnelly. Our Teacher brought ave the closing prayer. sick.

Mrs. Julia Goodman



Attendance

|        | June 26th | July 3rd |
|--------|-----------|----------|
| .....  | 26        | 21       |
| .....  | 13        | 18       |
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# A POST PORTRAIT:

# Norman Vincent Peale

By IRWIN ROSS

ARTICLE II

In few things did the young Norman Vincent Peale foreshadow his later success. He was an indifferent student, a poor athlete and a lad assailed by a colossal sense of



DR. NORMAN VINCENT PEALE

inferiority. But although public speaking was an excruciating experience for him, he did show promise on the platform—and he was powered by greater ambition than he normally betrayed.

While in high school, he was elected head of the Boys' Congress, a Methodist group in Ohio. His brother Robert, now a doctor in Olean, N.Y., recalls the night of this elevation as a memorable event.

"We shared a room together," says Dr. Robert, "and he kept me up all night—declaiming in his sleep, over and over: 'President Peale, President Peale.'"

It was to be his proudest moment for a long time.

To this day, Norman Vincent Peale betrays a boyish pride in

the symbols of success. Plaques, scrolls, awards, inscribed photographs of prominent people clutter his studios (he has three, plus two offices.) Two flattering oil paintings of the mature Peale adorn the walls of his Fifth Ave. apartment. A position of honor is given to favorite caricatures of him, as well as to a copy of a brief New Yorker item a few years ago.

He has come a long way. His father, Charles Clifford Peale, was a poorly-paid Methodist minister who had moved every few years from one small-town

Ohio pulpit to another. Until his conversion, the elder Peale had been a practicing physician, and it was he who had delivered Norman in Bowersville, Ohio, on May 31, 1898.

## Made Up His Mind Not to Be a Cleric

As he grew up, the boy developed an inferiority complex which, with his customary extravagance, he has characterized as "the worst in the United States." Its origins he believes, were his extreme thinness, which made him incompetent in sports, and the disability of his father's profession.

"Wherever we went," Peale told me, "people were always pointing out that we were preacher's sons."

An appearance at a dance, though his parents did not object, could be a painful experience. Once he was mortified to have his paternal connections revealed when he hopped aboard an overnight freight train to Dayton to

Continued on Page 49

## Arbitration on Ex-Red

385. tions in the party.

In a subsequent exchange of letters with the American Civil Liberties Union, Arthur Hays Sulzberger, publisher of The Times said Barnett's use of his Constitutional privilege was not the sole cause for his dismissal.

Sulzberger said Barnett's "course of conduct . . . culminating in his refusal to answer the committee's questions as to alleged former membership . . . caused The Times to lose confi-

dence in him as a member of its news staff."

The Times has never made public other reasons it may have had for firing Barnett. In an arbitration procedure it would be required to do so.

After the vote, two officers of the New York local said they felt certain the executive board would go along with the decision to push the issue to arbitration. In doing so, the board would

Continued on Page 18

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Associated Press Wirephoto  
 Press Secretary Hagerty tells reporters in Denver that President Eisenhower's condition "remains satisfactory." President is working jig-saw puzzles and listening to soft music to relax.

# The Ghost Says Facts Haunted the Duchess

Author Cleveland Amory said today he has stopped helping the Duchess of Windsor write her memoirs, and explained:

"You can't make the Duchess of Windsor into Rebecca of Sunnybrook Farm. The facts of life are very stubborn things."

The reference, to a happy heroine of a juvenile fiction classic, was made during an interview aboard the liner Queen Mary on which Amory returned from Europe.

Amory said the rupture between him and the wife of England's ex-king followed repeated squabbles over the manuscript.

The Duchess, he declared, wanted some revisions and "I didn't feel the changes squared with the facts."

Amory didn't explain what the changes were.

## Collaborating in Paris

He turned down a writing bid from her in 1952, but last winter took the assignment when she telephoned him from Palm Beach, Fla., he said.

Since then they have been collaborating in Paris, Amory continued, but "because of the pressure of writing something myself, and getting by the Duke and Duchess I became increasingly unhappy."

More friction developed during preparation of 300 pages of text, he said, because the former Wallis Warfield Simpson wanted it done in the first person.

"The real story of the Duchess of Windsor can't be told in the 'I' form," the writer added.

The Duchess told him she had four reasons for preparing her memoirs:

To prove "she was born on the



Associated Press Photo  
 Cleveland Amory and his wife on deck of Queen Mary today.

right side of the tracks;"

That she and the Duke are "happy and busy people;"

That the British royal family and British people treated them "very meanly" in not giving her the title of "Her Royal Highness;"

To show the Duke was not pro-German.

There finally, Amory added, was disagreement over the title. The Baltimore-born Duchess

wanted to call it "Wishful Thinking." The Duke objected to Amory's suggestion it be called "untitled."

## India Accepts U. S. Grain

New Delhi, Oct. 4 (AP) — The Indian government today announced its acceptance of 20,000 tons of grain from the U. S. for free distribution to flood sufferers.

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# A POST PORTRAIT:

## Norman Vincent Peale

Continued from Page 4

see a football game. This was just not the sort of escapade for a preacher's boy!

Norman was desperately eager to be like everybody else. He entered Ohio Wesleyan, a Methodist college, with the resolution that he was not going to become a minister. He wanted to be a newspaperman and during his summer vacation he worked as a reporter on the Findlay, Ohio, Republican. In college, he was a loyal fraternity man, and quite relaxed about his studies, until one shattering experience in his sophomore year.

He was doing poorly in math and the professor unexpectedly called him in for a vigorous dressing down.

"My defense," Peale said, "was that I had this terrible inferiority complex."

The professor was quite unimpressed and told him to get rid of it.

Stunned and humiliated, he walked outdoors and started to fantasize about resigning from college and beating up the professor.

"Then, on the steps of the chapel," Peale says, "the thought suddenly struck me that he had spoken the absolute truth. Why don't you quit this inferiority? I said to myself."

And he thereupon began to pray.

"I told the Lord," Peale recalls, "that if He would but help me, I would do my utmost to overcome my inferiority complex."

### Conquered His Fears; Talked Continually

suddenly threw it up, and enrolled in the theological seminary of Boston University.

"There was an urge in me that I couldn't deny," Peale now says.

"In our family," his brother Robert recalls, "there was always an unspoken assumption that the thing to become was a minister. After a while, Norman just stopped fighting it."

Robert resisted successfully, but a younger brother, Leonard, also entered the ministry.

Norman was ordained in 1922 and received his degree from B.U. in 1924. His first church was in the small textile town of Berkeley, R. I. It was a distinctly unprosperous, proletarian parish, which was assailed by a long strike soon after Peale arrived.

He stayed with his flock throughout their misfortune, hardly marching on the picket-line or denouncing the bosses from the pulpit, but generally sympathizing with the workers, says Peale.

His next move was to Brooklyn, where he got himself established in a modest church in the Flatlands section. For the first time he displayed his remarkable talent for organization. The community was growing, and he prudently established a connection with an employe of the gas company who would alert him whenever a new Protestant family moved into the area. They had no sooner gotten settled when the Rev. Mr. Peale was on their doorstep, inviting them to worship.

In three years, membership in his church increased from 40 to 900 and Peale managed to put up a \$100,000 church building. He scored another type of personal triumph, as well: for the first time he overcame his thinness.

years later.

Peale's success at Syracuse brought him offers from a large Methodist congregation in Los Angeles and from the Marble Collegiate Church in New York, the oldest Protestant church in America. Despite its historic lore and affluence (from real estate), the church had fallen on evil days and its Sunday attendance was down to some 300. The year was 1932.

Now we enter the heroic phase of the Peale career; gradually the full design of his message took shape. The depression, he feels, had much to do with it:

*Men were blowing their brains out; the town reeked with pessimism and discouragement; so I began to preach sermons on how to overcome discouragement, how to conquer fear. They began to be personal guidance sermons.*

Multitudes soon sought Dr. Peale's personal guidance—not only at Sunday service, but in his study. This posed some difficulties.

"I began to see that the ostensible problem which a person presented was not always the real problem," he says.

Self-help techniques had their limitations; he wanted psychiatry as well.

### Peale Clinic Now Is Big Business

Through a mutual friend, he got to Dr. Smiley Blanton, a psychoanalyst of orthodox background. Together they set up a church clinic, working in tandem on each case; Dr. Blanton might undertake the therapy, or Dr. Peale, depending on the ingredi-

Frequent prayer, Peale says, mingled with "sheer will power," brought gratifying results, though he is the first to admit that his tremors occasionally recur, to this day.

This, in any case, was the beginning of the new Peale, the genesis of his elaborate techniques for "confident living."

He did more, of course, than merely pray and exert will power.

"Do the thing you fear," says Peale, "and the death of fear is certain."

The thing he feared most, despite his flair for it, was public speaking, and the twice-born Peale was soon on his feet before all sorts of campus groups, talking his head off.

Despite an inexhaustible capacity for prayer and oratory, he still was determined not to be a minister. When he graduated in 1920, he got a job as a reporter on the Detroit Journal. Some eight months later he

By dint of strenuous overeating, he acquired an expansive waistline — and doubtless a marked increase in self-confidence.

"Then he had to go on a diet," says Robert, but ever since he has maintained a robust plumpness.

From Flatlands he was summoned to the University Methodist Church in Syracuse, N. Y. This was a very desirable post, but Peale was disturbed that the church largely attracted faculty members. Untroubled by the novelty of the gesture, he began inserting sprightly newspaper ads urging students to give worship a try. He was soon packing them in.

### Advised to Cut Out Fancy Language

Peale thinks, however, that he made one initial mistake in Syracuse. Because it was a university community, he tried to be "intellectual" and "literary," but his rhetorical flights did not always come off. A kindly professor advised him not to attempt a baccalaureate sermon every Sunday.

"Just tell us in simple language how we can lead better lives," the man said.

It was an injunction which Peale never forgot.

His greatest success, among the students, was with a pretty senior named Ruth Stafford, the daughter of a Detroit minister.

"Everybody was attracted to him," she says, "and I guess my ego was a little inflated by being singled out. He put me on a committee to arrange a banquet—an excuse for us to have frequent conferences."

On their first date, on a Sunday afternoon, he took her along to hear him deliver a speech at a small agricultural college. He was quite troubled about it and throughout the drive worried over the details with her. She was sympathetic and helpful; there was a flowering of mutual regard, and a marriage two

The approach, which necessarily stopped far short of psychoanalysis, was first to find the psychological roots of the problem, then try to overcome it both by the new self-awareness of the patient and by mobilizing his religious faith. Today the Religious Psychiatric Clinic is a large going concern, directed by Dr. Blanton and with Dr. Peale exercising benevolent supervision from afar.

His new approach to self-help was not long limited to his congregation. Peale's first book, "The Art of Living," came out in 1937, to be followed by a continual stream of books, pamphlets, printed sermons, radio talks, public lectures and, in recent years, television.

The first books were more tentative in their approach, and touched with an occasional literary flourish. The later volumes were simple, direct, sloganized and breathtaking in their dogmatic assertions of the true road to contentment. They have none of the sober professionalism of Dr. Peale's clinic and they have reached an audience of millions.

The master of the art of living has, as a consequence, been able to live remarkably well. He refuses to divulge his total income, but acknowledges that Marble Collegiate Church pays him \$19,500 a year, which makes him one of the highest-paid clergymen in the country.

The church also provides a handsome apartment on 84th street. In addition, Dr. Peale maintains a little "hideaway" office down the street (formerly the office of a psychiatrist) and a gentleman's farm on Quaker Hill in Pawling, N. Y.

He owns a Cadillac, vacations in Europe, plays a poor game of golf, a fair game of billiards, neither smokes nor drinks, and works almost every day—even on holidays. It is a very positive life.

**TOMORROW: Man of Many Missions.**

## Life May Sue Lonely Heart Over Ads

Oct. 4 (AP) — Mrs. Ihme threatens to sue two heart magazines unless they stop running her husband's name as a new wife while he's dead to her.

Brought out today in court where Mrs. Ihme, 58, a divorcee, for divorcee.

said mail is poured "wanted" advertisement lonely hearts rent Ihmes — times pre-such an ad.

Prince

Emperor Nagako Princess Shah

Now hold on to Butterfingers—



## Retreat Movement Topic Of Court Newman Dinner

Miss Gertrude Gearity, executive secretary of the National Laywomen's Retreat Movement was the principal speaker at the dinner which marked the 37th anniversary of Court Newman, Catholic Daughters of America, held Sept. 29 at 7:30 P. M. in the Parkview Hotel.

Miss Gearity discussed the retreat practice, touching on the need in this modern world, for

a departure for a short time from the material and business world, for a quiet contemplation of the spiritual life. She also stated that the Cenacle Retreat House in New York City had already started to move its furniture into the new home on the former William Rose estate on Armonk Road, and would announce the opening date in the very near future.

The Rt. Rev. Monsignor James A. Boyle, Court chaplain, discussed the new St. Francis School, which opened on schedule in September. He greeted Mrs. Joseph Brennan and Mrs. Matthew J. O'Brien, the two oldest members present.

Mayor J. Edward Fox reminisced on the early days of the school, which opened for the first

time in 1909, noting that he and the late James Kelly were the only two boys to graduate with the second class of graduates. He noted that Mrs. Howard Kensing was also one of his classmates and told some of the problems and amusing incidents of those early days.

Miss May Rooney of W. Plains, district deputy, discr



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## Weigh Your Words Carefully --Brainpickers Are at Work

One hundred and four weeks ago today I became a newspaper columnist. Now I may perhaps be forgiven for looking back a bit and forward a little—a very little because the prospect of writing another 520 columns for another two years is unbearable, even impossible, to contemplate in the mass.

A column, one soon learns, is as demanding as a greedy child and a sterner disciplinarian than the strictest parent. No sooner is the space filled for today than the writer must start thinking about tomorrow. And, when energy, inspiration and ideas are at low ebb, he has to forage desperately for something to stuff into the insatiable maw.

With most jobs there is a time

when the worker calls it a day and goes home, or at least to seek rest and relaxation somewhere. But a columnist can never stop thinking of tomorrow and tomorrow and tomorrow.

With 500 words to be written on deadline, he tends to be a bit impatient with a friend who isn't saying something he can use, or worse yet, insists on expounding an idea which the columnist sucked dry a week or a month before.

For columnists, if you haven't guessed it, during every waking hour, are brainpickers of the ideas, thoughts and plans floating around in other people's heads. There comes, inevitably, too, a moment when he finds himself deciding whether to accept or refuse a pleasant dinner

engagement entirely on the basis of the chance of picking up an idea; debating whether to take a trip in terms of the number of columns such a journey would produce.

A veteran of the business (he has 15 years behind him and a rather haunted look) spoke words of wisdom when I started.

"It will be just wonderful for the first year," he said nostalgically. "You'll find plenty of material that interests you. New ideas will flow from you, most of the people you meet will seem exciting and unusual.

"The second year is harder. By then you have discovered that there are just a certain number of ideas under the sun—the only difference is the way they're

phrased. You realize that Emerson was merely restating what Plato said a lot earlier, and you wonder who said the same before Plato got round to it. There will be days in the second year when you won't find a single thing that interests you enough to write about it. And you will decide that people are all alike, too."

If this Job's comforter got past the second year, I didn't listen. I was in a tearing hurry to be off. I had so much I wanted to say that I didn't believe you could run out of subjects to write about.

But don't get me wrong. I find I love writing columns and readers willing. I shall now try for the next 260.

# WHITE PLAINS DAYS

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# "Survival Is a Biological Fact"

## "IT HAS NOTHING TO DO WITH YOUR RELIGIOUS BELIEFS"

**T**HERE ARE not many certainties in our lives, but there are two events concerning which there can be no argument. We are all born into this world and we all die.

What are you? You might think this a facetious question, but it is not. "Man, know thyself," is an ancient injunction, but how many people know themselves?

The reflection you see in the mirror is not you. The body which gives you so much trouble, and is subject to age, pain, infirmity and disease, is not you. Your birth certificate does not tell you who you are; neither does an identity card.

No scientist has ever discovered the origin of life. Neither has he manufactured even a microscopic, minute object that was capable of living. He can make an atomic bomb, but he cannot make a blade of grass.

### When Death Comes

What is the difference between a living body and a dead one? Chemically, organically and structurally they appear to be the same. Why is one living and the other dead? Why has the heart ceased to beat? Why do the pulses no longer throb? Why has the blood ceased to circulate? Why are the limbs rigid?

Spiritualism supplies the answers. The evidence obtained through mediumship demonstrates that you survive after death. You do so not as a phantom or as a

This extract is taken from the last chapter of "Power of the Spirit" by Maurice Barbanell.

Most people are chasing shadows, illusions and will-o'-the-wisps. Because they are unaware of their spiritual natures, they concentrate wholly and solely upon the requirements of their bodies. Their focus is wrong. Their perspective is erroneous.

Naturally, physical bodies require what is necessary for their sustenance and well-being, clothing, warmth, shelter, food and exercise. Most people, however, do not stop at the satisfaction of their primary needs.

### Eternal Treasure

They continue to accumulate and overload themselves with wealth of varying kinds in the hope that this will provide them with security. Some go to extreme lengths and are gluttons, misers and hoarders.

How many think about the requirements of their spiritual nature? How many realize that their spiritual selves, which are the eternal realities, also require sustenance? At death, we are compelled to leave behind all the physical wealth that we may have accumulated. We cannot take it with us.

When the newspapers print details of wills, the accounts are often headed, "Money they left."

spiritual natures thrive as a result. "For whatsoever a man soweth, that shall he also reap."

That is a natural law. No priest can alter it. No theological doctrine can change it. No recitation of a Bible text can disturb it. No death-bed repentance can interfere with the immutable sequence of cause and effect.

### Our Responsibility

Here is the practical and personal application of Spiritualism as revealed in the manifestation of spirit power. It is a demonstration that we are all personally responsible for what we do, and that death will not transfer sinners into saints, dullards into sages, or fools into philosophers.

When these facts are known by all mankind, then the whole of the earthly scene will be transformed. Individuals will acquire a greater stature. Life will have a richness, dignity, nobility and lustre. We shall be aware of our divine heritage and we will work to achieve our divine destiny.

Peace, serenity and tranquility will be the natural lot of most people. Fear will have been vanquished. A new set of values will prevail.

War will vanish, and co-operation will take the place of individual and national antagonism. Materialism and all its follies will have been exposed. All the blots

and excrescences which mar human existence and prevent the spirit of man from finding its full expression will have been obliterated.

The world will have realized that malnutrition and slums are not consistent with man's spirit. And the body, the temple of the spirit, will live in conditions more appropriate to its setting as the casket of a brilliant jewel.

Today, color, creed, race, language and nationality are barriers between people. They will not be barriers when man knows himself.

The same spirit which is within you is within every human being in the world. This is a divine and eternal relationship, stronger than the ties of blood or family. They will not persist, but our spiritual relationship will endure for ever.

God has made us all of one spirit. The cannibal, the Negro, the Red Indian and the members of what were our enemy nations are our spiritual kith and kin.

We are members of one vast spiritual league of nations, all part of the divine family. Killing cannot extinguish that relationship; neither does it end our responsibility to ourselves and our duties to one another.

Here, in actual fact, is the spiritual United Nations. One day this profound truth will be realized by the rulers of men and a new order will dawn for mankind.

Then the vision of dreamers, reformers, pioneers and martyrs will have become realized and the kingdom of heaven on earth will be a living reality. The power of the spirit will be known in all its glorious and sublime majesty.

**ED. NOTE:** For your copy of "THE POWER OF THE SPIRIT," send \$2.00 to Psychic Observer, Inc., Chesterfield, Indiana.

winged, airy, amorphous being, but as a real individual.

After death, you possess consciousness, memory, all the mannerisms that belong to you and to nobody else, and, most important, the ability to love. You survive death as a spiritual being, because Survival is part of the natural law, a fact which is purely biological in its operation.

It has nothing to do with your religious beliefs, or lack of beliefs, or your outlook. It is not a reward or a punishment. You have no alternative but to survive.

### Spiritual Beings Now

As, after death, the evidence clearly shows that you have a complete set of faculties through which you can express yourself as a spiritual being, then you and I and all of us in this world today must possess these faculties.

We are all spiritual beings. It is not death which confers a spiritual status upon us. We survive because we are spiritual beings. And we live on earth because we are spiritual beings.

We die merely because that which gives animation to the bodily frame departs. The vital principle is withdrawn. Without this dynamic, the body is incapable of functioning. If we lived our lives rightly and in harmony with natural laws, death would be comparable to the apple dropping from the tree when it is ripe.

Every individual in the world is a spiritual being expressing himself or herself through a physical body. You are not a body with a spirit. You are a spirit with a body—a tremendous difference.

But you are not your body. Your body is no more you than the typewriter is the typist, than the piano is the pianist, than the violin is the violinist. Your body is the means by which you express yourself while on earth, and this expression is limited to five avenues—sight, hearing, touch, taste and smell.

You cannot be ill. You cannot have disease. People who say, "I do not feel well today because of my rheumatism," are, strictly speaking, not telling the truth. What they should say is, "I feel well, but my leg has rheumatism."

### Man, Know Thyself!

How much do you know about yourself? Very little. Your real self is seldom exhibited to others. We all hide ourselves behind the personalities through which we exhibit varying aspects of our natures.

Spiritualism reveals the purpose of earthly life and clearly shows the relationship between our present stage of existence and the next. The majority of mankind has lost its way.

... a philosopher who wryly remarked that it was a good thing people could not take their money with them when they died because in most cases it would only melt.

The body is the lesser; the spirit is the greater. The body will crumble into dust, or be resolved into elements which no longer maintain the form by which we recognize one another now. You, the spiritual being, will persist. How much do you know about the real you? Have you found yourself?

As a spiritual being, you are an integral part of the infinite spirit which is responsible for the whole of the universe and all the manifold activities which it embraces. You are part of the vast cosmic power which controls every facet of universal life. You are God, and God is you. By virtue of your spiritual nature, you are in possession of an eternal relationship with God which no event in life or death can sever.

Potentially, you possess all the powers of an infinite spirit. Within you is the rich treasury and armoury of the spirit. It was summed up many years ago in the words of the Nazarene, "The kingdom of heaven is within," to which I would add that so also is the kingdom of hell. You make or mar your own destiny. You create your own heaven or hell.

Have you ever tapped that vast latent power which is within you? Have you ever unearthed some of the rich spiritual jewels which lie beneath the surface? You can do so. You can learn how to find strength in your hours of weakness, guidance in times of crises, and help when all seems difficult.

Within you is the power. Once you have discovered the secret, life has a new meaning for you and you realize its purpose.

### Learning Lessons

Earth is the schoolhouse where we are sent to learn the lessons so that we can be fortified and equipped for the greater life that awaits us beyond death. The lessons have to be learned in shadow as well as in sunshine, in storm as well as in peace, in pain as well as in pleasure and in sorrow as well as in joy.

Each experience adds its quota and helps to make our character, which is our eternal possession.

We can cheat the laws of parliament, but we cannot cheat the laws of God. Spiritually, we cannot pretend to be what we are not. When we are guilty of greed, rapacity, intolerance and selfishness, we are the ones who suffer. Our spiritual natures are stunted as a result.

If we practice goodness, kindness, toleration and unselfishness, we are better off, because our

of everybody which have been developed through a  
senses prove consistent, still the notions, theories and b  
While everybody agrees to realities which  
agreed upon.  
EVERYBODY FINDS MANY THINGS that cannot  
Does Not Agree  
Points Upon Which Everybody

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# SALUTATION!

From MEREDITH STARR.

THE world has long needed a platform, like "The Voice," which is open to all who seek Truth, to all men of goodwill, and to all who believe in the Fatherhood of God and the Brotherhood of Man. As Buddha taught, no religion is greater than truth, since only truth can ultimately free us from the bondage of illusion.

The fact that most men believe in something higher than themselves should unite all believers, because this fact is basic, inclusive and universal, and is therefore on a higher level than any particular creed or dogma can ever be. What unites men is infinitely greater than what divides them.

## Sun of Being

The enlightened Christian will realise that if Christ is indeed the Truth, He spoke through the lips of Zoroaster, Gautama, Lao Tze, Milarepa, Pythagoras, Plato and a thousand others, known and unknown, who walked on earth centuries before Jesus was born. And if He is the Way, Christ travelled and travels all ways that lead to Truth, no matter by what name they are called. And if Christ is the Life, He has lived and lives still in the numberless forms of life which constitute the universe since the beginning of time.

And if instead of Christ we read Spirit, God, Word or any of the countless names used to express these verities, the truth is not thereby affected one jot, since the symbol is but a finger pointing to the source and sun of being which transcends all partial truths, as the physical sun dims the stars by day.

## Screen of Many Colours

"The Voice" is a platform for all men of goodwill. The time for little cliques and exclusive sects has passed. Religious arrogance leads to spiritual bankruptcy. How can we love our neighbour as ourselves if we think our way is better than his? Maybe it is



MEREDITH STARR

better for us because it suits our viewpoint; but our brother's approach may be as fruitful for him as ours is for us. For every path to the heights sincerely travelled leads to the centre, where burns the White Light, the Unseen Parent of the sun and moon. Around the centre is a screen of many colours, but the same light shines through all.

This great basic truth is the foundation from which "The Voice" speaks, the common ground where all can meet, the platform for men of goodwill who are working to transform the dream of Brotherhood into a living reality on earth.

Kyrenia, Cyprus.  
(This is sufficient address.)

# SRI RAMANA MAHARSHI

—THE GREAT SAGE OF INDIA (1879—1950)

By MOUNI SADHU.

THE day of April 14, 1950, saw the passing of one of the most sublime stars in mankind's spiritual firmament—the Maharshi, i.e., Great Rishi, or Seer, who exercised such a singular influence on our own generation, in both the East and West. His life, from early boyhood right up to his death, was an incomparable example of purity, wisdom and love—just those qualities whose lack in present-day humanity has brought it to the brink of an unprecedented catastrophe.

His example was of overwhelming importance, for people could see the heights to which human beings are capable of rising. The gist of his spiritual message is simple enough. It is of paramount necessity for man (already acknowledged 2,500 years ago)—to know himself, his true nature. For only then, can he discriminate between good and evil, and understand his true aim and destiny. There cannot be any more important or greater teaching for man, who, as the Sage has said:

## Who Am I?

"Through the incessant inner quest—Who am I?", can reach the Source of Life in himself and by so doing, solve, for ever, all the questions and problems of Being.

This is not the place in which to expound the whole of Sri Maharshi's doctrine. It has already been done by the Master himself in a few small books and by his disciples whose writings were often corrected and revised by him. Moreover, his talks with aspirants have been recorded in several books, in which a sincere seeker may be able to find the answers to all his spiritual problems.

The Maharshi occupied a position of unique height, for his spiritual authority was unchallenged. Saints and sages throughout

# Follow Your Leader

It Is Time To Think And Time To Act

By W. B. CARLOCK, Editor "Truth in Action"

WHAT good is gained in proclaiming the wisdom of Heaven-sent leaders if nobody bothers to obey their precepts? The nations have had many thousands of wise men of their own. Yet there is no peace! There can be no peace where there is greed, rivalry, power-worship and war. Why, then, do the various nations continue to herald the wisdom of their Divinely-sent Prophets?

**CONFUCIUS**, who spent his entire life arranging and teaching the writings of ancient China; extension of his doctrine led to his regarding of all human society as forming one great family. "What you do not want done to yourself, do not unto others."

**HINDUISM**—embraced and professed by four-fifths of the population of India, particularly East India, believing in the oneness, the unity, of all existence and of all people. The sacred writings of the Vedas and the philosophy of the Upanishads, the Trinity of the great Creator: Brahma, Vishnu and Siva.

**LAO TSE**, originator of Taoism: Always regard your neighbour's gain as your own gain; always consider his loss as your own loss.

**ZOROASTER or ZARATHUSTRA**, the great religious reformer of ancient Persia. He is generally given credit for the founding of the Wisdom of the Magi. According to legend, in certain celestial visions he was taken into conference with Mazda, the Highest Light of all. The powers of good are led by Ormuzd, those of evil by Ahriman. On the first side are bands of angels, on the other side bands of demons.

**LORD SIDARTHA, THE BUDDHA**, Leader and Founder of Buddhism: Generally referred to as Gotama, the Buddha, Gotama being his family name. At the age of twenty-nine he became a penniless, wandering ascetic. Extreme bodily penance and meditation eventually brought him the wisdom

blasphemy by the high priests, who accused him before Pontius Pilate, the Roman governor. The governor believed Him to be innocent and dismissed Him. Pilate finally yielded to the cries of the crowd, but washed his own hands of the blame. Jesus was executed, crucified, on the cross, on the hill named Golgotha between two thieves. Dire portents, rumblings and earthquakes deeply frightened the people who were present.

## The Golden Rule

The historic teachings of Jesus, the Christ, culminated at Pentecost just prior to His ascension in the presence of many persons, including two angels who said: "Ye men of Galilee, why stand ye gazing up into heaven?, this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

The first Four Chapters of the Book of The Acts of the Christian Bible tell plainly of the visitation of the Holy Ghost at Pentecost whereby all apostles and others present who received this great Power of the Divine Spirit, proceeded to discard all their property rights and to share and to use all their things in common. "And sold their possessions and goods, and parted them to all men, as every man had need." "And the Lord added to the church daily such as should be saved." Thus was the creation and the beginning of the Christian Church

A Seminar on the Great Scriptures of the World to be held at  
**THE INDIAN INSTITUTE OF CULTURE**  
 6, North Public Square-road, Basavangudi, Bangalore 4, in  
 May-June, 1955.

WITH the co-operation of the Indian Institute of Culture, the Union for the Study of the Great Religions will hold its first Seminar in India at Bangalore for six days commencing from May 29, 1955.

The Union was first founded in Oxford in 1950 by the late Dr. H. N. Spalding, Dr. S. Radhakrishnan and Canon C. E. Raven. Its activities now cover large areas of the world. The immediate objectives of the Union are to promote the study of religions in the Universities, to foster mutual understanding among men of faith, and to combat materialism through the co-operation of religious leaders.

The Seminar which will be the first of its kind organised by the Union will have for its main theme, "The Great Scriptures of the World." Scholars in the various world religions will be invited to give instruction in the scriptures of their respective religions. Papers will also be presented and discussed by the delegates during the Seminar. There will be public lectures on the Essentials of Religions.

It is expected that **Dr. S. Radhakrishnan, Vice-president of India**, will inaugurate the Union on Sunday, the 29th May, 1955. The Seminar will commence on the same day and last till June 4,

1955. Teachers of the various Universities in India, and others interested in the study of the faiths are invited to join the Seminar, and to contribute papers (not exceeding 4 typewritten pages) on subjects which have a bearing on the Seminar-theme. Only those who will attend the Seminar need send in their papers before April 29, 1955, to the Area Secretary.

The delegates will be accommodated in the Indian Institute of Culture, 6, North Public Square-road, Basavangudi, Bangalore 4. The cost of boarding and lodging will be Rs.5 per day. Only vegetarian meals will be available at the delegates' camp. As the available accommodation is very limited, delegates are requested to register with the Secretary of the Institute, Dr. L. S. Doraswamy, sufficiently in advance. A detailed programme of the Seminar will be issued later.

Dr. T. M. P. Mahadevan, Area Secretary, Union for the study of the Great Religions, may be written to for information regarding the Union and the Seminar.

Dr. L. S. Doraswamy, Secretary, Indian Institute of Culture, Bangalore 4, may be addressed for information regarding accommodation, etc.

T. M. P. Mahadevan, Area Secretary,  
 Department of Philosophy, University  
 of Madras, Triplicane, Madras 5, India.

selves great men in the eyes of average people, considered it an inestimable privilege to be able to prostrate before the Rishi and sit at his feet. And, yet to an ordinary observer, the Sage was merely a frail, elderly man without any worldly authority.

The Maharshi, himself of Brahmin origin, transcended all limitation imposed by the ancient Hindu traditions. Differences did not exist for him. Outcastes, "impure Westerners," animals—all were equal before his spiritual majesty, and it could be seen how even old and venerable orthodox Brahmins sat next to untouchables and men of all races gladly intermingled before him.

### Teachings of the Supreme Goal

His Grace was bestowed on everyone who came to him with an open heart, and his personal charm was without a second. He was the first true Indian spiritual Master who had Westerners as well as Indians as his devotees and disciples. Men of great intellect from both East and West accepted his experiential and scientific teachings, which are quite devoid of blind beliefs and superstitions so often encountered among minor exponents of yoga and occultism, and many religious sects. As a result of his teachings of the Supreme Goal of Man—Self-Realisation, many Indian Ashrams and Western organisations are consciously or unconsciously striving to follow in his steps and his actual disciples are scattered all over the world.

The literature about the Maharshi already fills several volumes and is steadily growing. The books are available from the Ramanashramam-Tiruvannamalai, South India, and also (in England) from the bookshop of J. Watkins, 21, Cecil Court, Charing Cross-road, London. For a serious student there are at least two books which can be recommended as introductory works. They represent the Doctrine and its Practice and are respectively: "Maha Yoga" and "In Days of Great Peace."

All inquiries write: The Australian "Arunachala Group," 2, Loch-street, St. Kilda, S.2, Australia.

in this world. The blessed teachings of Jesus, the Christ, are set forth clearly in what is termed The Sermon on the Mount, in Chapters 5, 6 and 7 of The Gospel According to St. Matthew. Here are found the Beatitudes, the Lord's Prayer with the condition of forgiveness made necessary if anyone is ever to be forgiven, and The Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

### True Christianity

Outstanding, also, are those famous words regarding the Power of Love: "But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which persecute you, that ye may be the children of your Father which is in heaven."

**JESUS, THE CHRIST**, Lord and Founder of the Christian Religion, born by Divine Power of the Virgin Mary in Bethlehem, Judea, first century, A.D. He was acclaimed as the Messiah whose coming was prophesied by the Ancient Hebrew Scriptures. His birth was hailed by the shepherds and the Magi as being the Messiah. At the age of twelve years, when taken to Jerusalem, He astounded the doctors and the High Priests of the Temple by His youthful wisdom and understanding.

His power to heal and perform miracles attracted huge throngs of people. His claim to be the Messiah was declared to be

Here, then, is the great example of true Christianity which can now heal the entire world: No selfishness, no greed, no hatred, no fear; no lust for power or the acquirement of material riches; no political advantage of any one man over another. All peoples are to live and share together as members of a single family. This is the Exemplar's cry and call to the Entire World. If we teach and do this, we shall all enjoy a full life, be very happy indeed and—most important of all—we shall not die in wars but we shall all live! This is of a certainty the Truth that can set all of us free!

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# Book Reviews

**THE SOURCES OF WESTERN MORALITY.** By Georgia Harkness. Charles Scribner's Sons, New York. 244 Pages. \$3.50.

Here is a relatively simple presentation "of the major historical currents that have shaped our moral ideals and culture" from primitive society through the beginnings of Christianity. The moral sanctions which governed the civilizations of Egypt and the Mesopotamian kingdoms may be roughly related to earlier social groups and to primitive religion. Dr. Harkness summarizes these achievements, then shows how early Hebrew morality was elevated with the appearance of the prophets and sages.

Turning to the philosophic and ethical systems of Greece and Rome, the author praises their achievements: Platonic harmony of soul, the Aristotelian sense of proportion, the Epicurean pursuit of happiness (in a well-bred way), and Stoic self-control. Yet it is made clear that ethics and morals rooted in the Christian imperatives were not only distinctive and difficult but supremely worthy. "The absolute demands of Jesus, centering in the perfect love to God and one's neighbor, have been through the ages and are today the most effective force in the world for the improvement of individual and social living."

There is a great deal of information gathered in comparatively brief space which will illumine present moral problems by reference to man's long struggle with them.

**MAN'S QUEST FOR GOD.** Studies in Prayer and Symbolism. By Abraham Joshua Heschel. Charles Scribner's Sons, New York. 151 pages. \$3.00.

This book is mostly about prayer. In form it is a group of meditations — the kind of meditations to be expected from the fine mind and heart of a Jewish scholar deeply concerned that the reality of God shall not be lost in symbolism.

"The ultimate human need is the need for a meaning of existence," he says. "This will not be found through introducing a set of symbols . . ." Again, "Symbolism reduces belief to make-believe, observance to ceremony, prophecy to literature, theology to esthetics. Symbols are esthetic objects . . . that offer enjoyment without involving us in ultimate commitment." His criticisms are actually a plea for a surer grasp on God, a deeper mystical response to His Being, and are by no means the major value of the work.

The author is associate professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America.

## Church Important To Rural Advance Says Farm Editor

BLOOMINGTON, Ind. (RNS) — American agriculture in the future must be built upon "spiritual pioneering," the managing editor of The Progressive Farmer said here.

Alexander Nunn of Birmingham, Ala., noted that agriculture in the past was built on physical pioneering. But he said the pioneer of the future must say to himself: "Life can be made better where I am; this farm can be made better; my neighbors and I have within us the abilities and the potential to build a better community and school and church life."

"As an essential of any program to develop a vital rural culture and to foster spiritual pioneering," he said, "we need a Church and a ministry that will bring more of beauty into all of rural life — not merely in buildings but in music, in preaching services, in surroundings and landscaping, in farmstead layout and farm program — in all of everyday living."

The editor said, "There is still no agency or institution that has so great a potential for influencing the broad economic and social thinking and action of rural America and of giving a spiritual quality to all of life as the Church."

"Rural life and the country church have given us values that I do not believe can be saved in a purely urban, highly industrialized civilization," he added.

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# A New Indian Mystic May End Communism

**Editor's Note** — A frail little mystic, simply through loving his fellow men and appealing to the best in their natures, may be the most effective antidote to communism in India today. He is Acharya Vinoba Bhave, faithful disciple of the late Mahatma Gandhi. Here's a closeup of Sant Vinoba and his crusade—by an Associated Press correspondent who traveled by his side through towns and villages and saw the rich and the poor surrender their property to him for redistribution to the landless.

By SELIG S. HARRISON

BODH GAYA, North India, (AP) —By noon the word had spread across the countryside and the village was crowded. The people still were streaming into town in midafternoon when a little wisp of a man stepped out of a mud hut.

"Sant Vinoba," the people murmured. Their voices rose to a great shout: "Sant Vinoba!"



tions behind "Bhoodan" do not erase the fact that small donations from peasants owning only a few acres aggravate India's already acute problem of fragmentary farm holdings. Since Bhave himself estimates that at least 90 per cent of all donations come from the poor, this criticism has persisted.

To many Indians, the main issue in the high percentage of donations from small holders is moral rather than economic. They ask: Should Bhave accept land from a man who has barely enough to sustain himself?

Bhave replies that small donations "are the very heart of the movement. That is what creates the real moral force that has been working on the big landholders." Then he cites increasing donations from big landholders, such as the Raja of Ramgarh, who gave 250,000 acres, and the Maharaja of Darbhanga, who gave 118,000.

Privately, many landlords take the view that "Bhoodan" can do them no harm since it may forestall legislation which would confiscate their properties.

Fair distribution of the collected land among India's 45 million landless farm laborers poses a tough basic problem to the "Bhoodan" movement that Bhave has been trying to solve. Landless people themselves decide who in the vil-

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his closest nonpolitical associates.

still were streaming into town in midafternoon when a little wisp of a man stepped out of a mud hut.

"Sant Vinoba," the people murmured. Their voices rose to a great shout: "Sant Vinoba!"

Some dashed toward him, throwing garlands of flowers around his neck and trying to touch his feet. But the little man in the plain tan blanket brushed off the flowers and stepped back from the waving, respectful hands.

Someone began to sing a Hindu hymn. Hundreds of voices took up the chant and for an hour the crowd sang.

Then the little man began to speak and the crowd was silent, listening intently. At carefully chosen intervals his big hands gestured expressively as he drove home point after point with citations from Hindu scriptures.

What was he saying? Give away your land, he was telling the land lords, give up some of your land to the poor and the landless.

Thus is Acharya Vinoba Bhave, faithful disciple of the late Mahatma Gandhi, seeking to work a bloodless revolution in unpredictable, volatile India.

The success of this little ascetic who subsists chiefly on milk and has lived a life of celibacy is amazing.

At the end of three years of walking the dusty roads and preaching in thousands of villages, Bhave has coaxed nearly three million acres of land gifts from 127,000 owners. His goal is 50 million acres, or one sixth of India's estimated total cultivatable land, by 1957.

India is a land where plague, pests, drought, floods, debt and ignorance conspire to keep most of its 357 million people in abject poverty. Bhave has set out to do



INDIA'S NEW GANDHI—Acharya Vinoba Bhave, faithful disciple of the late Gandhi speaks to peasants Fatehpur.

tal 800 miles away, but in his own fashion—walking.

Both Nehru and Bhave are heirs of Gandhi. Nehru has modern, Western ideas and favors industrialization, irrigation and big schemes. But Bhave believes in self-denial and spinning wheels.

Popularity does not appear to turn Bhave's head. He is basically a religious ascetic without personal political ambitions. Goateed, bespectacled, frail (he weighs 103 pounds), he has captured the imagination of India's destitute millions.

Now, at the age of 59, he has come here to the historic Gaya district of Bihar state where Lord Buddha had his revelation under the sacred bodhi tree 1,400 years ago.

"I shall stay here," he told me in an interview, "until a complete nonviolent revolution in land ownership has been achieved. I want to set fire to the tottering houses of landlords and capitalists by their own hands."

"Even the Indian Communists are greatly impressed by this movement. There is no disputing the fact that there is acute poverty in India and we need to eradicate it. Now if a thirty man can get

and three foreign languages, English, French and Persian, Bhave is a voracious reader. He has developed great interest in psychology since the beginning of his movement, which is known as "Bhoodan." He even has been seen reading Dale Carnegie's "How To Win Friends and Influence People."

An American girl has spent the last 18 months as a close follower of Bhave. She is Pat McMahon, 25, of Pontiac, Mich., a former psychology student at the University of Michigan.

Miss McMahon reports encounters with "scads of Communists not at all eager to argue about Bhoodan. What happens if a Communist doesn't give land? He's supposed to be in cahoots with the masses and it doesn't look very good if he won't give up even a little of his holdings. Most of the Communists are teachers or middle class people.

"It's all very well to say we are shielding the landlords from legislation, which of course we are not doing. But they (the Communists) usually give something in the end. A number of them have even joined us."

She has mastered Hindi and goes out on her own one-woman land collection tours in Gaya district where she is fondly known as "the

Fair distribution of the collected land among India's 45 million landless farm laborers poses a tough basic problem to the "Bhoodan" movement that Bhave has been trying to solve. Landless people themselves decide who in the villages shall receive priority.

"It is after distribution that the real work begins," sighs Bhave. "We have to supply seeds, fertilizers and animals to get them started, and subsidiary village industries will be needed to supplement the income of small holders."

But distribution meets its most difficult snarl in the red tape of state legislatures. Although Nehru's Congress party has pledged full legal cooperation on the provincial level, only six state governments so far have introduced legislation regulating "Bhoodan" gifts. In 20 other Indian states "Bhoodan" workers function with only the verbal cooperation of authorities.

Bhave's greatest strength in the public mind probably is based on his close tie with Gandhi. Born in Gangoda, a Bombay state village, he was called Vinoba until Gandhi himself began calling him Vinoba. Bhave first came under the influence of the great Indian leader when he heard Gandhi's convocation address at Banaras Hindu University in 1918. He was then studying Sanskrit literature at Banaras. A shy young man, he had taken a vow of celibacy at the age of 10.

Under Gandhi's influence, he "began living like a holy man, though he never donned holy robes or joined any of the saintly orders," a lifelong friend recalls. At Pauniar he quietly led one of the many experiments in self-sufficient village living undertaken by Gandhi's followers. His central purpose there was to evolve a village life free of money—which to his mind is the root of all evil.

Gandhi numbered Bhave among

his closest nonpolitical associates.

He selected him as his most trusted "satyagrahi," or exponent of passive resistance, in his 1940 campaign against British plans to make India a participant in World War II.

As the disciple chosen to offer the first public defiance of the British in that campaign, Bhave simply ran into the street, shouting, "It's a crime to offer cooperation of any kind in the war effort!"

That was enough to bring him one of four prison sentences totaling two years which the British handed him at various stages of the independence movement.

Today his fame in Gandhian "passive resistance" stands as a constant threat to big landowners. It is no secret that he plans to resort to passive resistance by Gaya district peasants if his movement reaches a standstill. The peasants would refuse to till the work.

So, to the mind of India, behind Bhave looms the shadow of another frail little man who changed the course of this land's history.

preaching in thousands of villages. Bhave has coaxed nearly three million acres of land gifts from 127,000 owners. His goal is 50 million acres, or one sixth of India's estimated total cultivatable land, by 1957.

India is a land where plague, pests, drought, floods, debt and ignorance conspire to keep most of its 357 million people in abject poverty. Bhave has set out to do something tangible about this by redistributing the land.

His 7,700-mile walk toward his goal began in south Indian Communist strongholds in April 1951. There landless Hyderabad farm workers, disgruntled with the slow moving land reforms of Prime Minister Jawaharlal Nehru's Congress party regime, had almost set up an independent guerrilla republic.

Bhave, who had gone to Hyderabad to attend a meeting of Gandhi's old disciples, was appalled by what he saw there. The Telingana district had the worst land tyranny in India, with the peasants virtual serfs. Communist guerrillas moved in, killed or put to flight scores of landowners, redistributed the land, seized whole villages and set up their own schools. Landowners and farmers were caught in the bitter fight between the Reds and state troops.

In this chaos an idea occurred to Vinoba Bhava. He began asking landowners to give some of their land to the landless, suggesting that if they did not the Communists or the government might take it from them. As Bhava collected land in Hyderabad and redistributed it among the most destitute, the terror gradually died.

His fame spread across India until today only Nehru himself is better known. When Nehru heard what Bhava was doing in Hyderabad he asked him to come and visit him in New Delhi, offering to send a plane for him. Bhava replied he would come to the capi-

ple. In an interview, with a complete nonviolent revolution in land ownership has been achieved. I want to set fire to the tottering houses of landlords and capitalists by their own hands.

"Even the Indian Communists are greatly impressed by this movement. There is no disputing the fact that there is acute poverty in India and we need to eradicate it. Now, if a thirsty man can get good, clean water, will he touch dirty water?"

In his long campaign across troubled India, Bhava and his party rise at 4:30 a.m. sharp. He drinks a cup of milk, says morning prayers and begins a hike that may take him 15 miles that day. Admirers from all parts of India and abroad frequently join his contingent of about 20 close followers.

They plod along in the predawn darkness with only lanterns to light the way. Villagers gather at the roadsides to watch the party pass. Some kneel before Bhava. Others trail at the rear of the ever-growing column. A truck carrying luggage and members of the party who are ill follows later.

Bhave, in tattered canvas sneakers, sets a fast pace that becomes a running gait unless a disciple wishes to confer with him during the morning walk.

Promptly at sunrise he stops to eat a dish of curds. It is the second of the six strictly observed food rituals of the day in which he alternates between milk and curds. Recently he also has begun taking bananas and vegetable juices, sternly instructing the half-dozen teen-age girls who care for him to use the leaves as well as the vegetable roots in making the juice.

Master of at least eight Indian

ple. "It's all very well to say we are shielding the landlords from legislation, which of course we are not doing. But they (the Communists) usually give something in the end. A number of them have even joined us."

She has mastered Hindi and goes out on her own, one-woman land collection tours in Gaya district where she is fondly known in hundreds of Bihar villages as Pat Behn" or "Sister Pat."

Bhave's work she enthusiastically appraises as "one of the most successful attempts in applied social psychology of the age." She plans to return home next April though she says leaving will be like jumping off a moving train."

Although the Communists detest Bhava, his most effective critic probably is R. K. Patil, a non-Communist and shrewd economist who formerly was the member for agriculture on the Nehru planning commission.

Patil warns that the good inten-

Under Gandhi's influence, he "began living like a holy man, though he never donned holy robes or joined any of the saintly orders," a lifelong friend recalls. At Paunar he quietly led one of the many experiments in self-sufficient village living undertaken by Gandhi's followers. His central purpose there was to evolve a village life free of money—which to his mind is the root of all evil.

Gandhi numbered Bhava among

## JOSE ORTEGA DIES; PHILOSOPHER, 72

Spain's Leading Intellectual  
Was Noted Writer—Foe of  
Franco and Monarchy

Special to The New York Times.

MADRID, Oct. 18.—José Ortega y Gasset, Spanish writer and philosopher, died here today. He was 72 years old.

His death is particularly felt in liberal intellectual circles, which he spearheaded symbolically despite his retirement from active public life since the advent of the Franco regime in Spain.

Señor Ortega was a strong advocate always of the "Europeanization" of Spain, as opposed to certain isolationists who felt that Spain should remain aloof from international affairs, both intellectually and politically.

At one time in his career he was Professor of Greek and subsequently rector of the University of Salamanca, and was editor of the influential journal of opinion *Revista de Occidente*. During the time of the Spanish Republic of 1931-36, he was a member of Parliament.

Among his works translated into English that had widespread international circulation were "Revolt of the Masses," "Toward a Philosophy of History," "Concord and Liberty" and "Invertebrate Spain."

### Reigning Intellectual

José Ortega y Gasset remained a reigning intellectual of Spain throughout a variable climate of social and political opinion with which he often found himself in divergence.

Although he often was criticized by those in whom he believed, and liberally interpreted for the purposes of those in whom he did not, he remained a man who knew his own mind. His theory of a society ruled by an enlightened intellectual minority as opposed to the mass mind often made his philosophy seem malleable for Fascist purposes, but he did not bend in that direction.

Indeed, he had actively opposed and helped to overthrow the reign of King Alfonso XIII, had helped to write the Constitution of the republic and had gone into voluntary exile for twelve years when Franco came to power.

He may have explained this paradoxical reaction to his philosophy in a passage in one of his most popular books, "The Revolt of the Masses." He wrote:

"When one speaks of the 'select minorities' it is usual for the evil-minded to twist the sense of this expression, pretending to be unaware that the select man is not the petulant person who thinks himself superior to the



José Ortega y Gasset

## \$260,000 OF ESTATE CLAIMED BY EX-WIFE

Special to The New York Times.

RIVERHEAD, L. I., Oct. 18.—A married woman in Brookhaven, L. I., claiming \$260,000 in the estate of her former husband, legal widow, she is Mrs. Richman Duck of 339 Street.

The estate, valued at \$260,000, is that of Helge Nelson, Riverhead, L. I., and Miami Beach, Fla., in Miami last April, leaving a will. A wife, Mrs. Nelson, before, would be entitled to one-third plus half of the residue.

Mrs. Duck testified in Supreme Court here today that she was married to Mr. Nelson in April, 1917. He died three weeks later, she testified, and she never saw him since.

Twenty-one months before going to marry Mr. Nelson, she present husband paid a lawyer, Arden, to divorce her late husband, she said.

Investigator Edgar F. H. of Mrs. Mr. Nelson's divorce. Mr. Nelson's products manufactured at 964 Dean Street.

The investigator Dorothy C. to be the mother obtained legal title for 1 County, Fla. folk County son of 51.

Brooklyn, N. Y., had obtained legal title and portion of the estate by the widow, who had been turned over to the administrator for further inquiry.

more of himself than the rest. \* \* \*

Señor Ortega declared that this superiority was to be found in men of all social classes and was a division of classes of men, not of society.

#### Called 'Refined Humanist'

Described by his countryman Salvador de Madariaga as a "refined humanist, strongly influenced by German contemporary neo-Kantian schools of thought," he shared with the late Miguel de Unamuno the influence that molded modern Spanish philosophical thought.

When he attended the observation of the 200th anniversary celebration of the birth of Goethe in Aspen, Colo., in 1949, he expressed his optimism in the fate of Europe with the spiritual aid of America. At the same time, speaking of the need for soul-searching in civilizations, Señor Ortega said:

"I do not recall that any civilization ever perished from an attack of doubt. \* \* \* Civilizations usually die through the ossification of their traditional faith, through an arteriosclerosis of their beliefs."

A decisive man of small stature but vast energies and persuasive intellectual power, he had many disciples. He was welcomed back to Madrid by great popular acclaim when he ended his exile and returned to his post at the Institute of Humanities in 1949. His status in Spain from that time until his death has been described as an "armed truce" with Franco.

#### Son of an Editor

Born in Madrid on May 9, 1883, not literally "upon a printing press," as he once declared, he was the son of José Ortega y Munilla, formerly editor of *El Imparcial*, an influential Madrid newspaper. He was educated by tutors and in a Jesuit school and was recognized early as a precocious child, capable of prodigious feats of memory.

At the age of 21 he received a doctorate at the University of Madrid. He studied in German universities and at 25 was Professor of Metaphysics at the University of Madrid.

He was not only a teacher but a writer, essayist, journalist and politician. He was an enthusiastic founder of intellectual magazines, the first being *Faro* (Beacon) in 1908, the next *Europa*, in 1911.

Señor Ortega took an active role in the overthrow of the monarchy and organized a party of intellectuals, called the League for the Service of the Republic, which sent him to the Constituent Cortes in 1931, where he helped to write the Constitution of the republic. He later criticized the republic.

When the Spanish civil war came in 1936 he fled Spain and remained in exile, finding popularity in South America and Portugal.

His first widely read work that found him both publicity and criticism was "Invertebrate Spain," written in 1922. Among his other works were "The Dehumanization of Art" and "The Modern Theme."

#### SIDNEY J. BROOKS

MALONE, N. Y., Oct. 18 (AP)—Sidney J. Brooks, chief of the Malone police force for twenty-two years, died yesterday at Alice hospital after a heart attack. His age was 66.

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Can you name anything more "religious" than lifting the mountain of human suffering from humanity?

—By—

LT. COL. A. E. POWELL

**M**AKE no mistake about it, Psychic Healing, whether you call it Divine, Religious, Spiritual, Faith, or anything else you like, is coming into its own with extreme rapidity. It is a safe guess that it is here to stay, and expand enormously in the near future. Reports of this type of healing are coming in from all over the world. Personally, Psychic Healing seems to me to be the most appropriate term for general use, as all varieties appear to contain this element, and so it should offend no one—I hope! And at least under- is better than over-statement. This particular article I have labelled "Religious Healing," because, in the cases quoted, religion predominates—so far as one judge.

Disregarding my dislike of airing personal views, circumstances here compel me to do so. In my attempt to be primarily a scientist, facts and factuality must be the main consideration. Are the reports, about to be set before you, true, allowing for human error, fallibility, exaggeration, as one has to do in reports of any kind? This I do not KNOW. How could I know? Do any of my readers KNOW—beyond "reasonable doubt?" I guess not. Are ALL these good people, who give their names and addresses, "making things up"—inventing untruths? That I cannot accept, without clear, unequivocal proof. Are they imagining they have been cured? That, too, is well-nigh incredible. Even if they are imagining, when they solemnly declare they can walk, hear, move limbs, and so on, which before they were not able to do, then hats off to imagination! Let's have more of it, by all means!

THE PURE IN HEART. By W. E. Sangster. Abingdon Press, Nashville. 250 pages. \$4.50.

This "study of Christian saints and saintliness" is written by the minister of Westminster Central Hall, London, a former president of the Methodist Conference in England. In the conviction that men can and must strive for the perfect life in an imperfect world, he brings his gifts as evangelist and scholar to the examination of Christian sanctity.

By way of introduction, he says, "The purpose of God for man is to make him holy. Not happiness first, and holiness if possible, but holiness first and bliss as a consequence. But the unreflecting man is not sure that he wants to be holy . . . To him the word seems musty, and hints at otherworldliness and repression carried to unnatural lengths."

Since definitions are inadequate, the author's method is to invite the study of those in whom the quality of holiness appears—the lives of the saints—to learn from them of the Reality at the heart of vital religion and to take courage in the belief that, whatever doubters say, human nature CAN be changed. He reminds us that the passion and self-sacrifice of dedicated Communists cannot be "outmatched by religion which has made terms with Mammon."

The sections of the study are: The development of the idea of the holy: is sanctity only for the few? The tests of sanctity: How can a saint be known? A portrait of the saint: The harvest of the spirit (as defined by St. Paul); How they arrived.

Here is help in understanding what it is to be good, how one may learn to be good without being neurotic or nuisance, and why the glory of life is possessed by many who appear bereft of many good things but who have learned "the life of love."

Do people expect too much of psychoanalysis?

**Answer:** Many unrealistic dreamers hope for a miracle when they undergo analysis, expecting erasure of all their past mistakes. Neurotic behavior rooted in childhood experience is often straightened out, but no one's life can be changed by another. Psychoanalysis helps uncover the past, baring underlying causes of neurosis, but this will be of no lasting help unless the patient, through this new understanding, learns to direct his thinking toward mature goals.



### Heaven Forbid

Are the cures permanent, or just temporary? Many at least say they are permanent. But suppose some of them are only temporary. So what? Isn't temporary cure, being able to walk even for five minutes, when you could not before take one step, better than nothing? Does it not indicate that psychic healing can and does heal, for a time, and also give excellent reason for thinking that, repetition of the same treatment would extend the duration of cure, until it becomes even permanent? Of course it does.

Finally, do we have to accept that religion, faith, call it what you will, is the main curative agent, as virtually all these patients unshakably "believe?" Not necessarily, I think. "Belief," no matter how sincere and deep-seated, does not make what is believed, factually TRUE. Heaven forbid that I should be so arrogant and conceited as to state categorically that these healings are due to "religion" or to "faith," or are not so due. I DO NOT KNOW, much as I would like to know. I neither "believe" nor "disbelieve"—in the absence of positive proof, beyond "reasonable doubt." Vital to me is my own intellectual integrity. To that I will never be false. To me, it is infinitely preferable to be agnostic (not-knowing), to admit my ignorance, than to declare (even to myself) that ANYTHING is true which is not supported by evidence, valid to me.

With this preamble—which should not be necessary, but unfortunately is in these days, which are NOT yet those of a genuinely "scientific age"—I pass on these reports to you, just as they come to me. The rest is up to you. Knowing the attitude of Editors to space, I have condensed to the utmost, giving only the bare essentials. Details you can find in "The Voice of

is ample evidence that neither religion nor "faith" is NOT always and invariably associated with psychic healing. Broadly

found no solution. Crime con- is still disintegrating; juvenile are blaffling our national and irective agencies. You would discoveries, with all the new neone would find a new open . But there's the rub—our ateen in the field of things and

personality and character, we very little research has gone hat will come of all scientific fail to solve the problem of ord and man's relationship to ifting as electronics, but it is ary.

## els to Aid sionaries

HONG KONG (RNS)—Forty-four food and comfort parcels destined for American civilians and servicemen imprisoned in Communist China were handed over to Chinese Red Cross officials by representatives of the American Red Cross. The transfer was made at the barricade in Kowloon separating this British Crown Colony from Red China.

Twenty-three of the 29 American civilians held are missionaries. Some have been in prison for nearly six years.

(Four of the 15 American fliers for whom the packages had been prepared were released by the Reds a day after the parcels were handed over.)

The arrangement for such Red Cross parcels to be delivered to the imprisoned Americans every two weeks was made at Geneva, Switzerland, early in May at a

### PROBLEM

## Bedford Ste For Horse

By Marjorie Farnsworth

Sometime on Saturday night led into the arena at Madison stand proudly alone and the e he hears the applause will be t

The horse will be Bedford, a magnificent jumper and he is w being given a sort of horse-of-the-year award. Or, as it's called

~~The Social Organization of Tradition\*~~

ROBERT REDFIELD

I

OUT OF that anthropology which rested on studies of isolated primitive or tribal peoples arose the concept, "a culture." The Andamanese had a culture, the Trobrianders, the Aranda of Australia, and the Zuni. Each culture came to be conceived as an independent and self-sufficient system. Recently words have been found to make clear this conception of an "autonomous cultural system." It is "one which is self-sustaining—that is, it does not need to be maintained by a complementary, reciprocal, subordinate, or other indispensable connection with a second system." Such units—such cultures as those of the Zuni or the Andamanese—are systems because they have their own mutually adjusted and interdependent parts, and they are autonomous because they do not require another system for their continued functioning.<sup>1</sup> The anthropologist may see in such a system evidences of past communications of elements of culture to that band or tribe from others, but, as it now is, he understands that it keeps going by itself; and in describing its parts and their workings he need not go outside the little group itself. The exceptions, where the band or tribe relies on some other band or tribe for a commodity or service, are small and do not seriously modify the fact that that culture is maintained by the communication of a heritage through the generations of just those people who make up the local community.

The culture of a peasant community, on the other hand, is not autonomous. It is an aspect or dimension of the civilization of which it is a part. As the peasant society is a half-society, so the peasant culture is a half-culture.<sup>2</sup> When we study such a culture we find two things to be true that are not true when we study an isolated primitive band or tribe. First, we discover that to maintain itself peasant culture requires continual communication to the local community of content of thought originating outside of it. It *does* require another culture for its continued functioning. The intellectual, and often the religious and moral life of the

The author is Robert Maynard Hutchins Professor of Anthropology at The University of Chicago, and is the author of several books, including *The Little Community: Viewpoints for the Study of a Human Whole*.

\* This paper is based on and is partly an excerpt from one of four lectures delivered at Swarthmore College, under the auspices of the Cooper Foundation in March 1955. It was (in part) read at a meeting of the Central Section of the American Anthropological Society at Bloomington, Indiana, in April 1955.

<sup>1</sup> "Acculturation: An Exploratory Formulation," The Social Science Research Council Summer Seminar on Acculturation, 1953 (Members: H. G. Barnett, Leonard Broom, Bernard J. Siegel, Evon Z. Vogt, James B. Watson), *American Anthropologist*, 56.6 (Dec. 1954), 974.

<sup>2</sup> A. L. Kroeber, *Anthropology*, (New York: Harcourt, Brace, 1948), 284.

peasant village is perpetually incomplete; the student needs also to know something of what comes into the village from the minds of remote teachers, priests or philosophers whose thinking affects and perhaps is affected by the peasantry. Seen as a "synchronic" system, the peasant culture cannot be fully understood from what goes on in the minds of the villagers alone. Second, the peasant village invites us to attend to the long course of interaction between that community and centers of civilization. The peasant culture has an evident history; we are called upon to study that history; and the history is, again, not local: it is a history of the civilization of which the village culture is one local expression. Both points, in recognition of both generic aspects of the peasant culture, were clearly made by George Foster when he reviewed recently his experiences in Latin-American communities and wrote that there the local culture "is continually replenished by contact with products of intellectual and scientific social strata,"<sup>3</sup> and said also that "One of the most obvious distinctions between truly primitive societies and folk [peasant] societies is that the latter, over hundreds of years, have had constant contact with the centers of intellectual thought and development. . . ."<sup>4</sup>

How, as anthropologists working in the small community of peasants, are we to conceive and how are we to study that larger system, that compound culture, of which only parts appear to us in the village?

I think we might begin with a recognition long present in discussions of civilizations of the difference between a Great Tradition and a Little Tradition. Writing of Chinese religion, Wing-tsit Chan says "that instead of dividing the religious life of the Chinese people into three compartments called Confucianism, Buddhism and Taoism, it is far more accurate to divide it into two levels, the level of the masses and the level of the enlightened."<sup>5</sup> Writing of Islam, G. von Grönebaum discusses the ways in which the Great Tradition of the orthodox and the scholar is adjusted to or is required to take account of the Little Traditions of the common people in the villages. He distinguishes such accommodations of Great Tradition to Little Tradition, as when a Christian cross sent by Saladin to Baghdad was first despised but in the end revered by even the orthodox, from such re-interpretations of doctrine as are forced on the Great Tradition by the Little, as when the expounders of Islam come to justify the cults of local saints by referring to Koranic passages about "familiar of the Lord."<sup>6</sup> At this point von Grönebaum, historian and humanist, is studying from the top the same

<sup>3</sup> George M. Foster, "What is Folk Culture?" *American Anthropologist*, 55.2, Part 1 (April-June, 1953), 169.

<sup>4</sup> Foster, 164. In quoting this passage I venture to substitute "peasant" for "folk" to make the terminology fit that chosen for these lectures. I think Foster's "folk societies" are much the same as those I here call "peasant societies."

<sup>5</sup> Wing-tsit Chan, *Religious Trends in Modern China* (New York: Columbia University Press, 1953), 141f. See also, W. Eberhard, "Neuere Forschungen zur Religion Chinas, 1920-1932" *Archiv für Religionswissenschaft*, 33.3 (1936), 304-344, a discussion of *Staatskult* and *Volksreligion* in China.

<sup>6</sup> G. E. von Grönebaum, "The Problem: Unity in Diversity," in *Unity and Variety in Muslim Civilization*, ed. by G. E. von Grönebaum (Chicago: University of Chicago Press [forthcoming 1955]).

phenomena which Westermarek, anthropologist, studied in Morocco from the bottom—in the local communities.<sup>7</sup> From India Professor V. Raghavan<sup>8</sup> has sent us a series of papers about the many kinds of specialists who in India teach and have taught the sanskritic tradition to the village peasants. Centuries ago certain sanskritic scholars used popular compositions, notably the epics and the *Purānas*, expressly for the purpose of teaching vedic lore to the people. Parts of these compositions “were recited to vast congregations of people gathered at sacrificial sessions by certain special classes of reciters.” Professor Raghavan traces an unbroken tradition to the present day of deliberate provision, by ruler and by teacher, of recitations in vernacular languages, of the ancient Hindu epics into the villages of southern India and across to Cambodia. There was and there is an organization of specialists devoted to mediating between Great Tradition and Little. So Professor Raghavan, historian and humanist, follows the structure of this organization, pursues the course of its influences through Indian history, until he comes into the present day villages of south India where, as he puts it, “some sweet-voiced, gifted expounder” sits in temple or in house-front and expounds “to hundreds and thousands the story of the *dharma* that *Rāma* upheld and the *adharmā* by which *Rāvana* fell.”<sup>9</sup>

And in the village he finds already there, having entered so to speak by the backdoor, the anthropologist, a fellow not very well prepared to conceive and to study this structure of tradition, this organization of functionaries and of content of thought, into which the life of the village enters and on which the life of the village in part depends.

## II

Coming from cultures which *are* autonomous systems, anthropologists have experience either with societies in which there is no distinction between Great and Little Traditions, or with societies in which the upholders of an incipient Great Tradition are themselves members of that same small community and on the whole share a common life with the other members of it. Either there is but a single tradition to study or the specialization of knowledge that has developed is carried on through the generations within the local community and we need not go outside of it to report and account for it.

In reading Radcliffe-Brown on the Andaman Islands we find nothing at all about any esoteric aspect of religion or thought. Apparently any older person will be as likely to know what there is to know as any other. This diffuse distribution throughout the population of knowledge and belief may be characteristic of very large primitive societies of much greater development of the arts of life than the Andamanese enjoyed. Thus, among the Tiv of Nigeria, a tribe including about a million agricultural people “there is no technical vocabulary, because there are no professional classes, and little specialization beyond that which is the

<sup>7</sup> Edward Westermarek, *Ritual and Belief in Morocco* (London: Macmillan, 1926).

<sup>8</sup> V. Raghavan, “Adult Education in Ancient India,” *Memoirs of the Madras Library Association* (1944), 57-65; “Methods of Popular Religious Instruction, South India,” *MS*; “Variety and Integration in the Pattern of Indian Culture,” *MS*.

<sup>9</sup> Raghavan, “Methods of Popular Religious Instruction, South India,” *MS*.

result of sex or age. Every aspect of tribal life is everybody's business."<sup>10</sup> This is a primitive society without a great tradition. Among the Maori, however, ". . . two different aspects of all the superior class of myths were taught. One of these was that taught in the *tapu* school of learning, a version never disclosed to the bulk of the people but retained by the higher grade of *tohunga* (experts or priests) and by a few others. The other was that imported to the people at large, and this, as a rule, was of an inferior nature, more puerile and grotesque than the esoteric version."<sup>11</sup> And in West Africa, where aborigines had developed complex states, a distinction between what we might call a littler and a greater tradition appears in the control of elements of worship, recognized by the people as recondite and esoteric, by certain priests. Initiates into these cults are secluded for seven months of instruction in secret. Also, there are differences as between layman and specialist in the understanding of the religion: the priests of the Skycult in Dahomey see clearly distinctions among deities and their characteristics about which laymen are very vague.<sup>12</sup> Among Sudanese peoples reported by Professor Griaule<sup>13</sup> there is, apparently, extraordinary development of highly reflective and systematic specialized thought among certain individuals.

This ordering of some instances suggests the separation of the two traditions in societies that do not represent the great world civilizations. The content of knowledge comes to be double, one content for the layman, another for the hierarchy. The activities and places of residence of the carriers of the great tradition may remain close to those of the layman, or the priests and primitive philosophers may come to reside and to work apart from the common people.

Had we been present at Uaxactun or at Uxmal when Maya civilization was doing well we should have been in a position to study Great and Little Traditions in an indigenous civilization. There the specialists developing the Great Tradition had come to live lives notably separate from those of the villagers and to carry forward elements of an indigenous culture into a much higher level of intellectual and speculative thought. Professor Pedro Armillas,<sup>14</sup> writing about this, tells us to think of Maya civilization as formed of two cultural strata corresponding respectively to the dominant aristocracy of the ceremonial centers and the hamlet-dwelling farmers; he thinks the lives of these two became increasingly distinct and separate. Indeed, I say, what the Old World and New World civilizations had in common is most importantly just what it is that makes a civilization anywhere: the separation of culture into Great and Little Traditions, the

<sup>10</sup> *Akiga's Story*, tr. and annot. by Rupert East (London: Oxford University Press, 1930), 11.

<sup>11</sup> Elsdon Best, *Maori Religion and Mythology*, Bulletin No. 10, Dominion Museum, Wellington (N.Z.: W. A. G. Skinner, Government Printer, 1924), 31-32.

<sup>12</sup> Melville Herskovits, *Dahomey, An Ancient West African Kingdom* (New York: J. J. Augustin, 1938), Vol. II, Ch. 26.

<sup>13</sup> Marcel Griaule, *Dieu D'Eau* (Paris: Les Editions du Chêne, 1948).

<sup>14</sup> Pedro Armillas, "The Mesoamerican Experiment," in "The Ways of Civilizations," ed. by Robert J. Braidwood, *MS.* Professor Armillas might not think of the Maya hamlet-dwelling farmers as peasants. He regards the world views of the elite and of the farmers as "sharply different."

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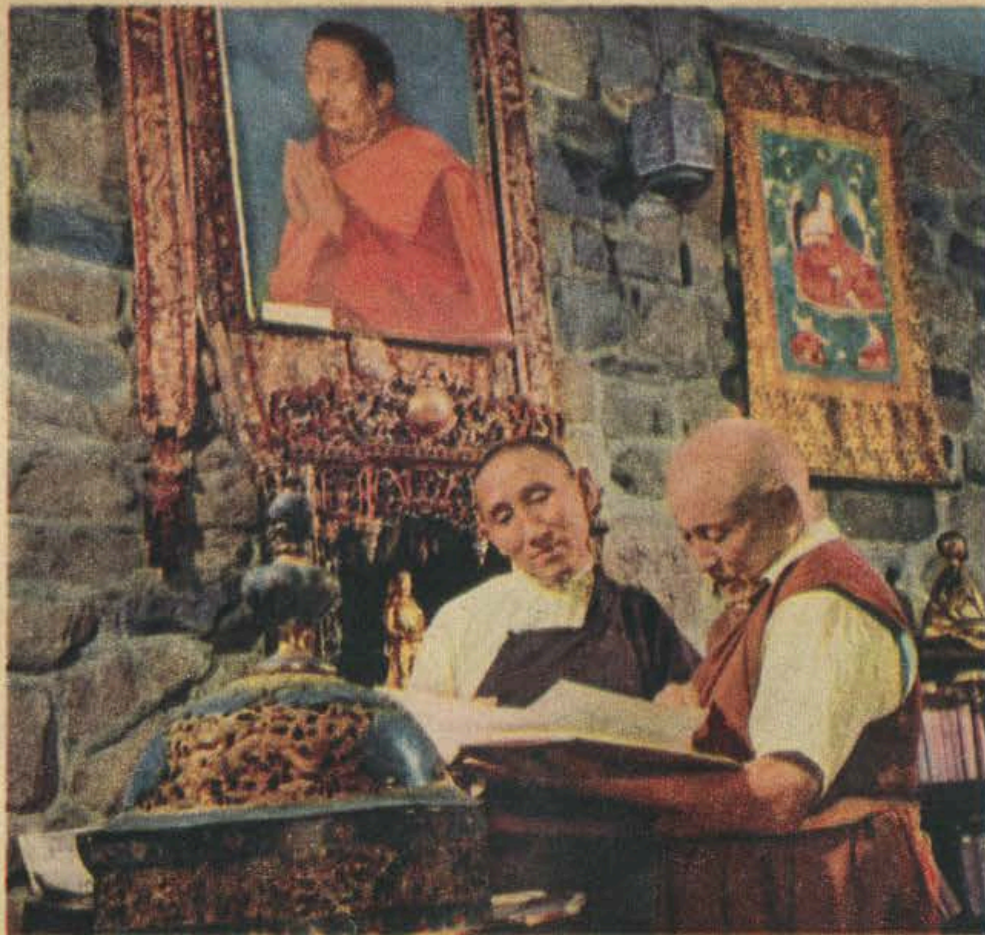
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**STATEN ISLAND'S** Tibetan museum is a bit of home to Gesh Wangyal (left) and Rabjamba Tsuthrem, Tibetan Lamas now of Kalmuk Buddhist Temple in Freewood Acres, N. J. Portrait is of late Panchen Lama.



**GILDED** bronze figure is Maitreya, "The Compassionate One," a Buddhist saint. The Rev. Wangyal tells Penny Lake that possession of jewel in center of halo fulfills all human desires.

**An Actress' Love of Beauty Provides a Journey**

# To Shangri-La

**— for a Nickel**

By **ELENORE LESTER**

**A**SK MOST New Yorkers what's in Staten Island and they'll tell you it's the end of the world's best nickel ferry ride. But ask an Oriental scholar and he'll tell you it is the home of the finest Tibetan temple west of the Himalayas.

A gift to scholars and the public of the late Mrs. Harry Klauber, a one-time musical comedy actress and lover of the culture of the East, the stone temple,







**FERRYBOAT** from Manhattan brings many sightseers to the Tibetan shrine. Called the finest west of the Himalayas, it was built by the late Mrs. Harry Klauber (Jacques Marchais).

Mrs. Harry Klauber.

containing a fortune in Oriental art, is set in a flowering three-acre Shangri-La in the central part of the island. It's called the Jacques Marchais Museum, after Mrs. Klauber's stage name.

Filled to overflowing with brilliantly painted banners, gleaming gongs, gold and silver Buddhas, eight-foot-long temple trumpets, altar lamps, prayer wheels, long-funnelled teapots for the serving of yak-butter tea at religious ceremonies, the temple lacks only resident Lamas in flowing robes to complete its authenticity.

Mrs. Klauber died in 1948, the year after she completed her temple. Her husband, a manufacturer of chemicals, died eight months later. At that time the exotic temple, its art treasures, the terraced Babylonian garden and library of more than 2,000 volumes on Oriental art and religion were turned over to public use under the custodianship of Helen A. Watkins, a friend of the Klaubers and executrix of the estate.

The 25 years before Mrs. Klauber's death were spent in combing New York art and auction galleries for treasures of Oriental art. The elderly eccentric had never seen Tibet. Nor was she a convert to Buddhism. According to Miss Watkins, Mrs. Klauber often said during her lifetime: "I simply worship beauty—sometimes I think I am a pagan."

It was in the early '40s that Mrs. Klauber conceived the idea of building a shrine in the style of a Tibetan lamasery, where she could house all the ritual art she had acquired.

Some years later, Staten Islanders gazed up at the hilltop and rubbed their eyes. Triumphant gleaming in the sunshine stood the low stone building trimmed with a rusty-red shade of painted cement—just as it would be in Tibet. That the island had become the home of a Tibetan temple was plain to anyone who knew his lamaseries.

ABRAHAM & S  
BASEMENT







**TRIPLE-TIERED** altar, before which Lamas Wangyal and Tsuthrem stand, holds images sacred to Buddhism. The large seated figure (center) is T'song kapa, a religious teacher and reformer of Tibet.

PHOTOS IN NATURAL COLOR BY EMIL HERMAN AND JOHN HEMMER, MIRROR MAGAZINE.



**EIGHT-FOOT** long brass horns, used in Tibet for summoning the faithful to prayer, get a tryout from the New Jersey Lamas.



**EXOTIC** chinese carving is examined by Isabel Burns. Temple is primarily a museum and library for students of Oriental lore.

the floor, rolled in a blanket. For years Macfadden has forsworn beds and mattresses, maintaining that a hard floor is a strengthener of the spine, which he believes is the center of human vitality. It was his habit to fly up from New York — often, in his late 70's, piloting solo back and forth. When it was time to fly back, Macfadden would refuse to be driven to the airport, preferring to start the day by walking the seven miles. Tongues wagged again: We made the "poor old gentleman" walk to the airport, carrying his own luggage.

One night in New York we were dining in a suite at the Sherry-Netherland with a Hollywood star who complained of headaches. Macfadden taught her how to stand on her head, his way of clearing the brain. In the elevator going down, the fancy seized the actress to try it

again. At once Macfadden joined her and when the doors opened on the crowded first floor, the two were upside down.

In later years, when misfortunes assailed him, I watched him start life anew. At 80 he married a beautiful woman half his age. Meanwhile, he keeps busy. He recently bought the lease of a million-dollar hotel at Arrowhead Springs in southern California. There he tramps the mountains, goes hungry deliberately, jumps and swims. At night he stands by the piano and sings in a powerful voice, "I Love Life!"

The keynote to Bernarr Macfadden is that he does love life, enjoys it, and seeks to prolong it. In strange ways he keeps himself vigorous, meanwhile scolding and imploring the rest of mankind to take care of themselves, that their days, too, may be long and strong and joyous.

# Reader's Digest

JULY 1951

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# The Most Unforgettable Character

## I've Met

By Fulton Oursler

EVERYTHING was ready for our guest's arrival. The carrots had been chopped into fragments, then smothered in cottage cheese. On the bare floor of the porch was spread a red Navajo sleeping blanket. Permission had been granted by the golf-club manager for our guest to go around the course barefoot. In the garage was a sack stuffed with beach sand to be toted over-shoulder on a shore-road hike.

We were all set for Bernarr Macfadden. But presently the patriarch of physical culture called on the telephone: "I can't come this week-end. Tomorrow's my birthday and I'm going to try a parachute jump."

Next day, at the age of 81, he jumped from 4000 feet and landed unbruised.

Since the day I first met him, Bernarr Macfadden's friendship has been an unending adventure in con-

sternation. His character is a complex of paradoxes. No man ever advertised himself more flamboyantly: his face, his long bushy hair, his chest, torso and thighs have been exhibited in public and reproduced in magazines, books, movies and television. Yet in private life he practices effacement, humility and self-distrust. He also distrusts practically everybody else. Someone is always trying to do him in the eye, and often succeeding. But he preserves no grudges. "Life is too short for hate," he says. "Besides, it's bad for your health."

Out of storybook poverty on a Missouri farm, Macfadden hacked his way up to the possession of \$30,000,000. Yet at the perihelion of his fortune he continued to wear old clothes, making them last 15 years or more.

Some years ago Macfadden, un-



Bernarr Macfadden

### THE MOST UNFORGETTABLE CHARACTER I'VE MET.

shaven, barefoot, perspiring and in one of his oldest suits, was taking a solitary walk along the Atlantic shore and presently found himself in front of an imposing beachfront house. On the lawn was a "For Sale" sign. Macfadden walked around the property admiringly until a woman rushed from the house.

"Go away, old man," she cried, "or I'll call the police!"

"But this place is for sale. I was only looking it over."

"Don't be ridiculous. This place is only for a millionaire."

"Well," said Macfadden, "I'm a millionaire and I'd like to buy it." Which he did.

He now lives in a monkishly austere flat. Desiring almost nothing material for himself, his earnings are put into magazines, sanatoria and other enterprises that propagate his health theories.

In the eyes of medical men he remains a fanatic and a quack, but at 82 he has never had a doctor: he takes long hikes in cold storms and blistering heat, jumps over chair-backs, plays tennis, passes a flier's examination every spring.

It was because he was suspicious of me that I first met Mr. Macfadden. He had started a new magazine and I, a fledgling writer, had managed to sell the editor four pieces for the first issue. The checks for them were on Macfadden's desk, unsigned, when he invited me to call. "Are you a relative of our editor?" he asked me. "Not even an in-law?

Do you mind waiting here while I read your manuscripts?"

Having finished, he signed the checks and suggested that I join the staff. When I demurred, he said: "Keep your present job. Just come over here an hour every lunchtime. I'll pay you a good salary."

I soon discovered that the lunch hour was spent entirely in receiving homework; I was up all hours of the night finishing the assignments. Before long I threw in my lot with him.

He provided me with an office and a stenographer, but gave me no orders. Alone, uninstructed, I fell to writing, while two solitary weeks passed. But on the third Monday morning I found a note on my desk: "I am going away for a month and am leaving you in complete editorial charge of our five publications. You know what I want; give the orders and I will back you up. B.M."

For 21 years I remained in the post. During that time he bought and sold, started and stopped many magazines — nursing the successes and strangling the failures. At times our output was more than 16 million magazines a month, and every one of them teemed with pictures of Macfadden and ads of Macfadden books; correspondence courses on love, courtship, marriage; natural methods of strengthening eyes, teeth and hair and of reducing or increasing weight; and remedies for all the ills we are heir to.

What made Macfadden succeed was his sincerity, his passionate belief that the body, when allowed to do so, can heal itself of any disease by its own unaided natural methods; and that any person's life, with the enjoyment of all its powers, can be prolonged far beyond insurance probabilities. He looks upon himself as an unanswerable testimonial to the verity of his teachings.

"My mother," he told me, "died of tuberculosis. My father died of delirium tremens."

When these tragedies made him an orphan, Macfadden was a small child. For years he was shunted from one relative to another, clerking here and farming there. One night he heard an aunt say to an uncle: "You hear the boy's cough? He's got what his mother had; the doctor says he's not many more months for this world."

Through the long wakeful night, Macfadden resolved to fight for life. Someone told him about a gymnasium in the town, where men could build strong bodies by exercise. But Macfadden could not get the \$15 fee. So he scrounged dumbbells and exercise booklets from a secondhand shop. Weak as he was, he vigorously obeyed the instructions. Gradually he grew stronger and the coughing stopped.

Macfadden ran away from the farm, tramped the roads, rode the rods, taking odd jobs as printer's devil, wrestler, boxer, and salesman of an exerciser. With that grotesque

apparatus he also sold a pamphlet — and he soon noticed that the people liked the printed matter more than the contraption itself. Out of that discovery he started *Physical Culture Magazine*, which soon achieved a large circulation.

As Macfadden prospered, a sense of power goaded him into a series of crusades. His first pet abomination he called prudery. Boldly he began to print the facts about venereal disease. He published Brieux's play, *Damaged Goods*, and followed that dramatic tract against syphilis with a serial story on a similar theme. For this sensational yarn he was indicted by a Federal Grand Jury.

The arrest caused a national uproar. President Taft remitted his prison sentence, but not his \$2000 fine for "obscenity." The time was to come when Washington authorities would plead with him, as with all other publishers, to tell the public the very truths for which he had been convicted.

Another of his battles was against patent medicines. Ridiculing their unbridled claims to cure anything from cancer to housemaid's knee, Macfadden reviled the products for being mostly colored water mixed with whisky. Others joined in the fight and eventually reforms were made. He fought the distillers, too, and the tobacco manufacturers, and the makers of white flour, which — so Macfadden swore — was devitalizing the basic diet of the nation.

But his most exasperated assaults

### THE MOST UNFORGETTABLE CHARACTER I'VE MET

were on the medical profession itself. Doctors have always scorned his notions as irresponsible quackery. Macfadden protested that they should examine his methods. Why would they not test his fruit-juice-and-milk diets in the treatments of various diseases, or listen to him on weight-reducing, sun-bathing and other natural methods of healing?

With many of his theories I could not agree, among them his rejection of vaccination — but that made no difference in our relations.

Macfadden had six daughters, then his first son, on whom he doted. The boy lived only a year. After the funeral, Macfadden disappeared from the office. It was midwinter and for a week he went hiking through mountain snow, while observing a long and rigid fast. By such self-discipline, he believes, one can overcome grief and pain and find the true path of serenity. Once I sat nearby while he telephoned a dentist: "How much drilling will there be? How long in the chair to finish it all up? Three hours? Well, I can stand that — but I could never stand the thought of shooting drugs into my body just to deaden pain. I'll take it straight."

One day Macfadden was walking down a New Jersey road with a socialist friend. Passing a golf course near a factory, the leftist quoted an ironic cliché about what fun it was for working children to watch their employers on the greens. A few

weeks later Macfadden bought the golf course, turning it into a farm school and play place for children.

During two depressions Macfadden opened "penny restaurants" in New York and Chicago. He believes that the best foods are also the cheapest. Each dish on his menu cost one cent; for ten cents a man was well fed with cracked wheat, cream, honey and other body-building items.

A few years later, in Rome, Macfadden told Mussolini that the Italian Army's food bills were too high and the nutriment too low. "I could give Italy stronger soldiers at half the price," he said.

Months later Macfadden received a telephone call from Ellis Island. A consignment of Italian soldiers had just arrived for him: young men to be put on a course of physical culture. Delightedly Macfadden barred spaghetti from their meals; crammed them with cracked wheat and rabbit vegetables, meanwhile putting them through his system of calisthenics. He sent them back improved by all standard laboratory tests — and at one third of the money spent on them in home barracks. For this he received an Italian decoration which a few years later he threw away.

At Cape Cod, where he often visited us, his ways stirred up odd rumors among the townsfolk. It was reported that while all the rest of us slept in comfortable beds we made that "poor old gentleman" sleep on

# "MY MARRIAGE TO FATHER DIVINE — ITS MEANING TO THE WORLD"

— Mother Divine

For over four years I have had the supreme privilege of being married to Rev. M. J. Divine, Ms. D., D. D., better known as FATHER DIVINE; whose Deity is recognized by countless millions of men, women and children all over the world. Our Marriage has been discussed by all manner of people in every walk of life; some of whom have scoffed at its sacredness and questioned my virginity in much the same way they have sought to deride FATHER'S DEITY and slander His noble Work and unselfish Mission here on earth.

FATHER and I are both conscious of these critics and would-be condemners who are too blind to perceive the Spiritual essence of Our Marriage and who seek to distort its aims in bringing the people together. But evil tongues will be stilled forever and those who attempt to propagate such untruth will meet retribution just as wicked men have always been punished for their wrongdoing.

There are many people who are sincere in wondering how long Our Marriage can exist when most famous personalities' married life is marred with separation and divorces; they especially wonder if we are happy together living lives of purity and chastity, free from lust and passion and self-indulgence. Yes, a marriage of this calibre can exist eternally, for it is founded on the Spirit of purity, peace and Godliness and inspired by the desire to lift up a standard of

ica, India, Austria, Canada, Australia, New Zealand, and countless cities and communities in this nation. Telegrams and letters of congratulations poured in from everywhere and FATHER talked Personally to the meeting of the combined Churches in the Melbourne Town Hall, Melbourne, Australia, by medium of an interhemispheric telephone conversation. They also heard Our message to them by means of the Electronic Wire Recording machine. This unique scientific device has been the means of bringing FATHER'S Sermons just as He gives them spontaneously and volitionally here, to the following abroad. This is greatly appreciated, as the majority of the followers have never seen FATHER Personally nor heard HIS Voice, but they have just as much faith and get the same results as those right around His Body. These recorded Sermons are now being broadcast over several radio stations in California and the Middle West.

Throughout the years countless numbers of people have been healed and blessed mentally, spiritually, physically and in their business, profession, labor and trade, through thinking harmoniously, sympathetically and evangelically upon FATHER DIVINE and HIS Work and Mission; but on the other hand there are thousands who, instead of being blessed, have been cursed, suffering physical afflictions, personal loss of prestige, finances, relatives, family and friends, all because they have

her Holy Marriage to ME, and scorns the so-called interracial union among US, they shall pay!

Miriam became leprous because she laughed at Moses for marrying an Ethiopian woman. They thought he had married out of his so-called race and complexion. But a cursing may not turn a critic, who slanders MY Marriage, as a leper—white as snow, but it may turn the critic as tar black as MY patent leather shoes. You have heard of so many criticizing MY so-called interracial and international Marriage and they have been burned beyond recognition. They got just what they thought I was. Retribution is sure and retribution is assured!"

WE did not marry to propagate sickness, sorrow, misery and woe, but WE married to propagate honesty, virtue and truth. This is hard for many to accept, but I am as virtuous today as the day FATHER took me unto Himself as His Spotless Bride! On April 4, 1950 FATHER replied to a woman who had written Him concerning a malicious statement made about Our Marriage by a certain preacher as follows:

"MY Bride was and is not only virtuous in body, but virtuous in heart and mind. She is as virtuous today as the day I married her. Carnality is the



would today are recognizing this fact and enrolling under the banner of FATHER DIVINE. Each year increasing thousands observe Our Marriage Anniversary, especially since FATHER proclaimed April the twenty-ninth to be an International, Interracial, Universal holiday commemorating the Marriage of Christ to His Creation, yea, God to His Spotless Church, His Spotless Virgin Bride, to universalize Democracy, Americanism, Christianity and Judaism as synonymous and to bring about the universal Brotherhood of man and the propagation of Virtue, Honesty and Truth.

Last April the Fourth Anniversary of Our Marriage was celebrated in Germany, Switzerland, Nigeria, England, Central and South Amer-

shall actually satisfy every good desire." Just look over this vast audience and think back among yourselves of some 20 or 25 years ago, before you knew of ME Personally, and think of the predicament thousands were in at that time. How I came and by and with THIS HOLY NAME, I HAVE RESCUED the perishing, I HAVE GAINED FOR THE DYING, I HAVE EMANCIPATED THE INEQUALITY of those who were underprivileged and downtrodden and I have established your going in the land of the living.

As I have said, "Wheresoever I AM recognized and realized as being present, such a conviction automatically adjusts matters satisfactorily."

Just look at the beautiful homes; just look at the beautiful automobiles; just look at the beautiful yachts and airplanes; look at the beautiful hotels and everything else that life demands, coming forth into expression and at our disposal at the recognition of MY PRESENCE among you.

In Switzerland, in Germany, in England, in Australia, in Africa, where I AM recognized and realized, they recognize MY PRESENCE and MOTHER'S PRESENCE there as here! Even though

righteousness the tempter, especially in these last four years retribution has been running rampant in the land, cutting off the wicked, unbelievers and critics on every hand and they have gone to see if there is any reality in an unknown world. On June 19th of this year FATHER wrote a party concerning a critic who spoke derogatorily concerning Our Marriage, as follows:

"If anyone has ridiculed Mother for Marrying ME, the curse that came to Miriam and Aaron for mocking Moses marrying the Ethiopian woman will come to them; it may not be in the same manner, but a cursing will go out to those who have tried to judge Mother after the pattern of their adulterous hearts. Whoever it is that scorns Mother's virginity and

(After the conclusion of this announcement given by FATHER, one of the followers from Switzerland testified of the glorious and increasing blessings of the children in that country. We had the privilege of hearing a recent recording from our Sisters and Brothers over there and the speaker, having been there and knowing of the personal blessings of the Spirit of Father, was led to speak. Her testimony will be found elsewhere. Shortly thereafter, FATHER arose once again and delivered this beautiful Sermon.)

PEACE, EVERYONE: I AM sure it is a pleasure and glorious to you to hear the testimony of the last speaker. Of course, we have correspondence from Switzerland, from England, from Germany, both in the American Zone and in the British Zone—in other words, the English Zone; and we have hearings from that of the Russian Zone. We have correspondence from those in Australia, New Zealand, Panama Canal and Panama City and all over, and just as the last speaker said, "It is growing by leaps and bounds!"

It is marvelous to behold the unfoldment of the International but I FEEL

My critics does not make my bride less virtuous. But their infamous inference makes them subject to the vile persecution of their hearts and minds, and hence, to the dictation that shall come upon them." All are so by moving position.

All people have said regarding our advance toward FATHER'S advancement of our visiting guests and strangers desire to speak of our righteousness and His as determined today to us and strangers and like to say that as we were through thirty-two lynchings we cannot see all persons hurt and unharmed all together and gathered together and gathered together and gathered together in this audience as well as that was brought about in FAITH in the faith people have in FATHER in trying to destroy the Peace movement, has not accomplished his purpose. PEACE, EVERYONE

transcriber, after which FATHER speaks as follows:)

(The foregoing statement is that of the transcriber, after which FATHER speaks as follows:)

To the surprise of one and all, during the course of the HOLY COMMUNION, our Beloved FATHER sweetly came down and finished serving the COMMUNION TABLE. During the serving of the TABLE, we were blessed to hear a recent recording from Switzerland. Shortly after a testimony, our FATHER arose and delivered this beautiful Sermon to the delight of one and all.

OUR FATHER'S SERMON  
GIVEN WHILST AT THE  
HOLY COMMUNION TABLE  
of the  
PEACE CENTER & NAZARETH MISSIONS  
HOME FOR THE AGED, CHURCH  
and TRAINING SCHOOL, INC.  
OF NEW YORK  
13-17 W. 128th STREET  
NEW YORK CITY  
SUNDAY EVENING  
NOVEMBER 5, 1950 A.D.F.D.

evidence shows it only caused it to flourish and even some of FATHER'S severest opposers have become His ardent admirers and they say they never miss an opportunity to praise Him in His work wherever they go.

I was living on the Pacific Coast in Canada when the revelation came to me that FATHER DIVINE is GOD ALMIGHTY Personified in a Beautiful, Holy Body. My heart rejoiced when I realized God was no longer a vision but real, tangible and practical and it was actually possible to live a consecrated life to God as Jesus Christ did and as the Virgin Mary did before Jesus was born. After receiving this great spiritual awakening and anointing of the Holy Ghost, it was my one aim to live a virtuous life under the Personal jurisdiction of FATHER DIVINE. My Marriage to FATHER has brought the fulfilment of this desire and I can most assuredly say that in these past four or more happy years that I have been married, FATHER'S Virginity has been more firmly established in my consideration, for I have not seen anything about Him that reflects that of a man.

FATHER married Mother Divine in the first body in 1882 and all those who had personal contact with her could tell of how FATHER was as considerate, loving and thoughtful of her until her passing, as He is to me today and if He had desired to marry solely for the purpose of appeasing self with all the countless numbers of young Rosebuds who have been with Him for many, many years and love Him even as I do, I am sure He would not have had to wait so long for me to come from so far! The only reason I can account for such a blessing bestowed on me, is that it was Scripturally predestined to be.

To be daily in the presence of FATHER DIVINE and be fully aware of Who HE IS, is the most glorious privilege any human being could have, and for this honor I am both proud and humble. He emanates such peace, joy and happiness and complete freedom from worry at all

Christendom was taught to pray in the LORD'S Prayer.\*

"Let thy kingdom come and thy will be done on earth as it is in Heaven."

Many people have erroneously been led to believe that FATHER possesses great wealth in personal and real property, but that is not at all true, because He does not receive a salary, gifts, tips, presents or love offerings for HIS Spiritual Work and Service to humanity, nor do His followers turn over their wealth and weekly earnings to Him. The truth of the matter is quite to the contrary, for He came as the poorest among men yet making many rich. Where they would desire and try to contribute to Him, it is refused, and He sees to it that they are secure in that which they desire to donate to Him, for:

"He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will HE pay him again."

(Proverbs 19:17)

FATHER DIVINE'S adherents, members and friends, they give their time, service and means for the good of suffering humanity. HIS very Work and Mission are for the poor and the needy, with mercy and pity.

FATHER does not tell His adherents what they should or should not do, but advises them to be led and governed by their highest intuition in all matters with which they are concerned. Just as He has so often said:

"I will preach Christ in words but more so in deeds and in actions. I will put MY Spirit in the masses and cause them to walk in MY Statutes."

It is, therefore, His Spirit within a true follower that overcomes and enables them to cast out of their system, such habits, fancies, tendencies and pleasures that are not good for their phys-

KNOW that FATHER DIVINE is GOD PERSONIFIED and that all barriers of race and class have been eliminated. Never do you hear a true follower of FATHER DIVINE using vulgar, low rating terms in referring to people of different racial abstractions! Jealousy and envy did not arise among FATHER'S Cabinet and close adherents because of HIS Marriage to me; to the reverse, I hear them so often say they love FATHER more since Our Marriage and they are more determined than ever to live this pure, virtuous life. "How can that be? It is not humanly possible", I hear so many say.

It is recorded in the Fifth Chapter of the Book of Ephesians, beginning at the thirty-first verse:

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

"This is a great mystery; but I speak concerning Christ and the Church."

It is also recorded in Isaiah 54:5—

"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

I, representing the Church, am married to FATHER in fulfilment of the Scripture; but as God is Impersonal and Universal by nature, He is married to any and everyone who lives and expresses the conviction, "I know You are GOD!" Just as Simon Peter declared unto Jesus, "I know Thou art the Christ, the Son of the Living God!" And He answered Him saying, "Upon this rock I shall build my church and the very gates of (you know what) shall not prevail against it."

It was with this understanding that FATHER and I married and it is with this knowledge that I shall relinquish all rights that a natural man

tact with Him cannot help but be contagionized by such desirableness. While the world today is in such confusion and turmoil we are serene in the belief that:

"In perfect peace I will keep thee whose mind is staid on Me."

FATHER'S energy is infectious and pervades everyone and everything He touches. The Spirit of HIS Magnetic Presence among us enables us to slightly keep pace with Him as He goes about the many activities that require His Personal attention. As Spiritual Adviser to so many, FATHER is extremely busy at all times and He never considers taking time off for a vacation. Daily He is proof reading matter for publication, reading and dictating the thousands of letters of correspondence that pour into HIS Office from all parts of the world. Day after day I sit by HIS Side as He serves the Holy Communion Banquet services. This entails each dish of the large variety of meats, vegetables, breads, relishes and pickles, beverages, salads, desserts and other delicacies passing through HIS Hands as He blesses them and sends them on their way down a two, four, or eight winged table from one diner to the other. A day's work with FATHER also includes interviewing hundreds of people from all walks of life that seek His advice and blessings; this He freely gives without thought of remuneration. Before a week is out FATHER has Personally visited many of the connections in New York State, New Jersey, Pennsylvania, Maryland and Washington. Anyone can see by this why FATHER is on the go twenty-four hours a day and yet, with it all He is so loving and kind to everyone, has unending patience and a remarkable sense of humor. Wherever FATHER goes, I am with Him, and I sincerely thank Him that by being His Helpmate in everything He does and says, I am a pure, clean channel for Him to express through as He is about HIS Work of bringing Heaven on earth as all

our well-being and spiritual advancement. If a person does not use cosmetics, drink liquor, take pleasure in going to dances and spending their money gambling at horse races and such like in an effort to get something for nothing through the spirit of graft and greed, or even participate in the no-harm habit of smoking cigarettes, it is obvious that in a very short time they could save up a goodly sum of money.

This is what many of the followers have done and have co-operatively purchased for cash such pieces of property as the Divine Hotel Riviera in Newark, N. J., the Divine Hotel Lorraine and Divine Hotel Tracy in Philadelphia, to mention just a few. This is what FATHER has often referred to as, "picking up the fragments that nothing be wasted." The deeds to these properties are in their own names and if for any cause they desire to sell the property, each one would receive his share with equity, and have done so in some instances. The many buildings under The Peace Mission Movement bear the Name of FATHER DIVINE for the specific purpose that the owners desire them to be operated according to FATHER'S Plan and Purpose for the upliftment and good of the people generally and for the furtherance of Democracy, Brotherhood and Christianity. FATHER and I could not legally claim anything nor do we desire to. We are bountifully supplied with everything necessary for Our comfort and convenience wherever We go, even to the extent of having the best of automobiles to ride in.

FATHER is accompanied and assisted at all times by a large staff of well trained and efficient secretaries and stenographers who take down practically every Word He says. This completely amalgamated staff of girls devote their entire lives to FATHER'S service and the magnificent Cause for which He came. They live, work, eat and play together as one big, happy family and the complete happiness and harmony that exists can be attributed to the fact that they all

an would claim when married to a man. I, thereby, acknowledge the fact that anyone who spiritually comes up to the qualifications has the self-same right to GOD, FATHER DIVINE, as I have through the legal bonds of holy matrimony. That is the reason Our Marriage can be so Universally enjoyed by all, those in the likeness of men or those in the likeness of women, young or old, because all have the privilege to claim Him as their own and enjoy their at-one-ment with FATHER from a spiritual point of view. I am a sample and example for all to copy after if they desire to be supernaturally and eternally blessed and stand in the freedom wherein I stand.

These past few years as FATHER'S Companion have been full of rich, spiritual experiences and dramatic, soul-stirring happenings, for I have seen the physically sick and afflicted restored to health and vigor; I have been moved by the forsaken and downhearted as they have sought FATHER'S counsel and have been encouraged and their faith restored through His understanding words of Spirit and Life. I have actually witnessed the change in men and women from lives of vice and crime to lives of upright, honest, independent citizens. I have watched the arrogant humble themselves before the profound truth and astounding wisdom of FATHER DIVINE.

Wherever I have gone with FATHER I have seen crowds who have stood sometimes for hours just for a glimpse of Him. I have been enraptured as I gazed, with thousands of others, on the transcendent beauty and supernatural loveliness of His ageless, Holy Body. Never could anyone express such Majestic Grace as He in every gesture performed or emanate such overwhelming humility and love as could turn a heart of stone. This is the FATHER DIVINE I am MARRIED to—the ONE Who is GREATER than any Atomic or Hydrogen Bomb and is able to save all who will just humble themselves long enough to call on Him in all sincerity.

s  
e  
f  
t  
and undesirable conditions! But if you disre-  
cognize and do not believe GOD is Present with  
you in reality— if you just think, “Well, GOD is  
watching over us”— even to say that, you may  
act a little differently from what you would if  
you know definitely GOD is Present with you!

A person respecting a minister of the Gospel,  
they would not use a word of profanity in his  
presence, if they actually respect him. Much  
more so those who are conscious of GOD'S EVER  
and OMNI-PRESENCE. That will stop them  
from doing the wrong thing!

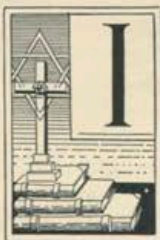
That is why not a True Follower of MINE  
would drink a glass of intoxicating liquor or



# THE THOUGHT OF THE MONTH

## WHY THREE SYMBOLIZES PERFECTION

By THE IMPERATOR



**I**N hermetic and esoteric philosophy, the numeral *three* is often used to symbolize perfection. The geometrical form of the triangle, in turn, came to represent the figure *three* and inherited as well its symbolic meaning of perfection. In numerous systems of mystical philosophy from the time of the Neoplatonic philosopher, Plotinus, down through the centuries, three has stood for the number of steps necessary for man's union with God. In some instances the three steps or stages were subdivided, each having three such subdivisions, making a total of *nine*.

There is every indication that the digit *three* was not arbitrarily selected to represent the state of perfection. It appears that, where perfection follows an order or a progression, the third stage to the intellect constitutes the culmination. No mysterious power to accomplish perfection is inherent in the numeral *three*. The mind seems to find in the third stage of a process the conclusion which it is seeking. The idea arises from man's psychological reaction to his experiences. It is an excellent example of how our organism, the configuration of our bodies and minds, contrives to cause us to have notions which contribute to our philosophy of life.

### **Opposite Qualities**

Almost every state or condition of which we have knowledge has a contrary. There appears to exist an opposite quality. Light and dark, cold and hot, large and small, up and down, good and evil, are but a few of the

numerous dual qualities. It is not important for the consideration of this subject whether such a dualism is actual or imagined. However, darkness and evil, for example, are often conceived as not being positive qualities, but mere variations of their opposites. Where man cannot perceive an opposite quality, he will often imagine one with such clarity that it becomes a reality to him. For further example, there is no such state as physical space. There is, however, *perceptual* space. This latter is the consequence of sensations of sight and touch. Where these senses perceive the absence of those sensations which are realized as substance, there it is that space begins to our consciousness. Actually, we know this experience is false. The revelations of physics prove that this so-called space is in fact a plenum of forces and energies.

A state of equilibrium is to us a balance between two perceived or conceived opposite qualities. Balance is inertia, inactivity. In fact, if things or states were to remain in constant balance, it might make it impossible for man to even imagine their opposites. It is because of the varying qualities of things that we experience their apparent opposites. It would be difficult to imagine darkness if there were not shadows or gradations of light.

As a result of the lack of equilibrium in nature, we either experience or we imagine opposites that have a very positive quality. Upon these we confer various values; some are to our liking and others are not, depending upon the advantages they seem to afford us. Not infrequently, contraries may represent themselves to our minds as having equal value. However, neither one of

# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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MAY, 1951

No. 5

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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the two may fulfill some purpose had in mind. In such an instance, each of the contraries is insufficient. Then again, they may appear as but alternate unsatisfactory ways of attaining an end.

When the mind conceives two extremes, neither of which, to the reason, satisfies the intellectual desire, then the mental function of *synthesis* asserts itself. After putting the two most related experiences or ideas side by side and evaluating them, if the reason cannot make a selection as to which is best, it almost habitually combines them. This synthesis, or combining, as a third stage of a process or development is an extracting from each quality the elements most acceptable and uniting them into an order that provides an intellectual and emotional approval. The numeral *three* thus depicts a culmination. The mind has conceived the mean, that is, the difference between the opposites, which to it is the acme of its power of analysis.

#### A Cycle

The third stage, as a point of conclusion and perfection, is really the mind's attempt to avoid a state of equilibrium in experience. Actual equilibrium would cause mental and physical inactivity. The evaluation of experience causes the impulsion that lowers one side of the scale or raises the other. Often this impulsion is *unconscious*. Because of environment and education, we are inclined to favor one quality over another. We see in a thing or condition what to our minds and emotional and psychic selves appears as the best or the worst. Where things or states—or ideas—have an equal appeal, the process of synthesis is employed, and this too is often unconscious. Since the synthesis represents the finality of our powers of judgment as the third condition, it is to the human intellect the perfection of the whole mental process which is undergone.

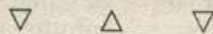
The third state, or the synthesis, is in reality a *cycle*, which the mind passes through in its judgment of ex-

periences or notions. At this third state, it then arrives momentarily at a monistic concept—that is, at an idea which has a *single* quality. Whenever the mind can deduce, from the new single idea at which it arrives, a possible opposite, then still another cycle has begun. Once again, then, the mind is obliged to appraise separately and by contrast the two contraries. If it cannot select from these ideas one having a preferred value, it will more readily resort to synthesis again, rather than to abandon both and grope for new ones.

The process of synthesis, symbolized by the numeral *three* and representing perfection, may often be unrealized. We may be only aware of one element, or idea. By association, its contrary, its *probable* opposite, registered as a past experience in the subjective mind, becomes combined with it. The outgrowth of the two ideas then objectifies itself as an intuitive flash in our conscious mind. It assumes the role of an entirely new and separate concept. It appears to have no roots in the idea which was consciously had.

In complex thought the reason may synthesize in rapid succession, the mind passing through a number of cycles of three—each third element combining with others—until the pyramiding reaches the limitations of the judgment of the individual.

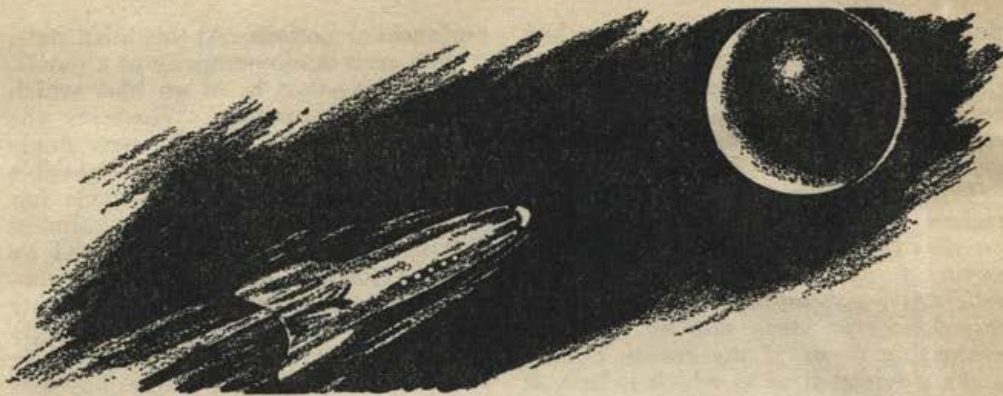
To the credit of the hermetic sages and philosophers of the past, it may be said that they realized this *natural* process which caused the numeral *three* to become the symbol of perfection. In most instances, that is, with most persons, three was realized only as the final stage of a progression; there was no knowledge as to why it was so. This final stage made it appear as one of the mysteries of nature. This is perhaps why those who are superstitiously inclined have believed the numeral *three* to possess some latent power. To such persons, it has appeared that the numeral *three* conferred illumination upon any problem where it was brought to bear.



Peace hath her victories, no less renowned than war.—MILTON







# Interplanetary Travel

## THE DYNAMICS OF SPACE FLIGHT

By A. C. CLARKE, British Interplanetary Society

Reprinted from the *Journal* of the Institute of Navigation (London), Vol. III—No. 4, October 1950, by kind permission of the Institute.

### 1. Introduction

It might be reasonably considered that any discussion of interplanetary navigation at the present moment is slightly premature. So of course it is, from the practical point of view, since no well-informed person seriously imagines that space-travel will be possible for at least twenty or thirty years, despite the colossal efforts which are now being devoted (unfortunately for quite other purposes) to the solution of its engineering problems. Nevertheless the subject is one of peculiar fascination—which is a completely sufficient excuse for discussing it—and the navigation of guided missiles into astronomical space, which will precede the manned exploration of the planets, has of course already begun and will continue on an ever-increasing scale during the next decades.

Work is now in progress along these lines in the United States and Project RAND, under contract to the U. S. Air Force, has published reports on the properties of the atmosphere up to heights of 20,000 miles, the danger from meteors to permanent structures in space, and the astronomical advantages of extra-terrestrial observatories. Much of this work is obviously in connection with the Earth-satellite project, officially announced by the United States Secretary for Defense in 1948,

but foreshadowed by General Arnold in his Third Report as Commanding General of the U. S. A. A. F. as long ago as 1945.

In this paper the only aspect of the subject which will be discussed is the dynamical one, the types of path which would be followed on any interplanetary journey either by unmanned guided missiles or true space-ships.

### 2. Astronomical Orbits

The main problem of interplanetary flight is essentially a ballistic one. It is always possible to calculate the speed required to project a body between two points under gravity—whether those points are both on the Earth or separated by astronomical distances. Although a rocket escaping from our planet would build up speed relatively slowly, over a period of minutes, the distance it covered “under power” would be quite negligible compared with its total flight as a freely moving body, and we can, for the purposes of this discussion, treat it as a projectile. It would, in fact, behave much like a V2, which took off vertically at an acceleration of only one gravity and was slowly steered by its automatic controls until, after about 1 minute, it had reached the required velocity and angle of ascent. The power was then cut off and for the remaining

An article a day of enduring significance, in condensed permanent booklet form

IT PAYS  
TO BE  
TALL



Condensed from *This Week*

Leslie Lieber

SOME TIME AGO the Provident Mutual Life Insurance Co. of Philadelphia surveyed 270,000 men to see if there was any relationship between height and success. The company chose as its barometer the size of the policy each man held — long considered an excellent key to earning power. An amazing parallel was found between purse and perpendicular:

| HEIGHT      | AVERAGE POLICY |
|-------------|----------------|
| 6' 4".....  | \$6180         |
| 6' 3".....  | 5468           |
| 6' 1".....  | 5366           |
| 6'.....     | 5070           |
| 5' 11"..... | 4825           |
| 5' 9".....  | 4468           |
| 5' 7".....  | 4215           |
| 5' 5".....  | 3903           |
| 5' 3".....  | 3713           |
| 5' 1".....  | 3292           |
| 5'.....     | 2979           |

Brig. Gen. Carlos Romulo, former president of the U. N. General Assembly and Philippine Ambassador to the United States, described the advantages of being short in last month's Reader's Digest ("I'm Glad I'm a Little Guy"). Here is the case for the tall man.

In another survey 1037 professional men were canvassed. By and large, though there were brilliant exceptions, the taller men possessed the loftier jobs. Bishops averaged 5' 10½" compared to 5' 8¾" for rural preachers. Presidents of large universities measured 5' 10¾" as against 5' 9½" for heads of small colleges; city school superintendents, 5' 10½"; small-town principals, 5' 9¾"; sales managers, 5' 10"; salesmen, 5' 9".

Despite these findings — which apply only when masses of the population are considered — there's no reason for short men to go jumping off cliffs. Scads of shorties become titanic figures.

"There's no evidence that the tall man is more intelligent or capable than the short one," says Dr. Edwin G. Flemming, New York industrial psychologist. "Nevertheless, because of the attitude of business and the public, provided he's not an oddity, the tall man is likely to get more favorable attention when applying for a job. The short fellow must have more talent and be in there slugging just a mite harder because there's one strike against

### THE READER'S DIGEST

him to start with."

Not only do the lankier land jobs first but they seem to lose them last. During the depression the U. S. Public Health Service reported a sounding on unemployment in Minneapolis, St. Paul and Duluth. They found that the first men to register as unemployed were slightly over 5' 8" tall. The 5' 9" group didn't come until much later. Those who never lost their jobs during the lean years were 5' 9½" or over.

Havelock Ellis, the British scientist, delved into the height question in relation to 577 British geniuses. In Great Britain 68 percent of the population fall within the medium-height range. Only 16 percent rank as tall. Mathematically, of course, the 68 percent group should furnish

the largest number of geniuses. Actually, however, only 26 percent of the geniuses come from the large middle area. A whopping 43 percent spring from the tall.

Another claim of Havelock Ellis was that the lower social strata in Great Britain are always shorter on the average than the upper classes. Yet, he says, the men of genius who come from the lower social classes tend to be abnormally tall.

Nature seems to be working overtime in every country of the world to add yardage to each new generation. Students at Harvard and Yale are approximately two inches taller than their fathers. And the Yank soldier today stands some four inches above his counterpart of the American Revolution.

# Denotes Intelligence

By JOSEPH WHITNEY



Is it stupid to be satisfied in a menial job?

Answer: No, it is highly intelligent to be happy in any job which you do well and which you enjoy doing. It is the false standards of prestige which rule our present-day culture that make so many people unhappy in their jobs, and which force others into work for which they are not fitted. Unfortunately, very few people can resist the pres-

sure of such socially acceptable standards without loss of self-esteem. If you are one who can resist, you are fortunate and far from stupid.

Is malicious gossip a sign of mental illness?

Answer: Yes, anyone who gets pleasure from dwelling continually on the faults and misfortunes of other people

is likely to be sick with self-doubts and self-distrust. Unconsciously they may be acting out a hatred acquired in early childhood; perhaps for an austere father or mother, or a brother or teacher. This type of emotional sickness can surround the personality with fear and suspicion of human beings, so that even close friends become targets for inflamed suspicions.

Can family tradition be a handicap?

Answer: Yes, it can be, depending on your point of view. If you think of yourself as a member of the Jones family rather than as a person named Willie Jones, your family traditions could easily be an emotional handicap. But if you grew up thinking of yourself as an individual, believing in your own worth and ability, and accepted your family traditions because you believed in them, not because they were forced on you, they should represent a fine backlog of comfort and security.

... as follows:

Whatsoever you had and were healed of, if you break your contract with GOD, you can expect that same condition or a worse condition to come back. So that is the thought of it. So it was really a quotation made as a declaration and a request for them to go in peace and sin no more. It is still on record as a retribitional expression for the consideration under such a situation. So the thought of it is, if you are born of GOD, STAY BORN, because when you get out of GOD and go back in sin, those worse things than those I healed you from, will come upon you.

## PUTTING UP WITH THE PEST WHO WON'T LEAVE THE PIANO PLAYER ALONE...



THANK AND A TIP OF  
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ATLANTIC CITY, N. J.

# Slow Start cky Giants

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ning every Spring ever since Leo  
after Tuesday's scintillating win  
ced like the Harlem Huskies might

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## Hockey Playoffs

| STANLEY CUP FINAL           |   |       |          |   |   |
|-----------------------------|---|-------|----------|---|---|
| W. L.                       |   | W. L. |          |   |   |
| Detroit                     | 3 | 3     | Montreal | 3 | 3 |
| (Best of Seven-Game Series) |   |       |          |   |   |
| GAME TONIGHT                |   |       |          |   |   |
| Montreal at Detroit.        |   |       |          |   |   |

## Big Bids

games that otherwise  
might have lost."

Stengel's righthand hitting array was in action at the Stadium yesterday when the Athletics were shutout 3 to 0 in the season's opener in the Bronx ballyard. Yogi Berra was the only lefthand hitter in the array, just as happened in Washington Wednesday when the Senators were beaten 2 to 1.

It was a game in which Tom Morgan, former Hearst sandlotter making his first major league appearance since July, 1952, hurled handsomely. Yet in the final analysis it was righthand power which won the contest.

A single by Jerry Coleman with two out drove in the first run in the second inning, off southpaw Alex Kellner. In the eighth Hank Bauer and Bill Skowron belted homers in succession to ensure the triumph.

### MAY TRADE ROBINSON.

Skowron, who was so little esteemed that he was on the Kansas City roster until eight days ago, got on base three times. In addition to the four-master he tripled and was hit by a pitched ball. If he can keep up such work while still performing capably at first base it is possible he will figure prominently in Yankee plans for quite a while. Indeed it is known the authorities already are contemplating trading Eddie Robinson while platooning Joe Collins and Skowron at the

circumstances, and they had read that this Alston fellow played it strictly from the book.

But the new Dodger manager was insistent. Jim Hughes was his man and he wanted him in there, and pronto. No reason why he should explain that Podres was merely tossing for exercise—taking advantage of an opportunity to throw a few since it seemed unlikely that Russ Meyer would need relief.

### 'MAKE SURE' GUY.

Hughes was warming up, as per orders. Charlie Dressen's "middle man" has become Alston's "make sure" guy. What difference does it make whether they hit right or left when you call on your ace in the hole.

It made no difference to Hugh Casey. Nor to Clyde King when he was hot. Or Joe Black when he was sensational. Of the three most recent Brooklyn bullpen dependables, Hughes, the 30-year-old son of a Chicago fire captain, resembles Casey a little more than the others.

Like the late Flatbush ave. saloon keeper, Hughes is on the portly side. Also like Ol' Hughie, he scares from nothing. Always relaxed, he comes in and gets the ball over the plate.

But there is a difference. Casey, probably after taking a shot at Rice's chin, would have made the batter hit his sinking curve, the better to coax a doubleplay. As a matter of fact, the book

a person can get much more information by harmonization and by co-operation and by participation than they can get by opposition.

Dr. Carroll: Sure.

FATHER: It is wonderful! And eventually people will learn to UNITE, if it is only for the good of Life and Health and Happiness. As Miss D. said a little while ago concerning the Attorney, whichever, that was here last night—he mentioned how when he or they first knew of ME—even before I came here to reside—that the ministers were much in opposition. But now

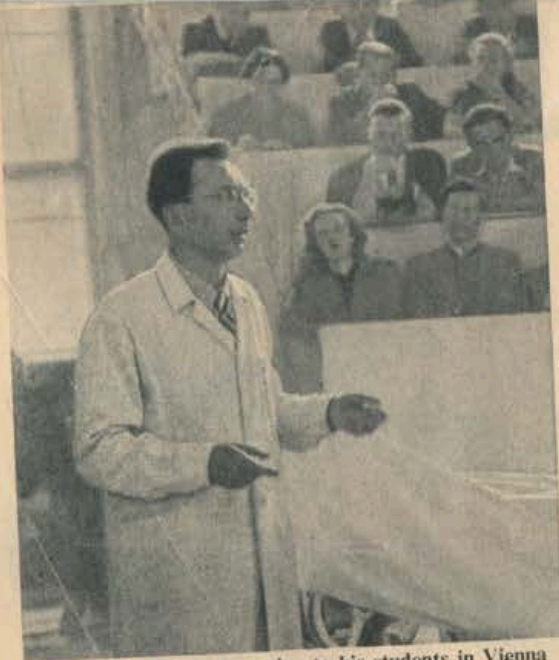
A PSYCHIATRIST DISCOVERS GOD:

We Are Born to  
**Believe**

*We all feel an urge for God as powerful as our instincts for sex and hunger, says a daring new school of psychiatric thought. This report may have special meaning for you*

BY M. ARTHUR KLINE, M.D.  
*Medical Faculty, University of Vienna*

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Dr. Viktor Frankl lecturing to his students in Vienna

MI above their own desires for sexual pleasure and personal ambition. They are born with a spiritual urge as strong as their instincts of sex and hunger. This important idea is the foundation of a new school of psychiatric thought growing in Vienna today. It may spark the flame of an entirely new approach to medicine and psychiatry that is already being called "logotherapy"—the medical treatment of men's souls.

In the view of this school, modern suppression of our need for religion creates much of the frustration and tension in this atom-endangered world. It kills our chance of leading happy, purposeful lives.

Today when most men and women have conquered their bashfulness about sexual emotions, they are increasingly troubled by their suppression of religious feelings. They are replacing sex-shyness with God-shyness.

If men and women will recognize their need for a belief in God and in a meaning to life beyond their personal pleasures, this new school says, they can find peace of mind and happiness.

Leader of this group is a Viennese teacher who is still virtually unknown in the United States. Dr. Viktor Frankl is a teacher of neurology and psy-

chiatry. His treatises are being introduced into medical schools and his methods into clinics for the mentally disturbed in France, Spain, Italy, Holland, Germany and Argentina. So far, his lessons have been overlooked in the United States.

Dr. Frankl's belief is simple: Men and women are driven not only by sex and ambition but also by an overriding need for God. They must overcome the modern-day notion that religion and God are not real needs and that it is unsophisticated to search for a spiritual side to life.

Religion, like lovemaking, Dr. Frankl says, is an intimate thing. We can hide our innermost feelings about God from other people but if we conceal them from our own conscious minds we arouse conflicts in ourselves more deadly than those of the spinster of 50 years ago who denied to herself that she found men attractive.

"To deny the spiritual side of one's nature does it great violence," says Dr. Frankl. "I have known many cases where patients who were willing to expose every detail of their sexual histories without shame became tongue-tied when I inquired about their spiritual lives."

[continued on page 73]

## THE AUTHORITIES SAY:

DR. SAMUEL MCCREA CAVERT, general secretary, National Council of the Churches of Christ in the U.S.A.: "I find the article about Dr. Frankl really exciting. It opens up the prospect of a new partnership between the psychiatrist and the clergyman. Up to the present time, unfortunately, psychiatry and religion have regarded each other as rivals more than as allies. If Dr. Frankl's fellow-psychiatrists come to accept his view that mental health

requires a man to find 'meaning' in his existence, I foresee a fruitful co-operation between them and the interpreters of religious faith."

DR. KARL A. MENNINGER, director, educational department, Menninger Foundation, says: "Perhaps it is true that we psychiatrists are so afraid of endorsing religiosity or encouraging hypocrisy that we sometimes unwittingly contribute to the

shyness of our patients in respect to such thoughts and communications. If so, Dr. Frankl's work should alert us to missed opportunities."

DR. PAUL POLAK writes in the American Journal of Psychotherapy that Dr. Frankl shows modern man, "whose very soul has been 'bombed out' again and again, how to regain his inner bearing and to recapture the sense of . . . human dignity."

Dr. Frankl has become convinced of the spread of religious repression by using the usual psychiatric method of interpreting dreams. He finds in his patients' dreams the secrets they dare not express.

Recently a woman patient told Dr. Frankl of a dream in which she found herself in a large crowd at an amusement park. Everyone was walking in one direction but she was struggling against the swirling mob, fighting to go the opposite way.

"I knew what direction I should follow," she told Dr. Frankl, "because I was guided by a light in the sky." At first, she said, this light was vague and diffused but as she struggled toward it, it grew clearer and she recognized it as the figure of a man.

When Dr. Frankl asked her if she could identify the man she became deeply embarrassed. She blushed and finally admitted it was the figure of Christ. She explained that she had fallen away from her religion years before. Now, in spite of her feeling that people all around her were leading frivolous lives (in an amusement park), she was being drawn toward her need for religion. Yet she had attempted to conceal this from even her doctor.

So numerous have such cases been in Dr. Frankl's experience that he believes this "unconsciousness of God" is more widespread than he had originally thought. He estimates that three quarters of the people of Europe suffer from this repression in some form. He calls the repression of the spiritual "the real pathology of our age."

DR. FRANKL pins the blame for four of today's great emotional problems on this spiritual repression. It leads people to ruin their chances for happiness by:

1. Acting "provisionally," as if what they do has no real importance. It encourages adults to say, "What's the use of planning? We'll probably be killed by an atom bomb anyway."

2. Believing more and more in fatalism which says that man cannot control himself or the world about him and therefore he need not act for himself.

3. Surrendering to the mass, the herd, to set his goals and his opinions and thereby

## We Are Born to Believe

from page 4

examined what Dr. Frankl is doing feel that his school is offering the first message of hope to come from the war-torn, Iron Curtain-divided birthplace of psychiatry.

After visiting his clinic in Vienna, attending his lectures to medical students and discussing his findings with him, I believe that Dr. Frankl's ideas are based on these fundamental conclusions:

1. Men and women have a universal aspira-

tion toward serving goodness which is as strong as their instincts of sex and hunger.

2. Every man and woman needs a belief in a personal God in order to find happiness. In some cases, failure to admit this need leads to the eventual formation of neurosis.

3. Too many psychiatrists ignore the need for a higher meaning in life.

4. For many people, psychiatry has put religion into disrepute, helping to increase the

God-shyness of our age even though it may not have done so consciously.

Speaking of the concepts of his school, Dr. Frankl says, "We recognize that man is often more religious than he thinks. More men have laid down their lives for spiritual ideals than for sexual love: how, then, can psychiatrists, in logic, place all their stress on sexual motivations and ignore other interests which are proven to be quite as strong?"

Psychiatrists who ignore the spiritual side of mental disorders, Dr. Frankl says, are like doctors who pretend the patient has no body

[continued on page 75]

# Yum! Yum! Carter Fun!

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making totalitarianism possible in our age.  
4. Accepting fanaticism, which leads to intolerance of others' feelings and peculiarities.

"These four fallacies lead a person to believe that his own life has no value," Dr. Frankl told me. "This state of mind alone is sufficient to drive some men and women into depression. It finds common expression in the question so many patients ask: 'What is life all about?'"

Dr. Frankl believes that the older psychiatric ideas that sex and ambition dominate the lives of men and women can no longer answer this question.

"Ours is an age of intellectual confusion, with a topsy-turvy sense of values. Materialism rides high; indifferentism is in the saddle. But our time is also a period of deep tragedy and acute political crisis. To take the shocks of wars and threats of war with no religious beliefs to support us is a task too great for men," asserts Dr. Frankl.

"In easy comfortable centuries people may imagine that they can endure life without a higher meaning; in our age it is impossible. Man must have a moral task. He must see his own life as meaningful.

"The atheist philosophy of recent decades has discouraged our generation by telling us that we are the more or less helpless victims of our feelings, our impulses and our sex drives on the one hand and on the other, the mere product of heredity and environment. Human dignity has been destroyed.

"Man is freer than he thinks. So long as we do not underrate our human capacities nor cripple them by low limited ideals, we shall find it possible to be serene in whatever circumstances life places us. Men of today are generally quite aware of the fact that they have instincts and unconscious sex drives; but many moderns have forgotten that they are also spiritual beings."

Dr. Frankl's unabashed concern over the spiritual side of life marks a new frontier in psychiatric thinking at the point where science and religion meet. Commentators who have



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*Carter's*  
... tops in toddlertown

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## We Are Born to Believe

from page 73

above his neck. Doctors of internal medicine today agree that a physician must consider the patient's psychological condition. So, says Dr. Frankl, must the doctor consider seriously his spiritual condition.

A young patient years ago brought this principle home to Dr. Frankl. The young man was hospitalized after attempting suicide. He was shortly dismissed because he showed no symptoms of psychic abnormality even though he frankly admitted to Dr. Frankl that he planned another suicide attempt because "nothing in my life justifies the effort to go on."

The young man refused help from religious advisers. "I was faced with a moral problem," Dr. Frankl reflects. "Should a physician stand aside and let such a patient kill himself because we have no pills or psychiatric answer to save him? Or shall we attempt to bring him to the threshold of meaningful living—in some cases, to the foothills of religion itself?"

"I made my decision then and I have never altered it. I led him to conclude for himself that suicide is never the solution and that his life, too, had a value. In doing this I had enlarged the field of medicine. I had begun my work in what I now call 'logotherapy,' the medical care of souls."

**T**O FIND that men and women need to be reassured of the value of their lives in this troubled world is not news. But it is news to find a psychiatrist urging that the spiritual side of man be explored and bolstered. If Dr. Frankl's school wins a place in the march of scientific thought, it could give psychiatry a third cornerstone supplementing the teaching of Freud, who believed men cared most for pleasure, and of Alfred Adler, who believed men were driven hardest by ambition. Dr. Frankl's logotherapy sees man driven not only by the will-to-pleasure or the will-to-power but by the will-to-meaning.

People who lead meaningful lives, Dr. Frankl asserts, are fully alive, creative and at

son trying too hard to sleep is the certain victim of insomnia."

A person who becomes interested in discovering what he can give to life, says Dr. Frankl, will find his destructive self-centeredness crowded out by this larger interest. "It is impossible," Dr. Frankl adds, "to imagine any human situation which does not offer a man a valuable task and a unique mission."

One step toward showing a patient how to view life in meaningful terms, says Dr. Frankl, is to free him of his fears. Desires and fears can grow out of all rational proportion to reality and cause many of man's neuroses. He would teach troubled persons to see their fears as something they can control and even learn to laugh at. He insists that every man and woman has a free will by which he can control his life. He adds, "Only a man convinced of his dignity as a free being endowed with a spiritual soul can find happiness. This freedom means more than freedom—it means responsibility."

In a time when human beings live under the threat of global war and atomic destruction, this reassertion of man's power to guide his own destiny adds meaning to life. It is a new message of hope.

Dr. Frankl himself found this message in the concentration camps in which the Nazis imprisoned him. There he developed his concern over the meaning of life and man's need for God. "Even in a concentration camp life can be worth living—and I was a prisoner in three such camps, including Auschwitz and Dachau," he explains. "The inmates there did not keep sane by dwelling on the ideas with which psychoanalysis has flooded the world. Instead, many of them sought a spiritual meaning in their predicament and learned, through suffering, to draw closer to their God."

The horrors of these prison camps convinced Dr. Frankl that psychiatry is due for a new emphasis. Otherwise, it cannot offer hope



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peace. To help individual patients find meaning in their own lives, logotherapy aims first at overcoming the patient's self-centeredness. He will forget to worry about his symptoms and his frustrations when his mind can focus on meaningful living beyond himself.

He believes that much self-centeredness is caused by psychological disorders but in many cases today it is rooted in the patient's repression of his spiritual needs. Then, says Dr. Frankl, the psychiatrist must help the patient bring to the surface his hidden religious impulses. Ideally, he adds, such a patient can best be helped by a physician and a spiritual adviser working together, science and religion joining forces for man's benefit.

Often a patient can achieve a sense of relief, in Dr. Frankl's experiences, as soon as his spiritual longings are made conscious, as soon as he can see meaning in his life that permits self-forgetfulness.

A young married woman suffering from sexual frigidity came to Dr. Frankl's clinic for help. The cause of her problem was traced to her expectation before marriage that she would find trouble adjusting to the sexual aspects of marriage. Her anxiety made her fearful and self-observing when her husband made love to her. She concentrated on trying to respond normally. Her attention was directed not to her partner and their joint experience but to herself.

"The neurotic is always too self-centered," observes Dr. Frankl. "The psychiatry established by Freud insisted that patients review their life histories, sometimes for several hours a week for years. These methods trained them to concentrate even more intently on themselves and often made them worse."

He adds, "We know that the man or woman who thinks about his breathing begins to breathe irregularly. The child told to put the left foot in this spot and the right foot six inches ahead of it soon forgets how to walk. The individual who concentrates on his own health becomes a hypochondriac and, eventually, an invalid. Anyone too anxious to make a good impression makes a bad one. The per-

against modern suffering. He recently said, "The common neuroses of our day are not due to the same causes as those of patients 50 years ago and they will not yield to the same kind of cure."

"Freud once said, 'Men know that they have souls. It is my task to teach them that they also have instincts.' Today the pendulum has swung to the opposite extreme—perhaps because of the Freudian teachings themselves."

**T**ODAY members of the Frankl school believe that at least one third of all mental disorders will be diagnosed erroneously if the physician ignores the spiritual condition of his patients.

They point out that the simplest symptom can have spiritual overtones. Look, for instance, they say, at a patient who trembles. Her muscles may be tired from climbing a hill, in which case the remedy might be rest. Or she may tremble from fear, in which case she might need reassurance. Or she may tremble because of a bad conscience and then spiritual remedies alone can heal her. If spiritual possibilities are ignored patients will go unhealed. "Psychiatry dare not ignore the third possibility," Dr. Frankl says.

"It is not to the sick portion of a patient's personality that logotherapy appeals," Dr. Frankl explains, "but to the healthy portion. No matter how sick a patient is, the healthy elements of his personality can be mustered against the sick and his free will enlisted in the battle."

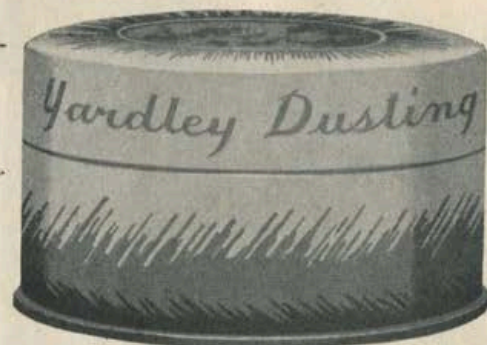
Sickness, war, mental disorder, age, poverty, persecution—all of these can be met if a person has won spiritual peace. Dr. Frankl treasures a letter from an 85-year-old woman, an invalid, who wrote to thank him for a radio talk in which he had assured his listeners that the search for God and goodness is neither unscientific nor outworn.

"Now, at last," she wrote, "I see the meaning of my life, although I can no longer work and although I have no close friends or relatives to love. It is my task to cherish every hour because it gives me my task—that of becoming a better woman at the end." [THE END]



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# Mystic Sees All Without a Crystal; Now...Uh...Where'd He Put His Keys?

## It's a Matter Of Vibrations

By WILLIAM H. RUDY,  
Staff Writer.

In cryptesthesia, the legs go first.

Sound of limb and wind, Dr. Frederick Marion gave an impressive demonstration of footwork today in a room hired for the occasion in the Algonquin Hotel.

Pacing up and down, eyes closed, he read notes in sealed envelopes, described people he had never seen and in general proved himself a good man at going to his right or left. And all without knocking over a single potted plant.

Dr. Marion, a jovial Austrian version of Ernest Bevin, is the author of "In My Mind's Eye," the autobiography of a cryptesthetist, or clairvoyant. He was being unveiled here by his publishers, E. P. Dutton & Co., for a demonstration of his clear-seeing.

### Might Smell It.

Admitting that he does his best work while on his feet, Dr. Marion explained that clairvoyancy is hardly the word for his art. He does not always arrive at his conclusions by sight.

"I might smell it, I might taste it, I might use any one of the five senses," he said. "Thinking is excluded. If I try to apply my thinking I fail."

Dr. Marion warmed up by catching a few extra-sensory fungoes. He deciphered handwriting placed in sealed envelopes, chose the only red card from a pile of playing cards, all the while walking rapidly and fingering his head.

Then in fine form, shifty as a halfback, he called for handwriting samples. From these, he promised, he would reconstruct the writer's past.

### Paces, Eyes Shut.

Dr. Marion examined a sample as he paced, eyes closed, fingertips to brow.

"Something mysterious," he said finally. "About the development—a person coming from danger—poor condition—squeezed in—dif-



Photo by Palumbo.

DR. FREDERICK MARION.

ficult, hard fight—envy—forced to change, to orientate in an unorthodox way.

"The hardship moved—became better, clearer—very fine brain—hard-working, clever, intelligent. The fight became less. Then an important angle changed every thing—entry of another person into the life.

"This other person had the finances. Change came about 10 years ago. Now everything is all right—satisfactory—very pleasant. But the debt has not been repaid. It is a moral obligation."

### Dentist's Bill.

Dr. Marion paused for confirmation. The person who had submitted the handwriting said it was a dentist's bill, signed by the dentist's secretary. She said she did not know details of the secretary's life. All agreed it could well have been that Dr. Marion was right.

Dr. Marion, who says time means nothing in cryptesthesia,

was unable to give a demonstration of his ability to find lost objects because it was getting late. This was regrettable, since his publishers had said he "can find lost objects, for very often he has the impression that the object is looking for him."

### Reporter Departs.

In his book Dr. Marion describes how he was made an officer in the Austrian army during World War I because of his skill at finding water in Albania with a divining rod. But today he declared he frequently loses his keys and can't find them.

Asked how this could be, he said it was a matter of vibrations.

Feeling the city editor vibrating and receiving the impression the object was looking for him, this reporter left and took up the search.

## 4 Die as Car Hits Tree

By the Associated Press.

DETROIT, Nov. 15.—Four persons were killed last night when their car hit a safety net and bounced against a tree.



...will be collected in all New York Catholic parishes to aid 2,000,000 Koreans, who have lost their homes and possessions.

# Blimey, It's Touching —That Cryptaesthesia

By HENRY BECKETT

Not for love or money will Frederick Marion tell you how to pick a winner in the third at Jamaica or how to find oil wells, gold and diamonds.

With that understood, it may be safely announced that this man Marion, possessed of the gift of cryptaesthesia, is in our midst. He has demonstrated his strange powers to a press audience rich in reportorial skepticism.

Marion arrived from England last week and is about to go on tour. In lecturing he will demonstrate "cryptaesthesia, the art of using some object for obtaining extra-sensory perceptions of a person who has been closely associated with that object."

So the word is defined in "My Mind's Eye," his new book.

## Baffles Audience

At his press conference in the Hotel Algonquin, Marion did things that could not be explained by anyone present.

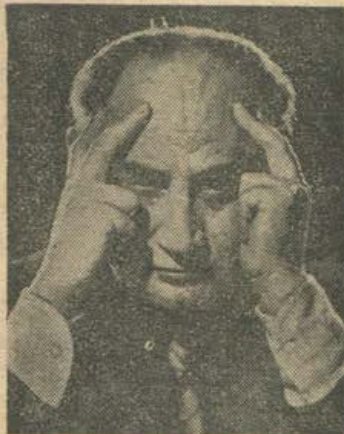
All present wrote several words, bearing on important events in their lives, on separate slips of paper. The slips were folded and shuffled. Marion let a stranger pick one of them. Without looking at the writing Marion crunched the slip of paper in his fist and strode up and down the room.

He then gave detailed information about the event barely hinted at on the slip of paper. The man who had written on that slip agreed that much of the information was accurate.

Then a woman journalist spoke up, half in reproach, to say that it was her life story that Marion had told and that it was 100 per cent right.

Later, Marion gave an account of what he had learned holding other slips of paper written on in the same way. The writers agreed that he was correct in the main, although not too convincing.

Marion grew up in Prague and was a sensation at 20 when he undertook to find an object hidden somewhere in the city. He



FREDERICK MARION  
*Won't explain secret*

did it, according to his book, and also located a missing girl by hearing her voice on a phonograph record 20 years after she disappeared.

But remember, he won't lead you to money. It might not be good for you.

Girls' sport coats in tweed, cut suedes and fleeces, styled with latest popular design. Rayon satin lined; most coats wool interlining. Sizes 10





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## HO CHI MINH GETS BID

### Cao Daist Religious Leader Asks for Reconciliation

SAIGON, Vietnam, May 5 (AP)—Pham Cong Tac, Pope of Indo-China's Cao Dai religious sect, appealed today to Ho Chi Minh, Vietminh leader, for a reconciliation between Indo-Chinese nationalists and Communists.

The religious leader explained in an interview in Tay Ninh, Cao Dai headquarters thirty-five miles from Saigon, that his appeal actually was intended to persuade the nationalists still fighting for the Vietminh to give up their arms.

"This appeal throws open the door to those among them who want to rally to the Bao Dai regime, symbol of Vietnam," he said. "For I am sure that these militant nationalists do not want to be commanded by Chinese Communists."

In his open letter to Ho Chi Minh he said:

"You and His Majesty, Bao Dai, have succeeded in liberating the country. The Vietnamese people are grateful to both of you. However, there remains a problem to settle: reconciliation between the nationalists and the Communists."



Soviet Dignitaries View

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Коммунистическая партия Советского Союза

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Орган Центрального  
Коммунистической партии Советского Союза

Воскресенье, 2 мая 1954 года



# Latest 'Saucer' Just a Cra

Washington, March 23 (AP)—A spokesman today termed without basis an assertion that the Air Force had recovered hunks of "flying saucers and just isn't telling the public about them."

The Air Force position, he said, is that "given enough factual data" every "flying saucer," reported over the last six years could be explained in natural, earthly, non-sensational terms.

"We don't think the so-called saucers come from outer space or from a foreign government," the spokesman said.

Bill Nash, Pan American World Airways pilot, told the greater Miami Aviation Assn. recently he was convinced that "the Air Force has collected hardware from outer space".

"I do not believe the Air Force cares to make all findings public so long as the U. S. is threatened by unfriendly powers," Nash said. Nash was quoted as having re-

ported sighting unidentified objects while flying from New York to Miami on a date not specified. He said he and his crew saw six objects, later joined by two others, and the lights from them were "20 times brighter than those of Norfolk and Newport News," Va., near where the alleged sighting was made.

"From their maneuvers, there is no doubt in my mind these objects were controlled beings," Nash said. "When you have seen them, you realize they were not made on this planet."

The Pentagon officer currently handling "saucer" queries said that to date more than 80 per cent of the sightings—both visual and by radar—had been identified as of known objects. He said that from 10 to 15 per cent had been outright hoaxes.

"The others probably could be explained if our knowledge of physics was greater," he said. "There are many things about

the sky  
underst



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and GEORGE ADAMSKI**  
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# Play Doomed by Court Ruling

Theater faced a financial dilemma  
Dept. order to close down because  
of ever-present panic potential."

The theater, at 5 Sheridan Sq.  
in the heart of Greenwich Vil-  
lage, has been a sell-out since  
"The Girl on the Via Flaminia"  
opened there in February. Tick-  
ets have been sold up to the end  
of May.

Theodore D. Mann, treasurer,  
said that unless the show could  
continue while the violations  
were being corrected, "we won't  
be able to weather the storm."

"We're not in a position to keep  
the theater closed for any period  
of time," he said.

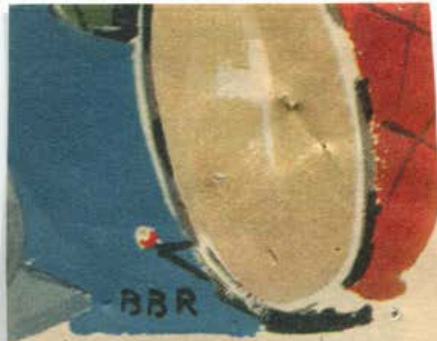
Fire Commissioner Cavanagh  
ordered the 270-seat arena type  
theater closed at once after read-  
ing a report from four in-  
spectors.

In the weekend Post: 16-page

**m**  
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above can be turned into a charm-  
a minimum budget. Cross-section  
shows how gypsum walls and ceiling  
right-hand wall is utilized for a  
aves plenty of room for play area.

## BREAKDOWN

for a midwest area. They  
or parts of the country.)

### ATTIC

square feet; ceiling, 192  
floor, 192 square feet)

|       | Material | Labor    |
|-------|----------|----------|
| ..... | \$192.75 | \$200.00 |
| ..... | 24.00    | 70.00    |
| ..... | 15.00    | 130.00   |
| ..... | 25.00    | 35.00    |
| ..... | 20.00    | 55.00    |
|       | <hr/>    | <hr/>    |
|       | \$276.75 | \$490.00 |

### GARAGE

square feet; ceiling, 210  
floor, 210 square feet)

|       | Material | Labor    |
|-------|----------|----------|
| ..... | \$195.80 | \$145.00 |
| ..... | 120.00   | 80.00    |
| ..... | 5.00     | 10.00    |
| ..... | 15.00    | 145.00   |
| ..... | 30.00    | 45.00    |
| ..... | 70.00    | 120.00   |
|       | <hr/>    | <hr/>    |
|       | \$435.80 | \$545.00 |

# More Truth About Flying Saucers

With Comments on

George Adamski, Desmond Leslie, Donald Keyhoe, Meade Layne And Other "Flying Saucer Interpreters"

By GILBERT N. HOLLOWAY, D.D., Ph.D.

**T**HE flying saucer cauldron is bubbling and steaming merrily. No longer are the tiresome saucer jokes being bruited about while our skies are filled with wonders. Air Force Technical Intelligence and many of our best scientific and philosophical brains are seeking answers to what bids well to be the greatest puzzler and cosmic drama of the age.

Major Donald Keyhoe of the U.S. Marines, Retired, has just published an interesting volume, *Flying Saucers From Outer Space*, which has the virtue of bringing to public attention many Air Force reports that were hitherto confidential. The highlight of Keyhoe's book is his obtaining of a written admission from the U.S. Air Force that if the flying disc phenomena are truly as reported, then the only reasonable explanation is the interplanetary hypothesis, that they are space machines that come from another planet or world.

Keyhoe's book will appeal to military and scientific minds, and will do much to break down the smug complacency that "They are ours" and in some way a remarkable new secret weapon.

### New Flying Disc Facts

From the dozens of Air Force reports listed emerge some fascinating new factual observations. One disc flight over Indiana attained the fantastic speed of 46,000 miles per hour! Previously there had been observed speeds of ten to twenty-one thousand miles per hour, but now an amazing new velocity for a space ship! Can anyone contend that one of our new secret weapons is hurtling through the air at 46,000 miles per hour?

the Hindu, Theosophic and general occult tradition.

One of the main impressions of Leslie's thought is that one cannot begin to understand the remarkable saucer phenomena on the basis of materialistic science. He berates the "technician-scientists" so common in our day, and calls for more "philosopher-scientists" who can see the larger aspects of the universe, in its spiritual and occult potentials as well as purely physical.

### Early Sightings

Leslie gives his readers the rewards of painstaking researchers into the history of phenomenal aerial sightings. His "Flying Saucer Museum" lists sightings in Europe as far back as 1290 A.D., with hundreds in the centuries up to the modern era. He dips into "pre-history" and reports that legends and traditions of most of the early peoples give record of strange aerial visitations.

At the time of Charlemagne certain "Aerial Hosts" appeared in disc-shaped craft. The ignorant public were unable, in the main, to understand this phenomenon. Thereupon some earth people were taken aboard the disc craft, presumably to explain the meaning of the visitation and to enable them to give exact information to their earthly brethren.

But when these earth folks were returned to their proper domain, they were persecuted, maltreated and killed! Thus it has often been with man's fear of the Unknown. Fear begets hate, bloodlust and extraordinary stupidity.

### Ancient Vimanas

raised into position and fitted perfectly, through sonic power exercised by Adeptic minds.

Leslie's book—sure to be scorned and resisted by the metaphysical illiterates of our day—makes its point that only from an occult, arcane or inner point of view can one begin to unravel this extraordinary mystery.

### George Adamski

Mr. Adamski is an American who has lived for some years on the slopes of Mt. Palomar in Southern California. Contrary to first press reports which stated that he was a member of the astronomical staff of Mt. Palomar Observatory, it appears that George Adamski is an employee of a restaurant situated along the approach to the Observatory.

But he is a sincere amateur astronomer and has been taking sky pictures and watching disc phenomena for a number of years. Dr. Meade Layne, a friend of the writer, states that information coming to him from various trusted sources avers that Adamski is sincere and truthful, and his remarkable account seems to be factual.

### A Man From Venus

The important connection of Adamski with this discussion is that he appears to be the first earthian who has met a "space man" and returned to tell his story! Adamski writes that on many occasions he drove or walked into remote areas in the hope of meeting a flying disc and its occupants. Finally one day he was in the California desert with four companions, some ten miles from Desert Center, when contact was made. He set up his smaller telescope and camera on a low hill, while the four witnesses observed from a mile away.

Suddenly Adamski noted a man standing about a quarter of a mile away. On walking toward this unknown person he was thrilled at the realization that this was not a man of earth, but of some other planet or world! The visitor greeted him warmly, touching hands and

## The HIGHER SPIRITUALISM

(Con't from Page 5)

ism. Its title catalogue under the head of Spiritualism contains no less than 850 distinct titles of works on Spiritualism, outside of another large number catalogued under the head of Psychic Research.

J. A. Hill, in his "History of Spiritualism," says that the library of the London Spiritualist Alliance contains about 3,000 volumes on Spiritualism. Many of these books in the British Museum are of course duplicates of those in the Congressional Library at Washington.

### Valuable Works

Many of these books may also be obtained in the various large public libraries throughout the United States, and the more recent books on Spiritualism are usually obtained in the smaller libraries and in book stores.

Among these books on Spiritualism, many of which are hidden away in the dark recesses of libraries, and otherwise out of print, are very valuable works on philosophical Spiritualism. In many of them, is to be found wonderful philosophical knowledge and answers to important philosophical

hypothesis that is not mentioned by Keyhoe or seriously considered by Leslie is that **THE DISCS AND OTHER STRANGE AEROFORMS DO NOT COME FROM PHYSICAL PLANETS, BUT HAVE THEIR ORIGIN IN THE ETHERIC WORLD, IN THE ETHERIC REGIONS OF EARTH AND OTHER PLANETS.**

Probably the best explanation of this startling theory is contained in **The Ether Ship Mystery** by Meade Layne, Director of the Borderland Sciences Research Associates of San Diego, Calif. But the interesting fact for psychic students is that Layne did not originate this theory, but received it from the Etheric

Another authorized report comes from the crew of a B-29 bomber flying over Texas, near the Gulf of Mexico. Suddenly a flight of discs "buzzed" the bomber and for several minutes a number of the space craft hurtled by from various directions. Their speed was estimated by the bomber crew at about 5200 miles per hour.

Then, at this same amazing speed, one of the smaller discs was seen joining a larger or mother ship, and the two of them, blended into one mass, shot into the blue at a speed of 9,000 miles an hour! One can imagine the bewilderment of the airmen. Such things are just not supposed to be—but they are happening in our skies right now, perhaps the very day you read this article.

#### Why Are They Here?

Keyhoe's book, while excellent and useful in some respects, is weak in attempting to explain the motives for the visitation of these phenomenal craft. He speculates that people from other planets are obviously investigating earth life and civilization; they are studying us, especially our atomic installations, airfields and factories, and military potential.

Some persons in the Air Force believe this may be a prelude to an attempted invasion. They may be looking for soft spots, biding their time for a planned earth invasion.

An unnamed colonel in Air Intelligence suggests that perhaps life has become untenable on one of the planets in our solar system, and its inhabitants are looking for a likely area for migration! This is pure speculation, and is quite unsupported by evidence. Of course, this invasion theory is possibly true, but not in the light of other information to be discussed presently.

#### Author Desmond Leslie

A book that will have greater appeal for Spiritualists and psychic scientists is *Flying Saucers Have Landed* by Desmond Leslie and George Adamski. Leslie is a facile English writer with a Theosophical and occult background. Among his bibliographical references he cites Harry Edwards' *Mediumship* of Jack Webber plus many works in

Atlanteans, Lemurians and probably other races now forgotten to modern man, had wonderful flying machines called "Vimanas" whose behavior was similar in many respects to the flying discs and other space craft now beginning to throng our skies. Details are lacking of the construction and propulsion of the vimanas.

Leslie suggests that some of them may have been propelled by the power of sound. Occult tradition states that the 15-ton blocks of the Great Pyramid of Gizeh were

## HOLLOWAY BOOKS

Readers who enjoy Dr. Holloway's column will want to order his books and essays which present in detail the helpful ideas developed in his writings.

Order from *Psychic Observer* Bookshop, Camp Chesterfield, Indiana.

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radiating much warmth and loving good-will. The two men conversed with signs, gestures and through telepathic interchange of ideas.

Among the ideas communicated to Adamski by this amiable person from another world was that the space people were here to observe the effects of our atomic explosions, to study reactions and conditions that might affect other planetary bodies. Adamski gathered that the man was from Venus, and that in a previous life had lived on earth! This, if true, will add some interesting fuel to reincarnationist fires of controversy.

The Venusian was about five feet six inches in height, of an estimated weight of 135 pounds, with flowing golden hair and a smooth face that was handsome, almost woman-like. His entire bearing, according to Adamski, was amiable, gracious, friendly and seemingly based upon deep wisdom and universal understanding.

#### Bethurum's Encounter

Lest Adamski's strange encounter seem entirely without parallel, we should mention briefly that Mr. Truman Bethurum of Redondo Beach, California, claims to have had several meetings with disc people in remote areas of Utah. He even claims to have boarded a space craft, with a crew of 32 diminutive men whose captain was a comely woman!

Bethurum was working on a highway project at the time. While sitting with a friend in a small restaurant in a remote spot in Utah, several of these disc people came in for something to eat—and as they left the restaurant door they seemed to disappear! No trace of them could be found by several persons who searched immediately. They just seemed to vanish after passing through the door towards the outside of the building.

It should also be added that Bethurum has been carefully investigated, and the consensus is that he is a competent, truthful person and his reports are to receive serious attention. Incidentally, the lady captain told Bethurum that her space ship came from the planet *Clarion*, which is hidden by the moon from earth view.

Now we are beginning to approach the heart of this fascinating mystery of the flying discs. A

trance sensitive, Mark Probert of San Diego!

Few persons may believe that the flying saucers relate in any way to mediumship and psychic science—yet the one good explanation of their origin and behavior comes from Higher Intelligences through a tested and recognized trance medium.

#### Mark Probert Controls

The present writer has talked for several hours with the Mark Probert Controls, and Meade Layne has discussed many things with them weekly for more than seven years. Twelve distinct Intelligences form the Inner Circle who give much highly instructive information through Mr. Probert. This mediumship is noted for its unusually instructive quality.

Little attention is given to phenomena; most of the interest centers upon scientific, occult and metaphysical information, of which thousands of words have been given.

#### Some Real Answers

The etheric explanation is the one answer that covers all the reported phenomena. Lights and craft that appear and disappear become understandable when one realizes that these craft are *inter-dimensional*, and that they materialize and dematerialize at will. They

(Con't Page 7, Col. 2)

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le—as  
ld sees it

it does not exist. And so you may dimly understand that with us union means identity of development, community of interest, mutual and affectionate progression. We know no such indissoluble ties as exist with you.

Then the Bible words are true, "They neither marry nor are given in marriage, but are as the angels of God?"

It was truly said. We have before told you of the law of progress and of the law of association. They are invariable. Much that now seems good to you, you will throw aside with the body. Your state now colors your views. Much we are obliged to clothe in allgory, and to elucidate by borrowing your phraseology.

You must not insist too strongly on literal meanings of words used by us to describe what exists only with us, which finds no counterpart in your world, and transcends your present knowledge, and which therefore can only be approximately described in language borrowed from earth. This is a necessary caution.

More Truth About ...

# FLYING SAUCERS

(Con't from Page 6, Col. 4)

pass freely from one space-time frame of reference to another. When the disc occupants walked across the threshold of that restaurant doorway in Utah, they did not go into "nothingness" but simply stepped across the borderlane into another plane of existence which is every bit as "real" as this plane—in fact more so!

all space-time relationships enter an entirely different perspective. Those with seance-room experience know this to be true, as will every sincere investigator of parapsychology.

## Disc Warnings

The coming of these varied craft en masse is a stupendous warning to our tottering civilization. Our atomic and H-bomb explosions are dangerous in the extreme. Clouds of radio-active dust not only poison the atmosphere of earth and disturb our weather and biological processes; they also in some way affect adversely larger cosmic relationships and even the inhabitants of Etheria.

The Probert Controls have intimated that a large-scale atomic war will not be permitted by Powers That Be. Obviously they have scientific knowledge far in advance of our, and would use suitable weapons to destroy our war-making potential if we prove obdurate.

THEY ARE NOT HOSTILE, but they will not stand idly by and see us bring about a possible planetary cataclysm. The lady-captain of the space ship from Clarion told Bethurum there was no war on their planet, and it was difficult for them to understand why earth people are always fighting among themselves like spoiled, untrained children.

## Earthquake Dangers

The etheric informants have warned that vast cosmic changes are taking place affecting the stress lines between planetary bodies—including the recession of island universes—and that conditions within the earth and on the earth crust are very unstable. There is great danger of severe seismic disturbances, and any one of these monstrous explosions might TRIGGER OFF an incalculable earthly catastrophe.

We read of U.S. ships sent to Bikini and Eniwetok in 1954 to commence tests of new hydrogen super-bombs and weapons. What folly is this? Could this set off disastrous quakes in the U.S. and elsewhere? It is possible, say our etheric friends. What is the answer? There is no easy solution to this terrible armaments race, since there is no trust or mutual respect between the Great Powers that have divided the world.

we realize that we had two frier  
nd the week it is far more, and  
To our horror at the end of  
for the week is \$50.  
figured out that our hotel  
and us,  
Let us imagine that we ha  
the holiday.

our bill is presented at the end  
knows the shock we get wh  
has stayed for a time in a ho  
living in a hotel. Everybody w  
the days pass life is rather  
I have often thought that  
shines we judge ourselves.

a judge and jury. When the lig  
are. We do not need, I repe  
and then we see how dark th  
and then we see how dark th  
Of Thy pure countenance."

"Our secret sins are in the lig  
them.  
teaching and character falls up  
up when the light from Chris  
ceive to be evil are soon show  
The things that men do not be

## Revealed by Light

judgment that the light has come  
As St. John said: "This is li  
she turned on the light.

He was unaware of the dirt un  
and said: "Do you call that clean  
finger along the top of the plan  
on the electric light and ran he

At that point his wife turne  
looks?"  
and how wonderfully clean the fl

wife: "It's good to be home agai  
journey, and the man said to h  
arm-chairs, tired after the  
They flopped down into th

reached in the dusk of a summe  
home to their flat, which the

## DR. WEATHERHEAD



through  
In spiritual  
on growing,  
go on where  
that we do not  
banquet who had  
if. We would feel  
tinely not be pleasant

ment of the things of  
ayer and devotion into  
hout delay, how to enter  
e prudent to seek to learn  
all other considerations, it  
in a spiritual existence, apart  
we are going to spend eternity.

## Prudent to Prepare

appreciation of art.  
I should take some lessons in the  
eternity in an art gallery, I think

music, and if I were going to spend  
trying to learn how to appreciate  
at a concert, I think I should start  
finger along the top of the plan  
on the electric light and ran he

If I were going to spend eternity  
the concert and the art gallery.

accept the verdict just as we did in  
judge us, and we shall have to  
dominate there will themselves  
world, the spiritual realities which  
so when we pass into the spirit  
judge whether we were artistic,  
save the pictures themselves to  
were musical, and no authority  
the music to decide whether we

Just as we needed no judge but  
art in a picture gallery.

music dominates at a concert, or  
spiritual realities dominate just as

Let us suppose that in this new  
world which we enter at death,  
spiritual realities dominate just as

Let us imagine that death is the  
spirit.  
for the moment, the life of the  
gateway into what we can call,

## Death Seen as Gateway

Let us imagine that death is the  
gateway into what we can call,  
spirit.  
for the moment, the life of the  
gateway into what we can call,  
To which the attendant made  
the sublime reply, "Excuse me,  
sir, the pictures are not on trial."  
No, we are ourselves on trial and  
the pictures themselves judge us.

An etheric person can rise above the vibrations of his material envelope until he is no longer visible on the earth plane. He is still functioning in a material body, but its material is outside of our "spectrum of tangibility."

Just as there are sounds that we cannot hear, and colors that we cannot see, so there is matter that we cannot feel, touch or see. This is etheric matter.

#### Emergence

Meade Layne suggests that these craft be thought of as **emerging** from one frame of space-time to another. In this sense they do not cross "space" as we think of it, or consume "time," but they emerge from one space-time frame to another instantly. We know that the speed of thought is virtually instantaneous.

With this same almost incomprehensible velocity it may be that the etheric craft move from our earth plane to Venus Etheria, or to the planetary ethers of remote stars that are thousand of light-years "distant" from us.

Our human ideas of space and time derive from our three-dimensional world experience. The moment one transcends this world

half. Each fears that if it halts in the armaments race, the other will gain the ascendancy and dominate the planet.

#### Unusual Disc Items

One could go on for thousands of words detailing fascinating information about the flying discs and their probable etheric significance. Let a few choice items suffice for the present.

Probably during all ages people have come to this planet from Higher Realms and the etheric regions of the Cosmos. This planet was probably colonized from the first by space beings (Etherians) who have continued to show interest in this relatively minor planet ever since.

There have been landings and "takings-away" all through the centuries. At this very moment there are Venusians walking the streets of our cities, mingling with our peoples of earth and trying to understand us. This is not to be regarded as a sinister invasion—rather, as the silent coming of good-will ambassadors!

Because of the gross ignorance and religious superstitions of the majority of earth men, the presence of these persons from Other

Worlds must be kept secret, even from most governments and investigative agencies.

#### Missing Persons?

Every investigator knows there are thousands of persons who disappear from their normal haunts of life and are never heard from again. While many of these are errant husbands or wives, or criminals who wish to disappear silently and lose identity, there is occult record of the fact that many of these persons are taken aboard space ships and go to live elsewhere in the omniverse! This sounds like science fiction, BUT TRUTH IS ALWAYS STRANGER AND FAR MORE FASCINATING THAN FICTION!

It is even suggested that should the worst come, and through supreme folly of mankind this planet should become uninhabitable, then our Etheric Guardians would come with their gigantic craft and would transport what evangelists love to call the REMNANT to other planets or bournes of the Etheric. It would be sort of a Noah's Ark to escape the poisonous atomic flood!

A surprising number of earthians (many known to this writer) would be quite willing to leave the frequent miseries of earthly existence and try for a better land in the great regions of space! Instead of the cry, "Go West, young man!" heard in the early days of America's development, the new cry to the adventurous might well be, "Go up and into the Etheric and new dimensional frontiers of existence, young men and women!"

#### Final Musings

But we are not yet at the point of giving up this old planet earth. Most of us will have to remain for our allotted time and work out some solution to our grievous problems of survival.

In all seriousness, the coming of the disc people is an event of stupendous importance. Nothing like this visitation en masse has occurred in our recorded history. The Guardians are trying to help

us. They are beginning to make tentative landings, to explore the possibilities of contact with earth people. We should welcome them, cooperate with them, and exchange information of priceless value.

This may be the only way to end the dangerous, ominous stalemate between East and West. What price victory over Communism if our earth is a shambles? perhaps the coming of the discs THIS YEAR and in the remainder of this century will awaken our statesmen and leaders in all walks of life to the larger view of things. There are definitely more mysteries IN HEAVEN and on earth than are dreamt of in most mundane philosophies.

★

About the time we learn to make the most of life, the most of it is gone.

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ings in our everyday  
helpers are aiding us.

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30 A. M.—Chapel

TEN, Pansy  
with STIL-

By IRMA A. B.

(Mark 10)

# "Take Up

...Mr. Wright  
have sought is the architecture of  
life and the realities of life. "To  
live, really to live," Sullivan has  
written, "is the consummation of  
existence. To half live is to fail  
utterly, is to die standing. All life  
is organic. It manifests itself  
through organs, through structures.

...the ancient way, Mr. Wright  
wrote on page 217, you will re-  
call, "a home where the enlight-  
ened mind can flower, where people  
can develop their potentials is still  
a possibility."

Just what does Mr. Wright

...humanism  
The architects of humanism are  
men who know their fellow man for  
exactly what he is—neither angel  
nor beast, but somewhat of both.  
They build for man. Not Man, but  
man—the ordinary, bedeviled per-  
son we all are—each of us in our  
moments of strength and weak-  
ness; man as he really is—flesh  
and fantasy, reluctant dishwasher  
and romantic realist.

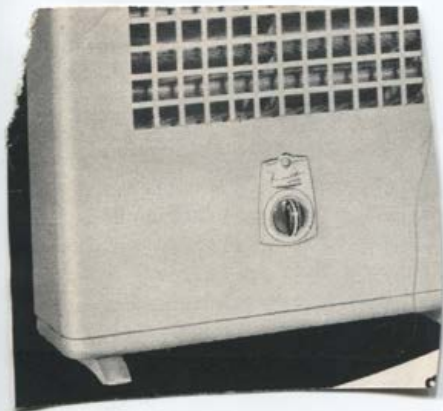
The architects of humanism are  
healthy and sane as we know health



Make

imits the same way; and he knew  
Florida like few people.

For three years he has been  
building his home, coursing the  
stones just as they occur in the  
(Please turn to page 334)



**SRI AUROBINDO**

August 15, 1872—December 5, 1950



Photo by Henri Cartier-Bresson © Sri Aurobindo Ashram

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*Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work with all the sincerity, eagerness and concentration necessary."*

THE MOTHER—DECEMBER 15, 1951

The Absolute, the Perfect, the Alone  
Has entered with his silence into space;  
He has fashioned these countless persons of one self;  
He lives in all, who lived in his Vast alone;  
Space is himself and Time is only he.  
The Absolute, the Perfect, the Immune,  
One who is in us as our secret self,  
Our mask of imperfection has assumed,  
He has made this tenement of flesh his own,  
His image in the human measure cast  
That to his divine measure we might rise;  
Then in a figure of divinity  
The Maker shall recast us and impose  
A plan of godhead on the mortal's mould  
Lifting our finite minds to his infinite,  
Touching the moment with eternity.  
This transfiguration is earth's due to heaven:  
A mutual debt binds man to the Supreme:  
His nature we must put on as he put ours;  
We are sons of God and must be even as he:  
His human portion, we must grow divine.  
Our life is a paradox with God for key.

*From SAVITRI (Book I, Canto IV).  
by SRI AUROBINDO*



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# MIND, MONEY —AND— SPIRIT

by  
GILBERT N. HOLLOWAY,  
D.D., Ph.D.

**N**OW THAT the long boom of the post-war years is fading many persons are beginning to worry about matters of finance. "Money is tighter, say the experts, and the celebrated "common man" feels the same as he ruefully eyes his none-to-bulging pockets.

There are spiritually-minded folk who think it is somewhat sinful or at least in bad taste to dwell upon the subject of money. But money is the **SECOND** greatest power in this world and, to lead a balanced life, one must demonstrate adequate financial supply. Many Spiritualists and other metaphysically-minded people are in chronic states of near-poverty, and even come to the point of believing that there is virtue in being "poor for its own sake."

## Poverty-Consciousness

No one can deny that money can corrupt morals and character disastrously. But it is the unholy **LOVE** of money that erodes the character of erstwhile honest men and turns them into embezzlers; that prompts some women to marry persons whom they detest for motives of financial gain, that corrupts most of the learned professions to some degree, and has been known to corrupt the Christian ministry and even the sacred calling of spiritual mediumship!

Money in its right and whole-

fest large amounts of money at convenient times. Rather, we should pray every day with sincerity and power — as if everything depended upon God and the Invisible Hosts — but then go out and work as though everything depended upon us and our own hard work!

## Steps in Mental Creating

Many careers fail to get under way with any power of financial success because there is no well-defined objective. **DO YOU KNOW WHAT YOU WANT?** Surprisingly many people do not. Yes, they want a million dollars, a comfortable life in some idyllic vacation spot — but they haven't the slightest idea how to go about demonstrating these things. The popularity of gambling devices, race tracks and fallacious get-rich-quick schemes is due to so many confused minds that want the good things of life but are disinclined to work, prepare and sacrifice for them.

Creative power of mind begins with a well-defined objective. In the last analysis, this is usually received inspirationally. Somewhere along the line in early years the God-Self within whispers to us what we are to do in this life. There is a design for every life if we will only see it. Aristotle called it the **entelechy**, the inner seed or purpose which seeks fulfillment in every human life. If you don't know your design or life mission, then seek good counsel.

A qualified sensitive can usually tell you much about your life purposes. Such advice will either come from intuitive or inspirational sources, or, in the case of trance mediumship, it will come direct from the world of discarnate Intelligences.

## Power of Visualization

Supposing that you have clearly in mind a business that you wish to establish or some definite career idea, the next step is to **VISUALIZE YOURSELF IN THIS ACTIVITY**, successfully engaged and with all the spiritual power of your personality. Learn to **SEE** yourself in projected lines of activity—such visions to be sustained in the mental screen that seems to be in the forehead area when the eyes are closed. When you visualize the contemplated activity always see it

# TRUTH WAYS

with  
Dr. HOLLOWAY



you may do it once a day or often-er, but then after holding the vision in your mind with faith, confidence and belief you will **LET IT GO** into the Mind of God. Let the power of Spirit take over from there, and hold the thought of unlimited Good coming to you.

You have handed your problem "upstairs", so to speak. Not only will the Divine Mind work with you, but the Higher Intelligences who are concerned with your welfare will also cooperate, and many wonderful things can happen.

## Reception of Guidance

The next stage in this metaphysical process is the influx of helpful ideas. From the Cosmic Mind and from cooperative Spirit Forces will come ideas that will aid you. Suggestions will rise up from within as to further preparation, training, schooling or experience you may require. You will be led to new acquaintances who will give you a boost along the way. Doors will open, and you will begin to attract the conditions that are necessary for the realization of your desires.

There are persons who receive marvelous ideas and inspirations from the invisible but never do anything about them. Their will-force is weak; they seem to lack power to earth their ideas, to bring them into manifestation on

ices required to maintain you and your dependents, and to carry-forward your mission in this life. For some people it is \$3000 per year, for others it is two, three, ten of twenty times that much. Your scale of living will always tend to reflect the degree of prosperity consciousness that you have established within.

If you inwardly regard yourself as a \$50 a week person, then so it will be. If you can raise your inward sights to \$100 per week, or \$200 or \$500 per week, then follow through with efforts to realize this idea, **SO YOU WILL BECOME**. If you can inwardly realize, with full confidence and power, the consciousness of virtually unlimited financial affluence, and then **DRAMATIZE THIS THOUGHT** with creative thinking and hard work, you can become a person of great wealth and influence.

## Money Creates Problems

Many persons who long for great wealth would be destroyed by its responsibilities should it come to them. Wisely the Higher Powers withhold the realization of such futile requests. There is a saying that "**God in His Mercy often denies our requests in prayer.**"

Instead of praying for a million dollars, or some such great wealth, it is better to ask Spirit for the abundant money and material

stalk your life until you have thoroughly learned the Karmic lesson that financial hardship can teach.

When you have really learned that money is a **MEANS TO AN END** but not an end in itself, that its power must be used wisely but with good heart — then your road to greater financial freedom will be-ing.

## Uses of Adversity

Most of our readers have experienced times of financial distress. We remember the hardships of depression years, and other times of want. But, in the new generation, there are tens of thousands who know nothing but an era of good times. They are accustomed to high wages, easy money and an excellent standard of living. All of this is good provided the individual is willing to work hard for them and **PRODUCE**.

But there are signs that a more "normal" economic picture is at hand; no depression is necessary **unless the psychological condition of the people demands it**. We are definitely in a cycle of financial and economic adjustments, but not of severe recession or depression unless fear and panic force the situation out of hand.

## Spirit Agency

The world of the Unseen and its benevolent Forces can and does affect our individual financial pictures more than most of us realize. While Spirit is not concerned with our becoming rich, it does wish us to learn the great lessons of life and to demonstrate reasonable abundance and success. Therefore we can and do often receive ideas and "hunches" from the Higher World which work to our good. Learn to be sensitive to these promptings from the Unseen. At times it will seem that you are told when to buy or sell, whether to invest in this stock or that bond, or this business or another.

Cosmic Mind will often tell you directly whether a certain partner is trustworthy; whether you should operate in this city or another one; whether this letter requires an answer or not, whether you should seek legal advice or handle it in your own way. **SPIRIT INTERVENES** — not always in every detail and certainly not in such a

some one can do great things. It can make life a song of joy, take away excessive burdens of labor and provide many beauties and gracious enjoyments of existence. One of the finest verses in the New Testament admonishes us to "Seek the Kingdom of God and its righteousness" whereupon all things WHATSOEVER that we need will be supplied to us. This, of course, includes money as well as goods and services. There is no virtue in poverty-consciousness **per se**; the important thing is to put God and the World of Spirit FIRST and then hold a consciousness of ABUNDANCE FLOWING.

#### Mind the Creator

One of the basic axioms of spiritual philosophy is that ALL CAUSATION IS MENTAL, PSYCHICAL OR SPIRITUAL. Everything that has a material existence has its origin in consciousness. Spirit is the cause; material manifestation is the result.

If you are experiencing hardship in money matters do not blame the government, or your competitors, or the capitalistic system, or Malenkov and Co., or some outside force. Accept the responsibility for your success or failure in your own consciousness — because that is where the basic cause is! And if you wish to improve matters and demonstrate more abundance, **START WITH YOURSELF** and your own thinking about the services you give the world in exchange for money and life's necessities.

#### Groundwork for Success

It is obvious that in order to receive we must give; and the more abundantly we are inspired to give of benefits for others, the more we shall eventually receive, both financially and in terms of public approval, honors and esteem. Every successful life is grounded in a positive consciousness that believes in itself, in the products or ideas that are being offered to the world, and in the definite probability of successful outcome following hard work and tenacious effort. I have often remarked to audiences that there is no metaphysical substitute for hard work!

Some folks believe that if they pray and meditate most of the time, in some vague way God or other mysterious forces will mani-

in the NOW, because the inner mind does not work in the past or future in a creative sense, but always in the Eternal Now.

Do not just visualize the money involved; see the **SUCCESSFUL ACTIVITY**, with people thronging the store, or coming to your lectures, or seeking the advice you are able to give, or buying your books or music, or otherwise patronizing the services you are putting forth.

This planting the seed in consciousness is not done just once;

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the structure of the normal human being is such that if you dwell with all your might upon certain constructive ideas, and then receive guidance concerning their fulfillment, there will be an irresistible compulsion **TO ACT THEM OUT**, to dramatize these ideas and put them into actual practice on this material plane.

It is important to remember that all things are possible with Spirit; there are no limitations when the purposes are constructive and the individual is attuned with his destiny. Was it not said, there is no power in the universe greater than an idea whose time has come?

#### Consciousness and Money

Most constructive ideas naturally require money for their outworking. You will find that the **MONEY WILL COME** as and when it is required to make the greater plan of your life an actuality. We must not limit the channels from or through which this financial help will flow.

A lady told us some while ago that she needed \$100 very much, for an absolutely essential purpose in her life. She had a wealthy uncle in Minnesota who seemed to be the logical one to come through with the hundred dollars. So she prayed to God and her Spirit Forces to soften the heart of this uncle, that he would answer her letter and enclose the money.

A few days later she received a curt refusal from this miserly uncle. For a moment her faith was shaken, and then she remembered that \$100 is nothing to Spirit, and she then prayed that the money would be forthcoming in whatever way would be suitable, and as she deserved it.

Within three days, an old friend in Connecticut met her, and out of their conversation came the provision of \$100 without any hesitation. The experience was a demonstration to her that **MONEY IS ALL AROUND US**, and is available at the time and in the manner that it is truly needed and deserved.

#### Meaning of Abundance

From the spiritual point of view, abundance may be defined as that amount of money, goods and serv-

ings that will be required **TO DO YOUR JOB WHILE ON THIS EARTH**. Then be content with your role, and do not envy the man who has a few more dollars than you possess. In other words, pray for what you **NEED**—not what you may **WANT**.

It is also wisely said, do not envy the seeming happiness of any mortal, for you do not know the secret griefs that engulf his heart. Many rich people are miserable with poor health, aching heads, anguished nerves, marital discord and a thousand other worries and miseries.

#### Overcoming Inertia

Most demonstrations of improved finances do not come immediately, as if one waved a wand and the money flowed in from nowhere. Sometimes years are required to demonstrate the prosperity of a business or a career. But the inexorable law of the mind and Spirit is that if you persist in the type of positive thinking we have outlined, you will inevitably demonstrate greater success.

There is possibly an exception to this, which requires the assumptions of reincarnation. If earlier in this life, or in a previous incarnation, you had money and "threw it away" or otherwise abused the financial power, or denied its help to others — then poverty or severe limitation may

way as to how you will and power of decision, but in ways that will help you to carry forward your life mission successfully.

#### The Dedicated Life

The greatest help from the Invisible comes when you have surrendered your life to God, and to the purposes that enter your consciousness from the Higher World. The Infinite takes care of its own. The Masters, Teachers or Guides who are drawn into your orbit of consciousness as you attune with the higher purposes of life, will see to it that the people you need to know, and the circumstances and means that you require, will be on hand and available when the time is ripe for them . . . and **NOT when you think you want them!**

Have faith in this. Time will show you that it is absolutely true, if you will fulfill the condition of the life lived close to Spirit.

You will grow in power to demonstrate money, business and social contacts, clothes, cars and the habiliments of good living **AS THEY FIT INTO THE PICTURE** of your highest life potentials.

We do not become materialists and sensualists through this. Everything in this world is but an instrument for Spirit. Life is a game, a cosmic drama, and we use the objects, conditions and money of this world only to play our part well in the drama of existence.

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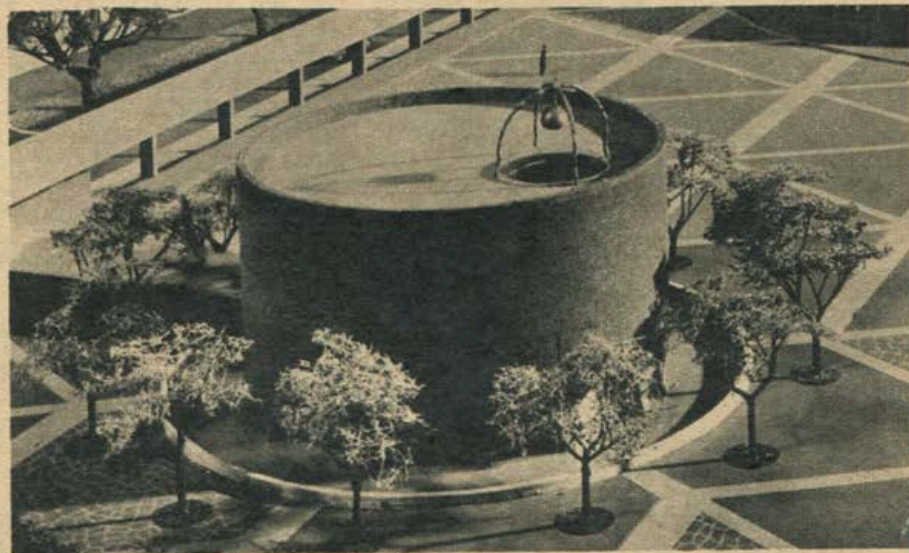
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DR. HOLLOWAY  
Philosopher, Author  
Intuitive Sensitive  
Evangelist of the  
Spirit.

guage of its time and obviously accepted by the members of a closely knit community as the most expressive crystallization of their ideal of Christianity. It was built in 1220-1260; its imitation today could never carry conviction.



M. I. T. CHAPEL, Cambridge, Mass.; Eero Saarinen, architect.

**BELLUSCHI:** This represents a creative architect's search for a structure that would encourage inward religious awareness in a thoroughly extroverted community. Its classic form, which is cylindrical, is esthetically related to the varied secular buildings that form its environment; a white-steeped church could not have achieved this goal.

**BRIDGE:** The enclosing form employed by the architect here is obviously more familiar to us in other fields. We should recognize that, because of the timelessness of the religious purpose, the forms which are most likely to inspire devotion are those that have grown from centuries of man's faith rather than those created in the spirit of invention.

THE NEW YORK TIMES MAGAZINE

## GEORGE NAKASHIMA

Woodworker

**A** ROOM should be a haven in which all of one's ideals are expressed. This is especially important in a troubled world, as there is little in the way of group action to inspire us to heroic activities. So we retire to the personal

elements that are dear to us. Generally, we seek repose, and as much distinction and dignity as we can give our environment. Space and size have little to do with it.

In a sense the greater the simplicity, the greater the man. He that can sit within four white walls and upon a mud floor is perhaps the greatest of all. He is kin to the "senyasin" who can sit in the snow in the vast reaches of the Himalayas or the "sadhu," who can meditate in the middle of the desert.

If we must have possessions, let them be few but good. Let the materials be of quality, but simple. Let us beware of opulence as this can lead to our downfall.

We must keep in mind that the environment is not an end in itself, but an expression of the life within.

overcoat and carries under his arm a thin, brown-leather briefcase.

Whether because the street is deserted at this hour and he seems identified with its loneliness, or because of the sweetness of his anticipatory smile as he approaches the car, or because of his strange and indifferent garb, the effect is electric.

Now the car stops at the curb. Hand on knob, he gives a slight, Old-World bow to the occupants, with a special glance for his old friend Gödel; opens the door, and says good morning as he takes his seat beside the driver. Then the car starts up again and as it speeds to the Institute there is some early morning banter.

The driver says, "Well, you have a nice day to walk back, Doctor." The woolen cap bobs with laughter as he replies, "Yes; well, I'd like to walk both ways, but I can't do that now." "Do you think," asks the driver, "that it's going to snow again this year?" There is another chuckle, and the doctor answers, "He hasn't told me yet."

**G**ODEL, who has caught this, chuckles, too. For the rest of the way, there is silence in the car, of a mutually respectful sort. Halfway there, he draws a newspaper from his briefcase and hands it to Dr. Gödel to read; it is folded at some Washington commen-

**GERTRUDE SAMUELS** is a writer on the staff of *The New York Times Magazine*.

his business.

**T**O gather this portrait of how Einstein lives and works today, the writer has largely talked with those who work closest with him at the Institute and with those who know him personally and live with him.

The portrait is, at the outset, that of a man who is held in the greatest veneration by his colleagues and neighbors—as much revered for his great humanity, the purity of his life and his absolute rectitude—"for his example," as one friend put it—as for his contribution to science. He rarely has visitors, preferring "that solitude which is painful to youth, but delicious in the years of maturity." Yet, over the years, Prime Ministers have sought him out—Nehru and Ben-Gurion—as have Tagore, Schweitzer, political and labor leaders, authors and clergymen, and, above all, people with ordinary human problems to whom he appeals as a man who studies not only the stars but, with interest and compassion, his fellow men. His humanity and forbearance were illustrated recently when a distinguished colleague was admitted to Princeton Hospital and proved to be a difficult patient.

"What is there about this man," the attending physician asked irritably of Einstein, who was visiting him, "that makes universities want to honor him and give him degrees?" And Einstein answered: "In (Continued on Page 28

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property, frowned upon Apartment parents. A H had all sorts of other ad tages, too: a cellar and ar tic for game tables and w benches; plenty of place darkroom and chem lab; much more privacy for several generations who ul ly lived on separate floors. til the beginning of the tury, the House was the cepted way of life for average New York family

**B**LOCK upon block of houses of Manhattan is lived in. Street after street the Upper West Side and Harlem is lined with row them dating from the Eighties and Nineties, of stone or yellow, shiny brick dull, in one or another size shape, with and without st usually three or four st high, occasionally only tv as many as five. By now most all of them have turned, by careless and conversion, into row houses and small flats.

The houses of the M and Upper East Side

# "The HIGHER SPIRITUALISM"

## CHAPTER II

Andrew Jackson Davis  
and The Harmonial  
Philosophy.

ANDREW JACKSON DAVIS, the great American seer and founder of the Harmonial Philosophy, has been called the John the Baptist or prophet of Spiritualism. He was the direct forerunner of Spiritualism and may, in a sense, be regarded as its father and founder. Even after Spiritualism had become established, Davis was the principal director and advisor of the movement, both through his personal activities and through his lectures and writings, so that the whole course of Spiritualism up to the time of his death in 1910, and even today, bears the impress of his personality and work.

During the time of his association with Spiritualism, Davis produced most of his thirty-three volumes of philosophical writings, which deal amply with Spiritualism. His chief work, "Nature's Divine Revelations" (\*), which has gone through over forty separate editions, was written in 1846, two years before the birth of Spiritualism proper.

### Clairvoyance

Notwithstanding all this activity in connection with Spiritualism, however, Davis was not, in the strict sense of the word, a Spiritualist. Davis believed in Spiritualism and taught Spiritualism and, in this respect, may be called a Spiritualist. But his own works did not come through the regular spiritualistic channels and they were not the product of any regular form of mediumship. They were not dictated to him or given to him in any way by spirits. They were produced entirely by his own conscious and voluntary powers and bear the stamp of his own particular personality and genius

## THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM IN THEIR RELATION TO ACCEPTED PHILOSOPHY AND SCIENCE

—by—

JOHN C. LEONARD

For over twenty years this book has been out of print. Good used copies of "The Higher Spiritualism" by John C. Leonard have sold as high as \$15. As a result of thousands of requests, we are publishing the entire volume. Chapter I appeared in March 25th, 1954, edition.

human spirit is educated by experience.

That is to say, the mind improves and learns by familiarizing itself with influences and phenomena, whether in the body or out of the body, whether in this world or in the higher spheres of existence. . . .

In all ages, men have grown to this condition. The simplicity of Christ, his purity of mind, his gentleness and wisdom of prophecy, freeness of principles, and propriety of development, all testify of his mental growth. And Swedenborg declares that he himself entered this condition.

Davis says: 'I was in this state when 'The Principles Of Nature,' 'Her Divine Revelations,' and 'A Voice To Mankind' were delivered to the world. These works could not have been presented so early in my life had I not been assisted

not really spiritualistic productions, that is, produced by spirits, but were the results of his own spiritual perceptions while in the abnormal state. As such, therefore, they must be judged from an entirely different point of view from those produced through regular mediumistic channels.

Nevertheless, as has been said, Davis' works are included in Spiritualism because they concern themselves with spiritualistic themes, and because his clairvoyant revelations afforded a philosophical groundwork and explanation for the existence of the spiritual world and for the existence of individual spirits after death. As such, Davis' works became the real basis of the spiritualistic movement which appeared later and they are so regarded to this day.

In giving a brief sketch of Davis'

these results had interested a great many students on both continents. This interest had penetrated to the parts of the country in which Davis then lived.

About the year 1843, when Davis was seventeen years of age, there appeared at Poughkeepsie a lecturer on animal magnetism, who also performed experiments of throwing his subjects into a magnetic sleep. Davis attended the lectures, and through the interest which he gained from them, he later came in contact with another magnetic operator, through whose experiments he was placed in the magnetic sleep.

In this state, Davis manifested surprising powers of clairvoyance, could read from a newspaper with eyes bandaged and could describe with accuracy the inner complaints with which certain of his spectators were suffering.

### Interpenetration

As the experiments progressed, after a few weeks Davis' powers of clairvoyance became more pronounced and enlarged. He was now able to direct his clairvoyant vision outward into the objects of animate and inanimate nature. Describing his initial experience later, he says:

"It seemed that the whole earth, with all its inhabitants, had been suddenly translated into an Elysium . . . . A few moments more, and I not only beheld the exteriors of the individuals in that room—clothed with light as it were—but I easily perceived their interiors, and then too, the hidden source of those magnetic emanations.

"I could see all the organs and their functions—the liver, the spleen, the heart, the lungs, the brain—all with the greatest possible ease. The whole body was transparent as a sheet of glass . . . . I could easily discern the form and size of the organ by the intensity of its emanations.

"This view, I still remember, excited in me much admiration, but I was so deeply in the magnetic condition and so impoverished in

## "The Poughkeepsie Seer"





It is true that, in the earlier part of his experiences as a writer and a seer, Davis was dependent for his revelations on the peculiar trance condition into which he was placed by the hypnotist or magnetizer, but once this state had been produced, Davis' revelations and writings were then the result of his own direct mental and clairvoyant perceptions. He directly perceived the things he revealed, and they were in no way given, or dictated to him, by spirits.

Later in Davis' career, the abnormal condition of trance, necessary for his perception of interior things, merged into his normal every-day state, so that he was able to perceive the things of the inner world at will—by a voluntarily induced state of trance or abstraction—in which he did not require any magnetizer or hypnotic operator.

These later states were not trances at all, since Davis retained at all times his conscious and voluntary powers, and could induce the clairvoyant states almost instantly. He described them rather as states of abstraction, in which he could withdraw his mind from the outer world and focus it on the things of the inner or spiritual world.

#### "The Superior Condition"

He described this faculty as merely a normal growth of the mind and spiritual development of the individual, a state which he said all men might advance to, and which, in his particular case, had been greatly hastened by the previous magnetic states in which he had been placed. In his more mature years, Davis was a perfect example of a completely developed and independent seer.

This independent clairvoyant state, Davis termed "The Superior Condition," and he speaks of it as follows:

The superior condition is a development of every spiritual power, the subjection of every animal propensity, and the bringing of the real man into immediate conjunction with spirits, causes and principles. . . . Individuals who enter the Supreme Condition, whether through the agency of human magnetism, or by constitutional and spiritual development, are subject to that universal law whereby the

by another person's supporting and congenial influence. This influence, as a quickening power, combined with my constitutional predisposition to spiritual illumination, enabled me to do that which, without this influence and under less favorable circumstances, I might not have accomplished before I attained my thirtieth year.

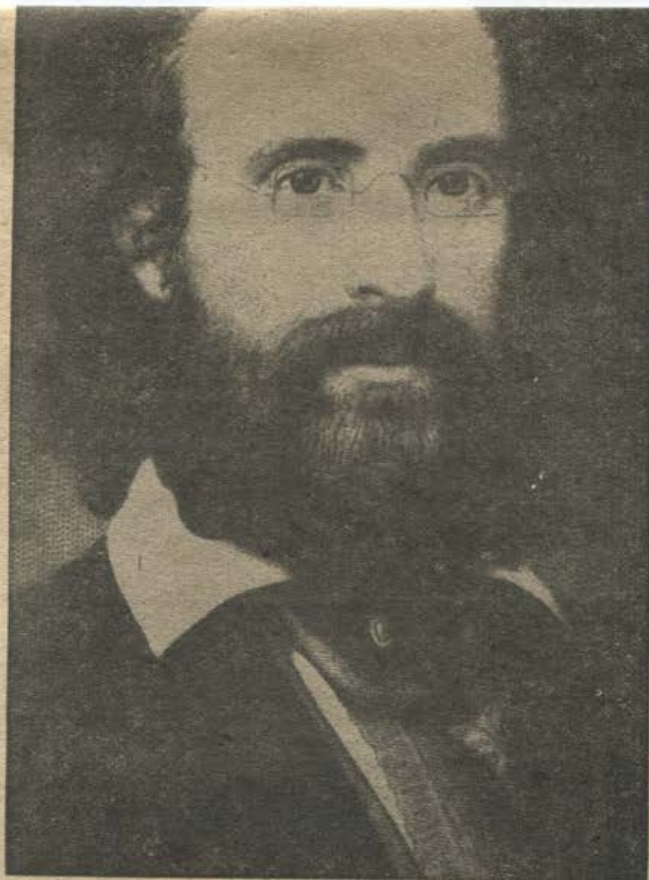
"But quickened into The Superior Condition by the manifold influences that were brought to bear upon me, such as magnetism, diets, habits, etc., my spirit was qualified to continue to progress and unfold, more and more, day by day and hour by hour." (The Great Harmonia, Vol. 1; The Physician, pp 198-200.)

Davis' productions, therefore, as shown by the above, were all

life, we shall touch only on those phases and incidents in his life which had a direct bearing upon his works and upon the manner of their production.

Andrew Jackson Davis was born in the town of Blooming Grove, Orange County, New York, in 1826. His parents were very poor and he, in his youth, received little or no education. He states in his autobiography that his total schooling did not exceed a few weeks. About this period, there happened to be a great deal of interest and enthusiasm throughout the country on the then new subject of mesmerism and animal magnetism.

The European investigator, Anton Mesmer, had just published the results of his researches in mesmerism or animal magnetism and



ANDREW JACKSON DAVIS

language, that I neither manifested any delight nor described a particle of anything which I then beheld. . . . Thus I beheld not only the real physical structures themselves, but also their indwelling essences and vitalic elements.

"But now the sphere of my vision began to widen. I could see the life of nature in the atoms of the chairs, tables, etc. . . . By a process of interpenetration, as I now term it, I was placed en rapport with Nature. The spirit of Nature and my spirit had instantly and for the first time formed—what seemed to me to be—a kind of psychologic or sympathetic acquaintance—the foundation of a high and eternal communication.

#### Science of Magnetism

"The properties and essences of plants were distinctly visible. Every fibre of the wild flower or atom of the mountain violet was radiant with its own peculiar life. I saw the living elements flow and play through these simple forms of matter; and in the same manner I saw the many and various trees of the forest, fields and hills, all filled with life and vitality of different hues and degrees of refinement.

"It seemed that I could see the locality, properties, qualities, uses and essences of every form and species of wild vegetation that had an existence anywhere in the earth's constitution." (The Magic Staff, Autobiography of Davis; pp 214-221.)

With the continued development of his clairvoyant powers, Davis and his operator decided that he should no longer employ his faculties for the merely curious or in mere experiments in the science of magnetism, but that he should limit them to the healing and prescribing for the sick. A clairvoyant clinic was accordingly opened and, in cases covering about the course of a year, Davis' success in diagnosing and prescribing for his patients was so marked that his fame spread throughout that part of the country and gained for him the title of "The Poughkeepsie Seer."

After employing his faculties in this way for about a year, Davis became conscious of a different trend in the direction of his clairvoyant abilities. In his entrance condition, Davis had already

(Continued on conclusions Page 10)

# HIGHER SPIRITUALISM

(Continued From Page 7)

livered two or three lectures, and it now became impressed upon him that his future work lay in the field of lectures and philosophic writing.

In his clairvoyant state, he was impressed that he should deliver lectures to constitute a book and he was further impressed regarding the details and method of preparing for the work. A particular magnetizer was to be chosen, who would induce in Davis the magnetic state necessary for his clairvoyance, and a well known scribe was to be selected who would write down the lectures as Davis delivered them.

The magnetizer chosen was a Dr. Lyon, who, in order to accomplish his part, relinquished a remunerative and growing practice, and the scribe selected was the Rev. William Fishbaugh, of New Haven, Connecticut.

In addition to the magnetic operator and the scribe, three permanent witnesses were chosen "in order to testify of the medium through which the lectures were given."

They were: the Rev. J. N. Parker, Theron A. Lapham, and Dr. T. Lea Smith, all well known. Besides these three specially chosen witnesses, there were twenty-three others who witnessed the lectures from time to time.

## Philosophical Revelation

Previous to the delivery of the lectures, Davis himself announced, while in the trance state, that he himself was to be excluded from any financial remuneration that might result from the work.

The book was finally completed, and consisted of three parts. The title given to it, corresponding to the three parts, was, *The Principles of Nature, Nature's Divine Revelations and A Voice to Mankind*. It was an amazing production, and, from whatever angle viewed, constitutes one of the most remarkable books ever printed.

As its title indicates, it is a philosophical treatise, purposing to be a revelation of the principles and laws which govern the material and spiritual worlds. The first part,

acquainted with this and other works of Davis, and its influence on some of them is clearly noticeable.

The first edition of *The Principles of Nature, Nature's Divine Revelations* was quickly exhausted, and the same happened to several succeeding editions. The book has since gone through forty-four separate editions and is still on sale for the reader. (Ed. Note: Now out-of-print.)

## The Magnetic State

It is impossible to get a good idea of Davis' revelations without first considering in detail the nature of his trance condition and the method by which he obtained his information while in a trance state. Davis fully recognized how difficult it would be for people to understand the abnormal way in which he received his knowledge, and he consequently took great pains to explain the "Modus Operandi" of the magnetic state and of the method by which he obtained his knowledge.

The magnetic state, he explains, is accomplished by means of an animal magnetism and electricity. These pass from the operator to the subject, whose mind and body then become completely under the control of the operator. Whatever the operator wills the subject does, just as the body of the operator obeys his will.

In this process, the will forces of the subject's body are really supplied by the operator, and the subject's mind or spirit may for the time withdraw from the organism while the forces of the operator sustain it. By this process of

magnetic sleep, Davis explains, he was able to free his mind from the organism and to perceive the realities belonging to the second or higher state of existence.

In this condition of disenchantment from the organism, Davis says: "The mind becomes free from the organization, except as connected by the medium before mentioned (by a slender thread of magnetism, by which the spirit can be drawn back to the organism); and then it is capable of receiving impressions of foreign or proximate objects according to the medium with which it particularly becomes associated."

## The "High" and "Low"

"The medium existing between thought and thought, between mind and mind, and between time and eternity, is the only active pervading medium which I am dependent on for the conception of thought, and for the perception of all things of a refined, ethereal or spiritual constitution. . . . I am not impelled or impressed by the thoughts or feelings of a foreign person, though I am cognizant of them through the medium above termed ethereal."

"When I pass from the body, it is not the distance—the indefinite space through which the mind proceeds, that is necessary to enable it to obtain its information, but it is the transition or metamorphosis of the principle of mind to its second sphere of existence." (*Principles of Nature*, p.38).

Again, emphasizing the independent nature of his perceptions, Davis says: "When I pass over into the independent state of clairvoy-

ance to receive impressions I do not have any counselor or informer, but I receive the reality of what I request. I do not observe entities as they would be naturally known to exist; but I know the peculiar connection existing between all ultimate spheres of man. When passing from the organization all natural forms and substances appear closed from my view by a great shade or mantle, when all above appears one broad and extensive light, passing through all the second spheres of existence."

"This light is the medium of perception and association, which pervades the second spheres, and unites them together, even as the natural spheres are bound together. And when it was said that all shall know the truth, this was spoken in reference to the ultimate of this life, or to the second sphere of future existence, for there the truth is known. The reality, the invisible, the real cause of all effects, are then known; and this knowledge makes us free."

## Spinoza's Viewpoint

"It is impossible by words to convey a full and adequate conception of the manner in which I arrive at the truth. I can only employ such words as convey all the idea that words can convey, of this process. My information is not derived from any persons that exist in the sphere into which my mind enters, but is the result of a law of truth, emanating from the Great Positive Mind, and pervading all sphere of existence. By this, truth is attracted to and is received by, the mind." (*Principles of Nature*, pp 43-44.)

After making clear the "modus operandi" of obtaining his knowledge, Davis then goes on in the *Principles of Nature*, the first section of the book, to expound his particular philosophy of Nature. The purpose of this part of the book was to establish first principles or the nature of the mind and matter and the principles and laws which governed them.

From his superior clairvoyant position, Davis viewed material objects, both animate and inanimate, from a two-fold point of view. All

## PLEA FOR TOLERANCE

Some philosophical groups may not include **Spiritualism** in their love, but let us include **them** in ours.

Spiritualism is big enough

"medium" of all the world's revealed religions. A "spirit," an "angel," "God," in other words

stitutes one of the most remarkable books ever printed.

As its title indicates, it is a philosophical treatise, purposing to be a revelation of the principles and laws which govern the material and spiritual worlds. The first part, *Principles of Nature*, seeks to establish the general principles which govern reality and to explain the nature of mind and matter and their relationship and laws in the material world.

The second part, entitled *Nature's Divine Revelations*, purports to be a philosophical revelation of the material cosmos and of the law and principles by which it is actuated. It deals with the formation of the universe and of the solar systems and traces a general process of evolution in nature from matter up to man. It treats knowingly of the various geological periods of the earth's formation and gives a uniform account of development of the lower forms of life up to, and culminating in, man.

The book taught with great definiteness the doctrine of evolution before Darwin or Spencer wrote a word about it, and it revealed the existence of Neptune, the eighth planet, before its discovery was announced by the Russian astronomer, Le Verrier. A considerable part of *Nature's Divine Revelations* is theological and contains an examination of the various articles of the Christian creed and a historical account of the formation of the books and manuscripts which go to make up the Christian Bible.

#### "A Voice of Mankind"

The last part of *Nature's Divine Revelations* is purely revelational and relates to the nature and existence of the spiritual world. It gives a definite description of the spirit world and teaches the continued existence of the individual spirit after death. It explains the nature of death, the relation which the spiritual world bears to this world and the manner of life of the surviving spirits in the spirit world.

The last section of the work, entitled, *A Voice to Mankind*, is a sort of economic or socialistic document, seeking to formulate a scheme for the organization of society on a successful economic and social basis.

The book, *The Principles of Nature*, *Nature's Divine Revelations* and *A Voice to Mankind*, immediately attracted great attention as soon as it was published. It was read by the leading men of the time and influenced them greatly. Emerson, Lowell and from that in letters were all ac-

## Spiritualism in their love, but let us include them in ours.

Spiritualism is big enough to embrace all religious teachings.

—By—

CLIFFORD L. BIAS

IN COLE PORTER'S musical comedy, "Can-Can," Lilo, the vivacious Gallic star, sings a gay song which goes, in part, something like this: "Live and let live, love and let love. You like Offenbach, I do not. So what, so what? . . . And remember this line; Your business is your business and my business is mine."

Perhaps the controversialists, in the field of Spiritualism, might well pause and consider a plea for tolerance. Wasn't it Andrew Jackson Davis who advised "moderation in all things" and "under all circumstances keep an even mind"?

The N.S.A. defines a Spiritualist as "one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavors to mold his or her character and conduct in accordance with the highest teachings derived from such communion."

It seems to me that much of the bickering in Spiritualistic circles is due to the very natural differences of opinion and approach to the phrase: "the highest teachings."

#### The Second Sphere

Each individual or group will of necessity formulate his own conception of the value of statements and doctrine which originate in spirit teachings. And the evaluation of the validity of such teachings will depend upon the background, experience and needs of the individual or the group. What to one is a "high" teaching, to another may be a "low."

To compel everyone to conform to one person's opinion of the value of different spirit teachings would be undemocratic indeed. And it seems that Spiritualism certainly has its share of self-appointed, would-be "mean-wells" who try to tell us what is true and untrue in spirit teachings.

In the sense of being spirit communication from higher worlds, Spiritualism is the "mother" or

"medium" of all the world's revealed religions. A "spirit," an "angel," a "God," in other words, a spirit entity—appears to a particular person on earth in one or more of a variety of ways, and "reveals" that spirit entity's conception of Truth to the earth individual, who, in turn, interprets the revelation in the light of his own understanding.

The earth individual shares his revelation with others. Some accept it, others reject it. And who is to say whether the revelation is to be accepted in whole or in part, or to be rejected in whole or in part?

To limit Spiritualism to its primary purpose of establishing the reality of "after-death" life by means of the phenomena of mediumship, would be to accept only half of its worth. It serves this primary purpose very well, and in a materialistic time such as now, it is most certainly needed.

#### Big Enough

However, after ascertaining the continued conscious existence of the individual after death, many thinking men and women are not satisfied to indefinitely go on with the "hellos" and "how are yous" from the spirit world—they want something more.

This is in no way meant to be disparaging the "spirit greetings" of modern practice of mediumship. It is wonderful indeed to receive a greeting of love from a relative or dear friend "over there." But teachings as to man's origin, mission, purpose, destiny, etc., can also be received. Why not allow Spiritualism to have this purpose also?

And in so doing, we should realize that among the teachings received concerning these vast and intricate subjects, there will naturally occur differences of opinion, various approaches to Truth, varying emphasis on particular points—all of which, singly or combined, give rise to the "controversies" of Spiritualism.

In my opinion, Spiritualism is big enough to embrace ALL of these different teachings, and it is my earnest hope that we, as Spiritualists, will continue AN ATTITUDE OF TOLERANCE toward all religions, movements, teachings which originate in the Spirit World. Some of the groups may not include US in their love, but let us include THEM in ours.

book was to establish first principles or the nature of the mind and matter and the principles and laws which governed them.

From his superior clairvoyant position, Davis viewed material objects, both animate and inanimate, from a two-fold point of view. All objects consisted of an inner and outer side or part. The outer side was the material one and was simply the body or external manifestation of the inner side, which was the living or spiritual side and the true reality.

These two sides of objects were not mere aspects or attributes, such as is held by the Spinozistic or "Two-Aspects" theory, but each side was a definite entity in itself, though inseparably (Theoretically separable and actually so, with the dissolution of the body; but inseparable during life) related to the other part.

The mental or positive side was therefore just as definitely real and substantial as was the new sprouting seed bursting through the old husk or shell. Objects were, therefore, essentially dual, consisting of a definitely organized interior life and of an external material body or clothing.

Davis was always insistent upon pointing out the superior reality or the interior or living side of things over the negative or material side. All movement, all life, all growth and directive capacity originated solely in the inner or positive side, while matter was negative and inert and simply responsive to the inner side.

#### Monistic Substance

The duality of things was, however, only in respect to their mode of existence and did not refer to their essential nature. For in respect to the essential nature of reality, Davis was a monist. He frequently expressed this monism in terms of matter, in order to emphasize the actuality, objectivity and substantiality of all things; but his matter, or monistic substance was in the last analysis, mind; for matter was produced by mind or spirit and was simply one of the states or conditions of spirit.

It is true that Davis never got this position clear in his first book, *Principles of Nature*, *Nature's Divine Revelations*, etc.; for, in this book, he was mainly concerned with combating the prevalent theological and metaphysical view of the time, which held that spirit or mind was an entirely unextended and insubstantial reality and could not be conceived in any spacial or or substantial terms.

(Continued on Page 9)

The old dualistic philosophy, at this period, contrasted mind absolutely with matter, and held "that a million angels or spirits could dance on the point of a needle." It was his reaction against this view, that forced Davis to insist upon the substantiality and materiality of spirit. But one can clearly see that he really regarded spirit or mind as the reality and matter as the created product of phenomenon.

This he brought out more clearly in his later works, in one of which he says: "Pure intelligence is therefore the only primordial stuff of things—the one eternal substance at the basis of bodies. Material substance is the outermost and slowest expression of spirit (or mind). It is only in pure intelligence or spirit that being is known. Pure intelligence is pure being known itself." (Views of Our Heavenly Home, p. 256.)

Davis was thus a monist and idealist regarding the ultimate nature of reality, but a dualist and phenomenalist regarding the modes of existence of the one reality.

## Material Cosmos

The first part of Davis' book, in which he attempts to lay down the principles of the nature and relationship of mind and matter is perhaps one of its most unsatisfactory parts. This was perhaps due to the newness of the subject to him and to his inexperience in dictating. He seems to know perfectly well what he wants to say, but has difficulty in explaining it to his readers.

The vagueness and indefiniteness of the first part, however, lessens considerably as he proceeds, and the remaining parts of the book are much more satisfactory, both as to their style and subject matter.

The second and principal part of Davis' work, the part entitled Nature's Divine Revelations, is the most important part of the whole book and contains the really remarkable and sensational parts of his revelations. It purports to be a philosophical exposition of the whole system of nature. It deals with the origin and cause of the material cosmos, the manner of its formation or creation, and of the ends or purposes for which the whole was instituted.

It treats of the formation of the solar system, giving a specific account of the formation of the sun and each of the planets and explains the laws and principles by which they are governed.

The book next treats of the evolutionary development of our particular planet, explaining the gradual progress from inanimate to animate forms of life, and then outlines the orderly evolution of life from the primordial germs, which originated in the sea-slime, up to man. This evolutionary account of Davis', as we have already stated, antedated those of Darwin, Wallace and Spencer by several years; and in none of the accounts of these three writers is there any clearer statement of the process of evolution than is contained in Davis' Nature's Divine Revelations.

## Results of Biology

conception of the height, and depth and length, and breadth thereof. There was one vast expanse of liquid substance. It was without bounds—inconceivable—and with qualities and essences incomprehensible.

## Great Positive Mind

"This was the original condition of matter. It was without forms; for it was but one form. It had not motions; but it was an eternity of motion; it was without parts; for it was a whole. Particles did not exist; but the whole was as one particle. There were no suns, but it was one eternal sun. It had no beginning, and it is without end. It had not length; for it was a vortex of one eternity. It had not disconnected power; but it was the very essence of all power. Its inconceivable magnitude and constitution were such as not to develop powers, but Omnipotent Power!

"The power contained in this great Vortex was the Great Positive Mind—and its development was eternal motion. And so matter and motion constituted the original conditions of all things. (pp. 121-122.)

This great liquid mass of fire, explains Davis, gave off successively heat, light and electricity, which widening out into universal space and cooling or condensing, constituted the matter out of which the countless systems of suns of immensity were formed.

This great Centre or Sun constantly gave off heat and light, each of which was a development of matter, thrown off by its repellent power; and this superior combination, as evolved from the center, was suitable for the formation of immense worlds. The substance or unparticled matter which was constantly thrown from the center, became at length a nebulous zone, surrounding the infinity of space.

"By constant action and development of the particles thus subjected to the motion of attraction, repulsion and the law of condensation . . . the formation of worlds was first instituted. . . . The worlds thus formed were properly suns, produced from an inconceivable mass

of unparticled matter existing before the process of consolidation commenced." (Nature's Divine Revelations" p.129.)

By this process of nebular consolidation, Davis explains, there were produced six immense circles of suns, all revolving around the great Center, as the planets of our solar system revolve around the sun. Each immense circle of suns contained an inconceivable number of suns and planets.

Our sun, says Davis, belongs to the fifth great circle of suns. Beyond us is the sixth circle, marking the confines of the material universe. This sixth circle of suns, however, has not yet sufficiently consolidated and is, therefore, blazing comets.

Davis next describes the formation of our own solar system, the planets of which were formed in the same way as the suns of the universal system. Our sun having been formed, its atmosphere or nebula extended to the place now occupied by our farthest planet; and this atmosphere gradually condensed into rings of cometary matter until the various planets were formed.

## The Ninth Planet

Concerning the number of the planets of our solar system, Davis says: "The existence of eight planets has been determined upon as nearly beyond all doubt. Still, the eighth and ninth are not yet recognized as bodies belonging to the solar system."

This was written before the eighth planet or Neptune was known to exist. A footnote to the book says: "Numerous writers can testify that what is said about an eighth and ninth planet, was in manuscript in March, 1846, and months before Le Verrier's calculations and conclusions had been announced in this country. The eighth planet was first actually observed in September, 1846."

The ninth planet, says Davis, is not yet strictly a planet at all, but is simply a cometary body which will ultimately be condensed into a planet.

Davis then goes on to give a de-

scription of the various planets. He says they are all inhabited with the exception of the seventh, eighth and ninth, and that the degree of development of the inhabitants of them corresponds to their distance from the sun. The finest particles of the sun's atmosphere or nebula, says Davis, naturally gravitated to the outermost boundary of the sun's influence, while the heavier and more unprogressed particles remained near the center.

## Synthetic Investigation

Accordingly, the matter of the farthest planets from the sun is more refined, and their inhabitants therefore more developed. On the same line of reasoning, the inhabitants of those planets nearest the sun are in a very primitive state and unprogressed.

Davis described in detail the inhabitants of the various planets and their mode of living. The people of Saturn are the most developed. He says:

"Organic beings inhabited this planet many thousand years before the earth had an existence. Therefore, according to the law of progressive refinement, the organic kingdoms of this planet have attained to a high degree of perfection.

"Their organization is of the most perfect kind, both mental and physical; and their intellect, being expansive and powerful, judgment controls them entirely, inasmuch that weakness and disease are not existing among them. . . . Their heads are high and long. Power of generalization and synthetical investigation is in them almost unbounded. . . . They reason inductively; and from effects and forms external they deduce an original principle, and they reason from principles to their effects. Subjects are thus comprehended by one grasp of their mighty intellects.

"With a telescopic mind, they familiarize themselves with earths between them and the Sun, and also with the inhabitants upon them existing. They contemplate the planets of space with more curiosity than we do those of the Solar System.

## Geological Periods

"Their minds are endowed with powers so penetrating that they perceive all things in a general light, and as being good. . . . The perfection of their internal principle far exceeds that of any class of human beings in our Solar System. They associate with the knowledge of the second Sphere! They receive no impressions but those which flow from internal realities. They are physically, mentally and morally perfected." (pp. 182-183.)

After describing in like manner the other planets of the solar system and their inhabitants, Davis then takes up and considers in detail our own planet, earth. He devotes a large part of the book to the manner of formation of the earth, its age and geological periods, its gradual development from inorganic to organic life, and then to the appearance of the various species of animals and their grad-

## "One Minute Treatments"

### The Fruit Is Out On The Limb

By ALBERT E. SCHEFFLER

## Our Spirit Cries Out For Better Understanding

WHAT a Spiritualist knows for a certainty is that the answers men have found in the past to the scientific approach to death, are no longer satisfactory to the inquiring twentieth century mind.

Ever since Jesus lived to tread the sands of this world under His feet, man has been all too busy hewing a clearing for himself through the wildwood of tradition, in the endeavor to save his soul from impending

ahead without looking back, or else shrink to our former measure of truth and watch the twilight deepen over our complacency.

One of the perils of wishful thinking is that some of our most cherished former illusions are likely to be shattered. We feel that we have the upper hand in everything necessary to a full life and to bring on a new heaven and a new earth for us, considering each day as a good time to sit and rest—untroubled. But when we speak in terms of our own experience, events do not seem to fall in the proper order.

## Try To Understand

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#### Results of Biology

Alfred Russel Wallace was himself a Spiritualist and his view of evolution, agreeing with that of Davis, was considerably different from that of either Darwin or Spencer.

What is particularly remarkable about the revelations of Davis is that he appears to be perfectly at home in all branches of science or philosophy. He deals confidently with the different stages of geological development of the earth, making an accurate use of the terms and phraseology of that science, and appears to be perfectly at home in the other departments of science.

The truths and results of biology are all thoroughly familiar to him and he refers authoritatively to matters of astronomy, chemistry and physics. And all this in spite of the fact that Davis in his normal state was uneducated and entirely ignorant of all these different branches of learning.

Nature's Divine Revelations, the title of the second part of the book, starts off with a somewhat startling account of the creation and formation of the material cosmos, as follows: "In the beginning, the Universe was one boundless, indefinite and unimaginable ocean of liquid fire! The most vigorous and ambitious imagination is not capable of forming an adequate

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To find a faith on the deep-rooted rock of discovered fact is often too scientific for an inquiring mind to grasp, but it is the one approach to reality that sustains the faltering Spirit of man. Otherwise, the Spirit within him will continue to cry out for that which lies beyond his present understanding.

Our own growth in human affairs and understanding life in part, as we reason with our experiences, should bring to our soul a calmness and a sense of genuine satisfaction as we approach closer to the perfection of the Spirit. Thus we profit by the lessons life holds out to us.

Often we reach up to a new level of life and as we look about our new surroundings, we convince ourselves that it is something we cannot afford to miss out on any longer; and refuse to again walk on the common path.

There is always that point in life, reached singly or in groups, where we must choose the path

ahead without looking back, or else shrink to our former measure of truth and watch the twilight deepen over our complacency.

One of the perils of wishful thinking is that some of our most cherished former illusions are likely to be shattered. We feel that we have the upper hand in everything necessary to a full life and to bring on a new heaven and a new earth for us, considering each day as a good time to sit and rest—untroubled. But when we speak in terms of our own experience, events do not seem to fall in the proper order.

#### Try To Understand

Haven't we lived too long in the limits of yesterday's ideology to keep us from thinking comfortably in the logic of tomorrow's world of Spirit? We shall always be prisoners of our own ideas so long as we are satisfied to settle down with the lukewarm neighbors who fail to realize the MIGHT of a New Dawn.

If your doubts about life beyond the grave are those of the average man's then you might have a private battle with yourself trying to understand Spiritualism. Even a skeptic often wants to be convinced and a cynic might lean to the right or the left on occasions.

Through a practical understanding of God or Spirit as omniscient (infinitely wise), many of us can better realize why a drunkard often seeks the sanctity of the church; why a condemned man often accepts prayer; why a skeptic often believes; why a cynic often relents and why a Spiritualist is less and less frightened with the ancient versions of hell—a place of misery after death—or concerned with the patriarchal thunder: This is the only way! Walk ye in it!

To put it most kindly, everyone finds himself far out on a limb occasionally. And why not? Isn't that where the fruit is?

#### Geological Periods

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He next traces the early history of man from his birth-place in Southwestern Asia, and describes the great catastrophic occurrence which submerged a large part of the earth's surface—the continent which then lay between Europe and Mexico—and destroyed nearly all the inhabitants of the section.

In passing from inorganic to organic life, Davis affirms the doctrine of abiogenesis, which holds that life is created or developed from inorganic matter, which latter, according to him, contains the principle of life potentially and undeveloped.

"Nature," he says, "contains all the forces necessary to produce all the developments that occur in the earth or on its surface. . . . Motion, represented by the mineral kingdom, is the first of all the living principles contained in matter . . . and the gradual ascension from motion would produce the phenomenon of life." (p.234.)

In a later volume, Vol. V of the *Great Harmonia*, Davis shows in detail how the first germs of life came into being. In this respect he agrees with Haeckel, the German naturalist, that the first germs of life originated at the bottom of the sea, although his conclusions

(Continued on Page 10)



A. E. Scheffler

# HIGHER SPIRITUALISM

(Continued From Page 9)

were arrived at independently of those of Haeckel.

Davis' account of the origin of life is as follows: "After our earth had passed from childhood into its teens, had emerged from the comet-state into a sober planet, then all the elements—earth, air, fire, water—were being momentarily modified and refined gradually, for the production and support of animal life.

"Carbon had become universally disseminated; while oxygen, in comparatively minute portions, was assuming a few of its present positions. The substance in granite known as quartz (which is the most perfect combination of oxygen and silicon) was combined with the limestone, in which carbon was so extremely condensed; and these combining, and the magnetic warmth generated thereby acting at the same time with favorable affinities floating in air and water formed extensive masses of gelatinous matter, which were spread over certain portions of the seabeds, and not less upon mountains whose summits were just protruding themselves over the surface of the deep.

## A New Element

"These electro-magnetic beds of gelatinous matter contained the first germs of organic life; out of which all Nature awoke from the profound solitude of countless ages of inanimation." (The Thinker, pp. 335-336.)

Explaining the formation of these first germs, Davis continues: "The substantial bodies are broken and worn by the tides of water, are ground and powdered and deposited in various places, and thus at length, form the soils which we cultivate. These tillable soils, then, come originally from the solid rocks, which contained all the sixty-four primates (or foundation elements) out of which everything is in due time elaborated.

"But here comes a new element. The sun gives us heat, which is celestial magnetism. This heat, coming in conjunction with the moisture of the earth, generates an acid, which is a positive power and the sun is a negative power, which is a negative power.

"So that, as before urged, between the positive and negative poles, we have two vitalic or vegetative forces, which by acting upon any suitable combination of particles, would, in the primeval ages of the globe, commence and perfect the first forms of vegetation.

"You will apprehend me, then, as teaching that the sun's magnetic ray, operating upon the best matter of the earth, developed an acid, which is positive; that this acid subsequently elicited an alkali from subterranean sources, which is negative; and that these form the first vitalic germs of the fire-weed, kelp-weed and all the lower order of grass." (Great Harmonia, Vol. V., The Thinker, p.353.)

## The Ape-man

After tracing the process of evolution through the lower orders of the vegetable and animal kingdom, Davis finally (in Nature's Divine Revelations) comes to the immediate ancestor of man. He seems to unhold fully the view later ar-

Its brain was smaller, but more complicated, and therefore more susceptible. The color was not changed; the hair upon the head and body was similar; the long and ill-shaped limbs continued, and also the short, full body. Various species of this animal inhabited Asia and Africa.

"Being yet animals, they were highly susceptible to the influences of external circumstances—more so, indeed, than any other order of animals. They were of great stature, had great power of will, and possessed strong passions.

## Degree of Organization

"These animals to the present inhabitants of the earth, would appear like giants in form and stature. Indeed, they were larger than any similar forms now upon any portion of the earth. These were larger than any similar forms now upon any portion of the earth. These were the first that displayed any indication of mental activity.

"They were so formed that it became convenient for them to use distinct sounds which were significant to the mind of those addressed. These sounds were produced by the throat, but they did not as yet possess a glottis and tongue that could serve as vocal organs. . . .

"These animals were distinguished from all the others in habit and disposition. They even had a conception of rearing artificial structures wherein they might reside—and they often inhabited caves. . . . These animals dwelt undisturbed upon the earth nearly one thousand years. . . .

"The degree of organization which subsequently took their place was the first form that approached or indicated in the least degree any of the peculiar characteristics of mankind, and these represented the Jalofs and Mandingoes in their lowest degree. These were upon the earth without any essential modification, nearly eight hundred years. . . .

" . . . And it was by the passing away of the old conditions that a new order of creation was produced, the highest of which ascends to the type exemplified in the present human organization. Until this period, vegetation was comparatively imperfect and limited, but after this each portion of the earth was rendered fertile and fragrant with living beauty.

## Man's Progress

"The earth at no previous time brought forth productions so extensive, or yielded so many delicate forms of vegetation. The whole earth was fertile, and the eastern countries abounded with more beauty and living grandeur than they do at the present day.

"It was at this time that a new tribe was introduced upon the earth—rising entirely above the undeveloped features of the lower forms. These constituted what may be properly termed a transition from the animal to man; and these were the first forms that could properly be termed man.

"The present existence of man was within and near the portion of Asia which has since been termed Turkey, extending to the regions of the Euxine and

those regions. The great body of those of the most perfect form, and which were truly man, thus dwelt originally upon the borders and in the interior of Asia.

"Their form was very large, their strength in proportion to the great density of their osseous composition, and their motions were governed by the peculiar plan of their anatomical structures. The spinal column was perfectly vertebrated. . . . There was still a slenderness and imperfect form of the limbs, these being somewhat bowed and still resembling the extremities of the previous classes. . . . They were marked by a peculiar gentleness and humiliation, such as resulted from the more agreeable instincts of the lower and kindred forms." Nature's Divine Revelations, pp. 321-329.)

At this point it is necessary to note a very important distinction between the evolutionary theory as

## Noted Spiritualist



ALFRED RUSSEL WALLACE  
1823-1903

set forth by Davis and the commonly accepted theory of modern science. Both theories hold that the form or organism of man came up through the animal kingdom; but orthodox science says that man is therefore merely an evolved and perfected animal.

Davis differs on this point, and says that only the external form or organism of man came up through the animal kingdom, and that the real spirit or mind of man did not evolve.

According to Davis, the spirit of man is distinct from the brain and the lower forms of mind and instinct; and it is introduced in the brain of the infant foetus as an entirely new evolutionary order.

The spiritual force thus introduced and centered in the infant brain is not different in nature from the forces which constitute the animal, mind, but it is different in degree and in the order of its development.

## Brain Development

All forces are manifestations of spiritual force, Davis holds, but the spiritual force itself is the highest manifestation or state of reality, and in this form, it did not exist in any state before

would explain, arise because new germinal forces are introduced from the inner or spiritual side, which then make their existence visible in the external forms. Evolution then must be explained from the inside, as an effect of interior intelligent forces.

## American Indians

After describing our earthly ancestors, Davis then goes on to describe the early life and progress of mankind for many centuries, during which time mankind had migrated over most of the portions of the earth. One of its advanced branches at this early time inhabited Central America and Mexico.

At this period, says Davis, the earth presented a different geographical aspect from what it does now. The north of England and America were then entirely submerged by water, as also were the Australian regions. Asia was joined to North America by a narrow strip of land.

Thus the inhabitants of Asia could, by following the circuit of narrow strips of land, reach the portions of the earth now known as Yucatan. An isolated nation also extended along the connected land in America, and from these originated the American Indians, which have excited so many queries as to their origin. (p.345.)

See April 25th edition for the balance of Chapter II, when Davis' "Harmonial Philosophy" will be further examined and explained.

## COMING EVENTS

NOTE. The opening and closing of all summer camps will be listed in this column without charge. All camp secretaries please send information at once.

June 4, 5, 6: Annual Conference of The Spiritualist Episcopal Church, Durant Hotel, Flint, Michigan; For information, write: Austin Wallace, Eaton Rapids, Michigan.

June 18, 19, 20: Annual June meeting, Temple Heights Spiritualist Camp, Northport, Maine. . . . featuring Rev. William Hubbard, Rev. Harry C. Allen and Gladys Lalberte; Lodge open for guests, write Gladys Cove, Liberty, Maine.

June 20 - Sept. 12th: Official summer sessions at Lake Brady Spiritualist Camp, Brady Lake, Ohio. For 1954 programs write: Della Kingsbury, Brady Lake, Ohio.

June 25th to August 22nd, 1954: Official summer sessions at Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1954 program, write: Secretary Mable Riffe.

June 26th-Sept. 6th: Official summer session at Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; Sec'y., Ethel Post-Parrish.

August 1st-22nd: Official summer session of Sunset Spiritualist Camp, Wells, Kansas. For 1954 program, write: Maxine Windhorst or Vice President, Corinne Mason.

August 12-15, 1954: 10th annual convention of the Federation of Spiritual Churches and Associations, Inc., Sherman Hotel, Chicago, Illinois; Chairman, Rev. Henri Zacharias, 2239 Farragut Ave., Chicago 25.

Aug. 23rd-Aug. 29th: The Spiritualist Episcopal Institute; study courses, classes Chesterfield Spiritualist Camp, Chesterfield, Indiana; For prospectus, write: Pauline Swann, Chesterfield, Indiana.

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#### The Ape-man

After tracing the process of evolution through the lower orders of the vegetable and animal kingdom, Davis finally (in *Nature's Divine Revelations*) comes to the immediate ancestor of man. He seems to uphold fully the view, later arrived at by science, that man was not originated from any present order of monkeys or apes, but that man's nearest ancestor was a sort of ape-man, which descended from primitive ape forms, but which ape-man is extinct.

Davis' immediate ancestor of man would thus appear to correspond somewhat with the Heidelberg, Neanderthal or the Java, man, none of which is believed to have been genuinely human. (It should be remembered that the Heidelberg, the Neanderthal and the Java, man, have only been recently discovered by science, and Davis, of course, knew nothing of them from scientific accounts.)

Davis first describes several orders of ape-man which preceded our immediate ancestor: "I come now," he states, "to a stage of creation in which the lower types of mankind are distinctly exemplified. And of these, I am impressed to speak particularly, and to trace them connectedly, and with rather more minuteness than the other degrees of creation have been traced."

He then describes several species of the ape family, and one of them as follows: "The form of the head of this animal was very dissimilar from that in the previous species.

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"The present existence of man was within and near the portion of Asia which has since been termed Turkey, extending to the regions of the Euphrates and Tigris. . . . As was stated, the lower type was existing in some portions of Africa, but these were as inferior comparatively as were the felina and general mammalia of

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#### Brain Development

All forces are manifestations of spiritual force, Davis holds, but the spiritual force itself is the highest manifestation or state of reality, and in this form, it did not exist in any state below man, simply because there were no organisms sufficiently developed to receive it.

The spirit of man, Davis holds, is a pre-existent entity, as a distinct spiritual force, enters into and becomes centered in the brain of the infant foetus about twelve weeks before birth. The brain must be perfectly developed with perfectly formed cerebrum and cerebellum, says Davis, before the force can become so centered to constitute the real personality.

Hence, there was a stage in the development of the race when the spiritual force became centered in the brain of the unborn infant savage, and the child thus born on the human side, whereas its parents had both been savages. Students who have followed the latest course in the trend of evolutionary science will be aware that this theory is now making its way strongly into the theories of evolution, and that it bids fair shortly to become the accepted theory.

It is now generally recognized that new species in evolution do not arise as continuous developments of preexisting species; but that they arise by jumps or mutations in which new characters suddenly make their appearance.

These new characters, Davis

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August 12-15, 1954: 10th annual convention of the Federation of Spiritual Churches and Associations, Inc., Sherman Hotel, Chicago, Illinois; Chairman, Rev. Henri Zacharias, 2239 Farragut Ave., Chicago 25.

Aug. 23rd-Aug. 29th: The Spiritualist Episcopal Institute: study courses, classes; Chesterfield Spiritualist Camp, Chesterfield, Indiana; For prospectus, write: Pauline Swann, Chesterfield, Indiana.

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# FLINT MICHIGAN

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JUNE 40, 5, 6  
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# FLINT MICHIGAN

(X-379)

*from Fred Wuegner*

## THE SHEPHERD'S ROD MENACE AND HOW TO COMBAT IT

You are hereby warned that the Shepherd's Rod literature is being profusely scattered throughout the S. D. A. Denomination. Wherever it is sent it reaches nearly every Adventist home. Most likely your home, too, is to be visited if it has not been already. The great question in everyone's mind is, therefore, What shall I do with it?—To burn or to ignore it is not the remedy. These methods have already been tried and have failed.

It is now well recognized by the whole denomination that there is but one thing that guarantees the desired result, and that is for all Seventh-day Adventists that have access to the literature, to carefully read it, study it, and then diligently compare it with the Bible Itself. Then where it differs from what the Bible precisely teaches, make a note of it and send it immediately to the General Conference President for publication.

Surely if all of us Adventists get the burden to refute one of the Rod's subjects directly from the Bible (nothing else will do, for the Rod claims that it is Inspired and that therefore its contents are "either all truth or no truth save the quotations of truth"), and if it does not bear the test, then surely some one of us thousands of Adventists, if no more, will be able to prove it to be fallacy. Finally the falsity of the Rod will be published far and wide in one or more of our papers and from then on everyone will be able to meet the Rod on its own ground. This should be the end of the Rod.

It would be very damaging presumption for one to leave this truth-searching work entirely to the ministry. Each one is responsible to help. Neglect on the part of any would certainly spell disaster for himself and perhaps for the whole denomination. Moreover the Spirit of Prophecy warns:

"But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them.

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, 'I have set before thee an open door, and no man can shut it.' Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time."—"Testimonies to Ministers," pp. 106, 107.

Prayer, faith, and effort will do the work. Speaking of the Atomic age, not of the contents herein, Elder Bauer said:

"'Never since the founding of our nation have we had a greater need for faith.' This opinion was voiced by C. L. Bauer of Glendale, president of the Pacific Union Conference of Seventh-Day Adventists, in a major address this week before 600 Adventist delegates representing 197 countries at the denomination's fall council in session at Washington, D. C."



THE BISHOP'S BROTHERHOOD

HOW TO COMBAT IT

The first step in the fight against the Bishop's Brotherhood is to understand its nature and its aims. It is a secret society, and its members are bound by a code of silence. The first step is to break this code of silence. The second step is to expose the society to the public. The third step is to organize a counter-society. The fourth step is to win the support of the people.

The second step in the fight against the Bishop's Brotherhood is to expose the society to the public. This can be done in many ways. One way is to write articles in newspapers and magazines. Another way is to give lectures and hold public meetings. A third way is to use the press and the radio. The fourth way is to use the courts. The fifth way is to use the police.

The third step in the fight against the Bishop's Brotherhood is to organize a counter-society. This can be done in many ways. One way is to form a new church. Another way is to form a new political party. A third way is to form a new trade union. The fourth way is to form a new labor union. The fifth way is to form a new farmers union. The sixth way is to form a new teachers union. The seventh way is to form a new nurses union. The eighth way is to form a new doctors union. The ninth way is to form a new lawyers union. The tenth way is to form a new judges union. The eleventh way is to form a new ministers union. The twelfth way is to form a new clergymen union. The thirteenth way is to form a new bishops union. The fourteenth way is to form a new cardinals union. The fifteenth way is to form a new popes union.

The fourth step in the fight against the Bishop's Brotherhood is to win the support of the people. This can be done in many ways. One way is to give out leaflets. Another way is to hold public meetings. A third way is to use the press and the radio. The fourth way is to use the courts. The fifth way is to use the police. The sixth way is to use the army. The seventh way is to use the navy. The eighth way is to use the air force. The ninth way is to use the space force. The tenth way is to use the cyber force. The eleventh way is to use the information force. The twelfth way is to use the intelligence force. The thirteenth way is to use the security force. The fourteenth way is to use the defense force. The fifteenth way is to use the military force. The sixteenth way is to use the police force. The seventeenth way is to use the judicial force. The eighteenth way is to use the executive force. The nineteenth way is to use the legislative force. The twentieth way is to use the judicial force.

The fifth step in the fight against the Bishop's Brotherhood is to win the support of the people. This can be done in many ways. One way is to give out leaflets. Another way is to hold public meetings. A third way is to use the press and the radio. The fourth way is to use the courts. The fifth way is to use the police. The sixth way is to use the army. The seventh way is to use the navy. The eighth way is to use the air force. The ninth way is to use the space force. The tenth way is to use the cyber force. The eleventh way is to use the information force. The twelfth way is to use the intelligence force. The thirteenth way is to use the security force. The fourteenth way is to use the defense force. The fifteenth way is to use the military force. The sixteenth way is to use the police force. The seventeenth way is to use the judicial force. The eighteenth way is to use the executive force. The nineteenth way is to use the legislative force. The twentieth way is to use the judicial force.

The sixth step in the fight against the Bishop's Brotherhood is to win the support of the people. This can be done in many ways. One way is to give out leaflets. Another way is to hold public meetings. A third way is to use the press and the radio. The fourth way is to use the courts. The fifth way is to use the police. The sixth way is to use the army. The seventh way is to use the navy. The eighth way is to use the air force. The ninth way is to use the space force. The tenth way is to use the cyber force. The eleventh way is to use the information force. The twelfth way is to use the intelligence force. The thirteenth way is to use the security force. The fourteenth way is to use the defense force. The fifteenth way is to use the military force. The sixteenth way is to use the police force. The seventeenth way is to use the judicial force. The eighteenth way is to use the executive force. The nineteenth way is to use the legislative force. The twentieth way is to use the judicial force.

The seventh step in the fight against the Bishop's Brotherhood is to win the support of the people. This can be done in many ways. One way is to give out leaflets. Another way is to hold public meetings. A third way is to use the press and the radio. The fourth way is to use the courts. The fifth way is to use the police. The sixth way is to use the army. The seventh way is to use the navy. The eighth way is to use the air force. The ninth way is to use the space force. The tenth way is to use the cyber force. The eleventh way is to use the information force. The twelfth way is to use the intelligence force. The thirteenth way is to use the security force. The fourteenth way is to use the defense force. The fifteenth way is to use the military force. The sixteenth way is to use the police force. The seventeenth way is to use the judicial force. The eighteenth way is to use the executive force. The nineteenth way is to use the legislative force. The twentieth way is to use the judicial force.

The eighth step in the fight against the Bishop's Brotherhood is to win the support of the people. This can be done in many ways. One way is to give out leaflets. Another way is to hold public meetings. A third way is to use the press and the radio. The fourth way is to use the courts. The fifth way is to use the police. The sixth way is to use the army. The seventh way is to use the navy. The eighth way is to use the air force. The ninth way is to use the space force. The tenth way is to use the cyber force. The eleventh way is to use the information force. The twelfth way is to use the intelligence force. The thirteenth way is to use the security force. The fourteenth way is to use the defense force. The fifteenth way is to use the military force. The sixteenth way is to use the police force. The seventeenth way is to use the judicial force. The eighteenth way is to use the executive force. The nineteenth way is to use the legislative force. The twentieth way is to use the judicial force.

care's extremes, "by the fire and  
dread"

Copyright Law  
Topics of The Times

In urging the ratifi-  
cation of the Univer-  
sal Copyright Conven-  
tion by the United  
States this newspaper

recently expressed the opinion that  
"the cultural and intellectual pres-  
tige of the United States as well as  
the economic interests of American  
authors would benefit." How Edgar  
Allan Poe—born 145 years ago to-  
day—would have concurred in such  
opinion! In addition to the afflictions  
and tragedies of his personal life, fa-  
miliar to readers of poetry, Poe had  
to contend with inadequate interna-  
tional copyright laws which cons-  
pired against his "economic inter-  
ests" and those of his writing con-  
temporaries. Poe suffered severely  
from some difficulties which were  
legal rather than personal and lit-  
erary.

Until 1891 American  
copyright law failed to  
afford foreign authors  
any protection against  
republication here with-

out compensation. American pub-  
lishers found it more profitable to  
engage in the wholesale piracy of  
popular and well-established English  
novelists than to promote the works  
of American writers to whom royalti-  
es had to be paid. American talent  
was inundated in a tide of pirated re-  
prints of Burney, Edgeworth, Scott,  
Dickens and other English novelists.  
As a result, publication in periodicals  
became the major paying market for  
American literature, and the short  
story and poetry supplied Poe with  
his meager earnings as a man of let-  
ters. James Fenimore Cooper and  
Washington Irving, too, suffered fi-  
nancial penalty because of the weak-  
ness of our international copyright  
laws.

Hervey Allen, in his  
Early biography of Poe, re-  
veals the unique nature  
of many of our pub-  
lishing enterprises in

espionage of Poe's day. Successful publishing was  
frequently the sly skill of getting  
one's hand first on a new English  
work.

Large publishing houses had  
their English scouts, sometimes  
an employe of an English firm,  
or the firm itself. These agents  
forwarded the proof, or the ad-  
vance copies of a first edition by  
"the first and swiftest sailing

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vessel." Swift schooners and sloops were employed to meet these vessels at sea, or at outer anchorage, where the books were transferred and brought in a few hours or a day in advance, thus insuring a gain in time. Travelers were importuned and their books bought at preposterous prices.

By tearing the book apart for swift composition, and by keeping the presses going all night, unauthorized copies were often put up for sale within forty-eight hours after receipt. American publishers had hit upon a different way of making it one world about one hundred years early!

Of course, the British writers suffered pecuniary losses, too. Charles Dickens' tour of America in 1842

was marred by the bitter controversy stirred up in the American press by his remarks against a legal situation which permitted our publishers to bring out British authors without paying for the privilege. He drew a touching picture of Scott dying, crushed by the weight of financial problems, which might have not existed had he received some return from the many copies of his works published here. Dickens came to feel that America shielded a band of copyright thieves engaged in picking English literary purses.

A recent work on copyright law states that "the creative artist is one of history's

favorite whipping-boys, and his contribution to society is too often thought of as less sacred than the products of the work bench and conveyor belt." Perhaps, this explains why America—so advanced in things industrial and scientific—still finds itself with a cumbersome, unsatisfactory legal system for the protection of international literary property rights. While it is too late to commemorate Poe's birthday this year by our acceptance of the Universal Copyright Convention, it would be eminently fitting to honor his memory "evermore" by taking such step by the time the 146th anniversary of his birth arrives.

by Manning Cole  
35 cents). Non-Ric  
for Treasurer, by J  
E. Riesberg (Po  
ry, 25 cents).

## 25TH YEAR MARKED IN STEINER SCHOOL

Methods Once Viewed With  
Doubt Here Have Since  
Been Adopted Widely

By GENE CURRIVAN

The Rudolf Steiner School, whose unorthodox methods of teaching were greeted with raised eyebrows a quarter of a century ago, celebrated its silver anniversary yesterday.

The school, which is owned and operated by its teachers, has found that over the years its non-conformist methods have been widely accepted in educational fields and in some instances copied.

Founded on the principles laid down by Dr. Steiner, Austrian philosopher and theosophist, who directed the Waldorf schools of Germany, the underlying idea is to educate boys and girls with wide interests, thereby creating the "universal human."

The word "progressive" is never mentioned to describe the curriculum. Instead, faculty members refer to their teaching as

"creative." There is, however, progression, as the teachers progress with their students from the first through the eighth grades.

Another innovation, as pointed out by Henry Barnes, faculty chairman, is the early teaching of foreign languages. Even the first graders start to learn French and German, at first through songs, games and conversation and later through reading and writing.

Guests who attended the anniversary celebrations Friday and yesterday at the school, 15 East Seventy-ninth Street, viewed children's exhibits of painting, woodcraft, carpentry and sewing in addition to demonstrations of eurythmy dancing, singing and acting.

As opposed to the conventional system of teaching, Mr. Barnes explained, the Steiner students are taught academic subjects in long uninterrupted periods. One subject may be studied exclusively for several weeks at a time.

### Hitler Closed Such Schools

As to discipline, Mr. Barnes declared, "genuine authority of a non-authoritarian type is considered to be essential to the healthy development of elementary school children."

As a clue to the central ideas behind the system, he recalled

the doctrines prescribed and taught by Dr. Steiner, whose methods so displeased the Nazis that his schools in Germany were closed during the regime of Adolf Hitler.

"He warned against over-emphasizing the thinking man, as is so often done today," Mr. Barnes asserted. "The evolution of the will predominates during the first seven years of a child's life. During the second seven-year period feeling is the predominant force and the intellectual faculty comes into its own between the ages 14 and 21.

"As in all artistic creation, the educational process proceeds from living experience of the whole to the conscious analysis of its parts. Grammar, arithmetic, acoustics, etc., if presented in a living (non-textbook) way, can become as thrilling an experience for a fourth, fifth or sixth grader as any television or movie program."

An aim of the system is to give the children an international perspective with an appreciation of all nationalities and races.

The school was founded by a group of teachers headed by Miss Irene Brown, an artist and cousin of Scott Pyle, painter, and Mrs. Virginia Field Birdsall, who was head of the lower school in Miss Beard's School for Girls at Orange, N. J.

The student body comprises 180

children, some of them from China, Europe and South America. There are five other Steiner or Waldorf schools in the United States, including one on the campus of Adelphi College, Garden City, L. I. The occupied zones of Europe, including the Soviet sector, have seventeen, while there are sixteen elsewhere throughout the Continent.

## AID 1,000 CENTENARIANS

Old-Age Assistance Programs  
List 2,600,000 Aged

WASHINGTON, March 20 (AP)—Four-fifths of the 2,600,000 needy aged persons receiving public assistance are 70 years of age or older. A fourth are 80 or older, and more than 1,000 are over 100 years old, the Social Security Administration reported today.

Commissioner John W. Trumburg said the figures were based on a statistical sample of the persons over 65 being served by the State-Federal old age assistance programs.

He said that in spite of the extreme age of many of the persons, 82 per cent was able to care for themselves and less than 4 per cent were bedridden.

## 111 PAIRS COMPETE IN BRIDGE TOURNEY

Trumping of Partner's Ace  
Wins Hand at Eastern  
States Play Here

By ALBERT H. MOREHEAD

The twenty-sixth annual Eastern States contract bridge tournament entered its second day of play at the McAlpin Hotel yesterday, with 111 pairs competing for the masters and non-masters pair championships.

Fifty-four pairs were in the contest for the masters pair title and the Earl Ackerman Trophy, while fifty-seven pairs played for the non-masters pair title and the Gladys Liberman Trophy. The contests were to be decided in two sessions, ending late last night or early this morning. Today there will be a two-session event for mixed pairs, each pair consisting of one man and one woman. The tournament will continue through next Sunday.

Results announced in the afternoon of Saturday morning, March 20, by the late Mrs. V. Lipton and Edith L. Lipton of New York.

## Graduate School Dean Is Appointed at Brown



Prof. R. Bruce Lindsay

Special to THE NEW YORK TIMES.  
PROVIDENCE, R. I., March 20 — Brown University has named Prof. R. Bruce Lindsay Dean of the Graduate School.

## DISABLED TAUGHT TO RUN OWN HOMES

Rehabilitation Center Assists  
Connecticut Housewives in  
New Type of Therapy

Special to THE NEW YORK TIMES.

STAMFORD, Conn., March 20 — A miniature factory here that teaches crippled persons to hold industrial jobs has begun to specialize in another health casualty — the housewife who wants to run her own house again after a disabling stroke.

Set up five years ago by the Connecticut Chapter for Crippled Children and Adults, the Rehabilitation Center now has thirty-five workers a week in its "sheltered shop." Many of the workers, who have been crippled by polio, cerebral palsy and other disabling illnesses, can punch the time clock with only one hand. Some working along the tiny conveyor belt have to operate from wheelchairs or with special braces, but they manage to handle industrial orders from a dozen different firms. Pay is on a



**Desert People Poor, but Happy and Honest:**

# Egypt Oasis Close to Being a Paradise

By KARL H. VON WIEGAND Dean of American Foreign Correspondents  
Written Expressly for the Hearst Newspapers

CAIRO, March 15.—The nearest thing to an earthly Paradise I have found in my 42 years as a foreign correspondent is El Kharga Oasis in the Egyptian desert.

In fact, it is a group of five or six oases about 450 miles Southwest of Cairo and some 150 miles West of the Nile's first cataract at Aswan.

El Kharga Oasis is the capital of the group and consists of some six villages with 8,000 residents. The entire group boasts a population of 14,000 persons.

I doubt if this article will result in El Kharga becoming a "tourist center." The visitors' register shows that only 40 foreigners have been there since 1940. The maximum temperature in Summer is 121 degrees.

Col. Abel Hady Nisis, commander of the small frontier military unit there and governor of the Southern Desert, said there has not been a crime in the oasis in 50 years.

The population is very poor but imbued with an honesty that I have seldom found in my many years of world travel.

## AMUSEMENTS SCANTY.

Despite their poverty, the peo-

ple seem extraordinarily contented and happy.

There are no movie theatres, no night-clubs, no cabarets, no liquor. There are no electric lights except in the governor's office and in the Young Men's Club where ping pong and sometimes cards are the chief games.

There is one radio; that is in the Young Men's Club.

Newspapers are scarce and not too widely read. These arrive from Cairo twice a week.

There are six mosques and six schools, usually well filled. The oasis has a jail, always empty.

For the visitors, who seldom come, there is a government rest house of four rooms and a bath.

The 200,000 date palms in the area produce what are claimed to be the "finest dates in the world." They are the staple food for the population and the main export.

## UNDERGROUND RIVERS.

Water for drinking and irrigation gushes from artesian wells, many of which are drilled to a depth of 2,000 feet, where they seem to tap underground rivers flowing under the desert from the south.

There is much of archeological interest in the various oases.

in 14 hours by a semi-weekly diesel train to Cairo.

Maybe I'll make El Kharga my retreat when World War III comes. Neither atomic nor hydrogen bombs would be wasted on this oasis.

Col. Nisis said he would like to make the area a place of rest for weary and tired men and women. There is nothing much to do there but to sleep, rest, explore, and ride camels or donkeys.

From El Kharga Oasis you can get back into the turbulent world

# naire

d by Pierre Lorillard, bred in  
won the 1881 Derby with "Long  
er doing the riding. Archer,  
ding jockey at that time, was  
weighed 115.

over

Byron was a great animal  
id in the closing years of his



*Fritzen*

JOURNAL-AMERICAN

3-15

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ent? This couch is always  
ng cold!"

es:

## Gov't Has body Wants

Z. HOBSON

axpayers—a D day that leaves  
ry on the fiscal beach, gasping

# Life Aro

**S**NAPSHOTS AT RANDO  
wood): Joe DiMaggio is  
the Beverly Hills Hotel,  
Marilyn DiMaggio to arrive  
not certain he will remain  
Hollywood. Unless certain  
would like to settle perma  
Francisco, his hometown—  
Hollywood, perhaps, only du  
picture commitments... In  
comment to Jack Benny at  
wedding—"Smart, Jack, sm  
'live.' Cost you a mint on  
a nite when Nancy Sinatra  
bara Stanwyck—while th  
exes, Frank Sinatra and  
sat only a few tables away..  
dance at the Capri—intro  
rhumba team—Walter Win  
Costello...

\* \* \*

Harry and Dorothy Ja  
birthday party at their big  
Coates and a goodly gathe  
among the guests being Ve  
and Yolanda, the Ed Wynr  
liams and Ben Gage, Dor  
Jeanne Crain and Paul F  
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On the Paramount lot, we

# LIEBESRINGE

Symbole der Lebensgemeinschaft

Gibt es ein schöneres Symbol für den Kreis, den zwei Liebende um sich gezogen haben, als den geschlossenen Ring? Er bindet und schützt, er verspricht und bekennt. Uralt ist seine Geschichte, und mannigfach sind seine Formen. Seine Aussage aber und sein Gehalt blieben in allen Jahrhunderten und in jeder Sprache gleich. „Myt wyllen dyn eygen“ hieß die Gräfin Frangipani den Goldschmied in das dicke Gold eines schlichten Reifs ein-graben, den sie ihrem Manne ins Feld nachsandte, und dieses Wort wog so schwer, daß er den Ring wie eine Reliquie verehrte. Noch heute rührt er uns an, der Zauber einer solch grenzenlosen Hingabe, auch wenn uns Henry Thode die Geschichte dieser beiden Menschen nicht überliefert hätte.

Zu allen Zeiten war der Schmuck neben seiner rein zweckhaften Verwendung auch Träger von Bedeutungsvorstellungen. Er diente der Schönheit und Repräsentation, dem Reichtum und der Würde. Seine anmutigste und persönlichste Variante aber ist der Liebesring, der als Zeichen der Liebe und Lebensgemeinschaft zwischen Mann und Frau bis jetzt seinen symbolischen Charakter bewahrt hat.

Von den Römern übernahm das Christentum die Sitte, der Braut den *annulus pronobus* als Pfand für die Erfüllung der Abmachung, des Eheversprechens, zu überreichen. Er wurde an den vierten Finger der linken Hand, den Herzfinger, gesteckt, weil nach altem Glauben von ihm eine Ader zum Herzen führte. Seither haben die Verlobungs- und Eheringe ihren festen Platz im Brauchtum. Wie sie den ganzen Finger rings umschließen, verpflichten sie zu fester und ewiger Treue. „Und nemet hin diz vingerlin, daz lat ein urkunde sin der triuwen un der minne“, heißt es im ‚Tristan‘.

Unabhängig vom Wechsel der Stile und Techniken, von Material und Größe, wie auf den folgenden Bildtafeln sichtbar, sprechen die Liebesringe ihre unmittelbare, beziehungsreiche Sprache, geben sie Zeugnis inniger Bindung zwischen zwei Menschen.

Mit geschickten Händen wußten die Goldschmiede aller Zeiten den magischen Liebesknoten zu schlingen und die uralte Zauberform von zwei sich ineinander legenden Händen. Sie schmückten die Ringe mit buntem Email oder leuchtenden Edelsteinen, deren Zahl und Farbe symbolische Bedeutung hatten. Herzen und Schlüssel, Bildnisse und Tiere, Blumen und Wappen waren willkommene Motive, das eine lebendige Gefühl sinnreich zum Ausdruck zu bringen. Die ganze Spannweite des Lebens bannte ein Meister des Barock in den Zeichen Kind, Totenkopf, Hände und Herz auf den plastischen Aufbau einer schmalen Goldschiene. Was aber vermöchte die Unendlichkeit der Liebe überzeugender darzutun als jene altdeutschen Ringe mit fortlaufendem Ornament, was das unlösbar Gemeinsame als die sich ergänzenden Doppelringe, die bei der Verlobung zerteilt und auf der Hochzeit wieder vereinigt wurden? Erst zusammengefügt ergab sich der ganze Ring; es ist die gleiche elementare Vorstellung wie in Platons Mythos von den zwei Seelenhälften, und da bedarf es kaum noch betauernder Inschriften, wie sie zu Beginn der ersten Bürgerzeit, im fünfzehnten Jahrhundert, allgemein üblich wurden.

Viele Liebesringe vergangener Jahrhunderte sind uns überliefert und werden in Sammlungen und Museen aufbewahrt. Der Reiz des lebendigen Lebens, das in Gold, Silber und Edelsteinen eingefangen wurde, ergreift uns Heutige in seltsamer Weise, und so ist es mehr als der historisierende Versuch zur Wiederbelebung einer alten Sitte, wenn die Gegenwart neue Liebesringe gestalten will. Es ist die Sehnsucht nach verlorengegangener Poesie, das Empfinden, daß die Tiefe des Gefühls nicht mit der Konvention glatter Reifen, wie sie die Industrie für den Massenbedarf produziert, ausgelotet werden kann. Die „Sprache der Liebenden“ gilt nicht nur für das Wort, sie gilt auch für das Kunstwerk des Goldschmieds.

U. St.





Ringe aus frühchristlicher und spätrömischer Zeit  
bis zum Biedermeier. Kunstgewerbemuseum, Köln



Historische Ringe preußischer Monarchen des 18. und 19. Jahrhunderts. Hohenzollernmuseum, Berlin



Liebesringe der heutigen Goldschmiedekunst

## DISCOVERIES WIDEN STORY OF MYCENAE

Grave at Homeric Greek City  
Yields Oriental-Type Items  
Dated to 1600 B. C.

By A. C. SEDGWICK

Special to THE NEW YORK TIMES.

MYCENAE, Greece, Dec. 1—This famed site connected with Homeric legend has once again produced treasures of prehistoric times and in great number and variety.

According to Dr. Ioannis Papadimitriou, a director of antiquities working under the aegis of the Hellenic Archaeological Society, one of nine shaft graves opened during the 1953 season of excavation, has yielded specimens of a great art comparable to those unearthed by Schliemann three quarters of a century ago. The Schliemann excavations were carried out inside the Cyclopean citadel, those of Dr. Papadimitriou outside the walls and on the right side of the public highway leading to the storied Lion Gate.

The grave, set in the so-called Royal Circle, the existence of which was not suspected a few years ago, appears to date from the middle of the Bronze Age (circa 1600 B. C.). It is called the Crystal Grave because in it were found an abundance of rock crystal objects, now in the process of being classified and studied.

### Unique Art Object

One rock crystal bowl is fashioned in the shape of a duck, fifteen centimeters long and seven wide (5.9 by 2.75 inches). To date no similar work of art has been found either on the Greek mainland or in Crete; it resembles something from the East. The duck's head is gracefully bent in a manner to form the handle. Publication of photographs of this object is withheld until a fuller study has been made.

The graves were found to contain skeletons. Of the two discovered in the Crystal Grave, one, according to Dr. Papadimitriou, is

study has been made.

The graves were found to contain skeletons. Of the two discovered in the Crystal Grave, one, according to Dr. Papadimitriou, is that of a young girl. With it were unearthed more than thirty fine vases and a variety of objects including clasps and necklaces made of such precious stones as amethyst and cornelian, gilt earrings and bracelets, and a necklace of coin-shaped beads, each illustrating a different Mycenaean pattern. Close to the girl's head lay two gold diadems of embossed design.

This discovery has led to the theory, subscribed to by Dr. Papadimitriou, that the grave was that of a princess of one of the powerful and immensely rich families which lived in these precincts during Mycenae's golden period, sung by Homer.

The graves have yielded a large quantity of clay vases and several of bronze and alabaster, also a great number of bronze swords and daggers with pommels of ivory, alabaster or rock crystal, some of which still bear traces of their gold-trimmed leather sheaths. One remarkably fine gold cup with engraved designs was found and in it a collection of gold jewelry.

#### Pausanias Supported

Dr. Papadimitriou has arrived at the conjecture that the surface above the graves was not covered by a large tumulus as has hitherto been the accepted belief of archaeologists, nor by a flattened area, but that each grave was covered by a separate mound of earth.

It is supposed that a feast was held over the graves, attended by relatives and friends of the departed. A vast amount of animal bones strewn over the surface has appeared to argue this theory.

Dr. Papadimitriou, who has relied upon the descriptive accuracy of Pausanias, the traveler of the second century A. D. who visited and wrote of Mycenae, now believes that the newly discovered graves outside the Mycenaean Citadel are those Pausanias recounts as having been shown to him by local peasants who believed them to contain the remains of the Homeric legendary characters of Clytemnestra and Aegisthus.

Heinrich Schliemann, 1822-90, was a German archaeologist whose studies and excavations in the Aegean area gave scholars major information to back the accounts in Homer of Troy and Mycenae. Between 1870 and 1876, Herr Schliemann dug out several levels of Troy and made the first modern findings of the tombs and shaft graves of Mycenae. That city, in the northeastern Peloponnesus, was a main center of pre-Dorian Greece of the second millennium, B. C.

of American cultural life. Why has America's Bohemia been unable to sustain itself? The hipster and post-hipster generations of which Mr. Barrett speaks hardly provide the answer by themselves. A fuller answer is probably to be found in the Village's "golden era" itself of the Twenties.

There can be no magnificent flowering without an appropriately fertile soil. In which case Barrett's sensitive examination is noteworthy in uncovering something much more disconcerting than the mere death rattles of America's more glorified than glorious Bohemia: it seems clear that, to start with, we lacked values true enough or rich enough to nourish and sustain any artistic life worthy of the name. We have been living to ourselves for more than thirty years. HENRY DE CICCÒ.  
Washington, D. C.

### 'ABODE OF CULTURE'

TO THE EDITOR:

Except to answer and correct misstatements, I would ignore Mr. Barrett's article. He says: "The Open Air Art Exhibit around Washington Square is promoted by the local Chamber of Commerce to bring the suckers in." The Outdoor Art Exhibit is organized and maintained by a group of prominent citizens. The Chamber of Commerce of Greenwich Village has no part in promoting or admin-

prominent citizens. The Chamber of Commerce of Greenwich Village has no part whatever promoting or administering the exhibit.

I will not quarrel with the author's rights to choose his own interests, but I do object to his scandalous description of the Village as lacking in culture. As the late Al Smith said the Village is the "abode of the authentic aristocracy of art and culture of New York City." LOUIS H. SOLOMON, President, Chamber of Commerce, Greenwich Village, New York.

### THE TOUGH FLANKS

TO THE EDITOR:

Mr. Barrett graphically portrayed the soft center of Greenwich Village, but overlooked the surrounding toughened flanks—the factory lofts and cold-water flats inhabited by artists who, working an average fourteen-hour day, have little opportunity or inclination to rub shoulders with the bistro chiefs. This hard-bitten crew came to the Village straight from slit trenches. Call them Bohemian and you are likely to get a right cross for your trouble. They do not show at Washington Square, but are in museum collections and they prefer Thoreau to Kafka. If they are not yet acclaimed by the critics it is because the critics have yet to purchase a new yardstick. What's worse, they wouldn't know where to buy it.

JOHN J. CONROY

New York.

### CORRECTION

In the "Report on Wear," (special issue, March 21) the Rabbi on page 17 was listed as \$17.50.

President Eisenhower would listen to his heart rather than to his extremely

### GLORIFIED BOHEMIA

TO THE EDITOR:

William Barrett's article "The Village: Bohemia Gone Bourgeois" (April 4) suggests some deeper crisis at the heart

H. M. BAKER,

Wickford, R. I.

## The New York Times Magazine

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APRIL 18, 1954

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... becomes established  
in its next phase of existence.

### Karmic Recall

At or near the moment of death there appears to be a remarkable "flashback" wherein the outstanding events of the life just flow through consciousness with incred-

**Hear Great Truth-R  
Inspiring, Health-B**

WORK:

... dearly beloved, let us cleanse  
ourselves of all filthiness of the flesh and  
spirit!"

Yet it is not compulsory! I mean, I do not go around to a person and tell them, "You must do this and you must do the other!" under the compulsory act; but according to our System of Procedure in the establishment of our places, we express what we deem to be GOOD for the most of the people and for ourselves; and the majority of the people DO ADHERE to it!

Secretary: FATHER, that reminds me of what the Attorney said last night when he

... world— JESUS said,  
"Except you forsake all you have, you cannot be My Disciple!"

So the Spirit guides you and really leads you on to a more PERFECT STATE of BEING as the person is led by the Spirit of CHRIST from within!— for it does say,

"He that has this hope in Him purifies himself even as He is Pure!"

Dr. Carroll: Yes.

FATHER (suddenly looking at

Well, I think I had— as I say

many waiting for ME at

Streets right now, I AM

Dr. Carroll (risi

FATHER:

seeming

Dr.



preservation of this Democ  
jects might be ONE and ONE indeed. Shortly after  
this STAMP—an APPEAL and DEMAND made  
upon the President, Senators and Representatives  
—was sent out, FATHER'S WORDS immediately  
took form, in that the F.E.P.C. Law and the Civil  
Rights Law were made and put into action in many  
of the Southern states and other pieces of impor-  
tant legislation have been made to stamp out prej-  
udice, segregation and discrimination in this  
ADMINISTRATION!

THEE, ALMIGHTY GOD,  
OF RIGHTEOUSNESS

of the transcriber,  
with the sec-

behind a curtain. Need I say that m  
Patsy found them and wrote me di  
a childish greeting? And not in yo  
the handwriting of either the me-



w  
profitable  
if they do n  
not remain as a p  
remain in operation on  
to bring about prohibition as a p  
went on just the same.

*Office Talk Given*

**Subject: Staying in Har**

## Mary Haworth's Mail

# Love Lacking In Her Treatments?

### Question:

**DEAR MARY HAWORTH:** Can you tell if the main theme or general idea back of psychiatry is love—in the pure sense of the word? Years ago I was sick and went to a psychiatrist; and soon I recognized that he was guiding me the same as the Bible—particularly the New Testament teachings of Jesus.

He also told me to read the Psalms; that they had metaphysical value. He has now passed on, and I am ill again and go to a psychiatrist who doesn't mention love, and never refers to God. He says he doesn't promise me anything. What good purpose can psychiatry serve, if it isn't based on love and truth?

Can you recommend a psychiatrist who would recognize God, and work to help me along spiritual lines? I am suffering terribly with envy of a sister who has so much more materially than I. Please answer soon, as I am waiting patiently for an answer—B. A.

### Answer:

**DEAR B. A.:** I think you are right, that there is an essence of paternal love in good psychiatry. Love in the pure sense of compassionate real interest in the needs and problems of the patient—in the Good Samaritan sense.

There may be psychiatrists who would disclaim or scoff at this idea. And indeed the old school theory of psychiatry held that the specialist, in self-defense, had to be impenetrably detached in ministering to human agonies.

He was wailing wall, observer and font of wisdom—but he was not to be involved in a psychological exchange with the customer. He recorded and reported, but preserved neutrality in the arena of the patient's struggles.

But times and techniques change. Nowadays the more effective psychiatric specialists—those who get durable results; who generate healing in sick minds—are exemplars of loving kindness in working with clients to lift their loads, heal their wounds and put them on the beam of victorious living.

Your first experience with psychiatry suggests that you dealt with a specialist comparable to Dr. Henry Link, pioneering psychiatrist who wrote "The Return to Religion."

This is Dr. Link's autobiographical account of how he exhausted his psychiatric resources, trying vainly to help certain clients; and finally, in desperation, began to share with them his clergyman father's religious convictions. Whereupon the patients began to thrive—thus selling the doctor on religion as a restorative too.

Since you aren't en rapport with your immediate consultant—who never mentions God or love, and doesn't promise

anything—you are wasting time in seeing him.

He might be helpful to a different person, who feels at home on his plane of thought, but you want a specialist who talks your language—one who has some appreciation of man's relationship to God; and some notion of how to find "the Kingdom of Heaven" within the self—where Jesus says it is.

How to get right with God, in other words—a subject that Rabbi Joshua Loth Liebman was treating in his great book "Peace of Mind" (Simon & Schuster).

Sorry I can't recommend specialists by name in this column. However, a confidential inquiry addressed to The Editor, The Journal of Pastoral Care, 1312 Eye st., Northwest, Washington 5 D. C., may elicit the information you want. Ask for a reference list of spiritually minded psychiatrists in your area.

Inasmuch as The Journal is dedicated to the proposition of adding psychiatric insight to religious concern in helping people, its staff may have this data for you.

—M. H.

(Mary Haworth counsels through her column, not by mail or personal interview. Write her in care of N. Y. Journal-American, 220 South st., New York 15, N. Y.)

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*Already Issued*

**SPIRIT AND SOCIETY.** By Lawrence Hyde. *Crown 8vo, 246-pp. First published in 1949 at 10s. 6d. net (Methuens) and re-issued by the Omega Press in 1953 at 5s. net.*

The author takes his stand on the principle that radical social reform is possible only on a religious basis. But unlike many thinkers whose writings have this foundation, he indicates with exceptional precision how spiritual principles can be brought into play in the work of creating a new order. His treatment of the problem of community is particularly worthy of attention.

**RESEARCH IN FIJI, TONGA AND SAMOA.**

By George and Helen Sandwith. *Brochure of 24 pp. with photograph as frontispiece. Stiff covers. 4s. 6d. net.*

An exciting account of psychical investigations in Polynesia conducted by two venturesome students of paranormal phenomena. A preliminary instalment of a strange story that will be recounted at full length in *Magical Mission* and its sequel (see below).

*Awaiting Publication*

**YOU WILL SURVIVE DEATH.** By Dr. Sherwood Eddy.

*About 12s. 6d. net. First published in the U.S.A. in 1950.*

A report on Spiritualism by a distinguished American writer who combines a deeply religious attitude with a scientific approach to psychical research. The record of fifteen years investigation which led him finally to become a convinced believer in survival, and which includes some startling personal experiences.

**MAGICAL MISSION.** By George Sandwith. *Illustrated with unique photographs. About 16s. net.*

The autobiography of an adventurous personality with exceptional psychic gifts whose researches in Africa and Polynesia led him to make remarkable discoveries in the higher realms of magic and spiritualism. An extraordinary story of deep psychological interest, which will be continued in a further volume by his wife.

**REINCARNATION AND SPIRITUAL HEREDITY.**

By Lawrence Hyde. *About 15s. net.*

Although the idea of Rebirth has always fascinated students of the deeper laws of life, there are many who fail to find it really satisfying. The aim of this book is first of all to provide a careful and scholarly critique of the theory, and then to present the claims of another teaching of a more mystical character which offers at least as adequate an explanation of man's spiritual links with the past. It may be confidently claimed that this is the first work yet written that sets forth a consistently worked out doctrine as an alternative to that of Reincarnation. Should be of deep interest to esotericists and spiritualists alike.

*All the above works may be obtained from the Press direct, or from any Bookseller.*

## THE OMEGA PRESS

### ANNOUNCING

the founding of the Omega Press in Reigate, Surrey, for the purpose of publishing works on Spiritual Philosophy and allied subjects. The Press is under the direction of Lawrence Hyde, author and lecturer, who, together with a group of associates, looks confidently to the immediate future as an open field for all such enterprises.



H

ALL imaginative thinkers today recognize that our contemporary civilization is in a desperate condition, and that it is imperative that if disaster is to be avoided a new foundation must be provided on which a more stable and enlightened social order can be built. But although an increasing number of people everywhere are awakening to this necessity, only relatively few have reached the point of realizing that it is only by the unqualified acceptance of spiritual values that our problems in this field can be solved.

This is not a vague and sentimental conception, but one that commits us to something perfectly definite and comprehensible. The possibilities offered us by scientism, intellectualism and humanism—and, one must add, conventional religion—cannot meet our needs in this sphere. The mind must be elevated by discipline and aspiration to a higher plane, so that the inner and more creative connections between phenomena will by degrees be disclosed to us. We must learn, at the cost of much painful striving and adaptation, to think in new and liberating categories. And this will inevitably lead to a progressive transformation of our conceptions in every field of thought—religion, art, philosophy, science, psychology and sociology. Moreover, these different aspects of man's experience, which are now artificially and unproductively separated from one another as the outcome of our mental perversity, will be seen to be organically related.

Such a revolutionary field of thought can obviously only be explored stage by stage as pioneer thinkers of different schools and tendencies make their contributions to a new picture of the world and man's place within it. The edifice will be gradually built up through the labours of emancipated psychologists and philosophers, artists who are experimenting with novel and dynamic rhythms, advanced sociologists and dieticians, students of the new science of radiesthesia, mystics and esotericists who are responding to the inspirations of what is termed the Aquarian Age.

It is the aim of the Press to publish serious books of this tendency, and particularly such as emphasize in one way or another the basic unity between all these different aspects of knowledge. For it is only when they are seen in their proper relations that the significance of this new phase in our thinking will emerge.

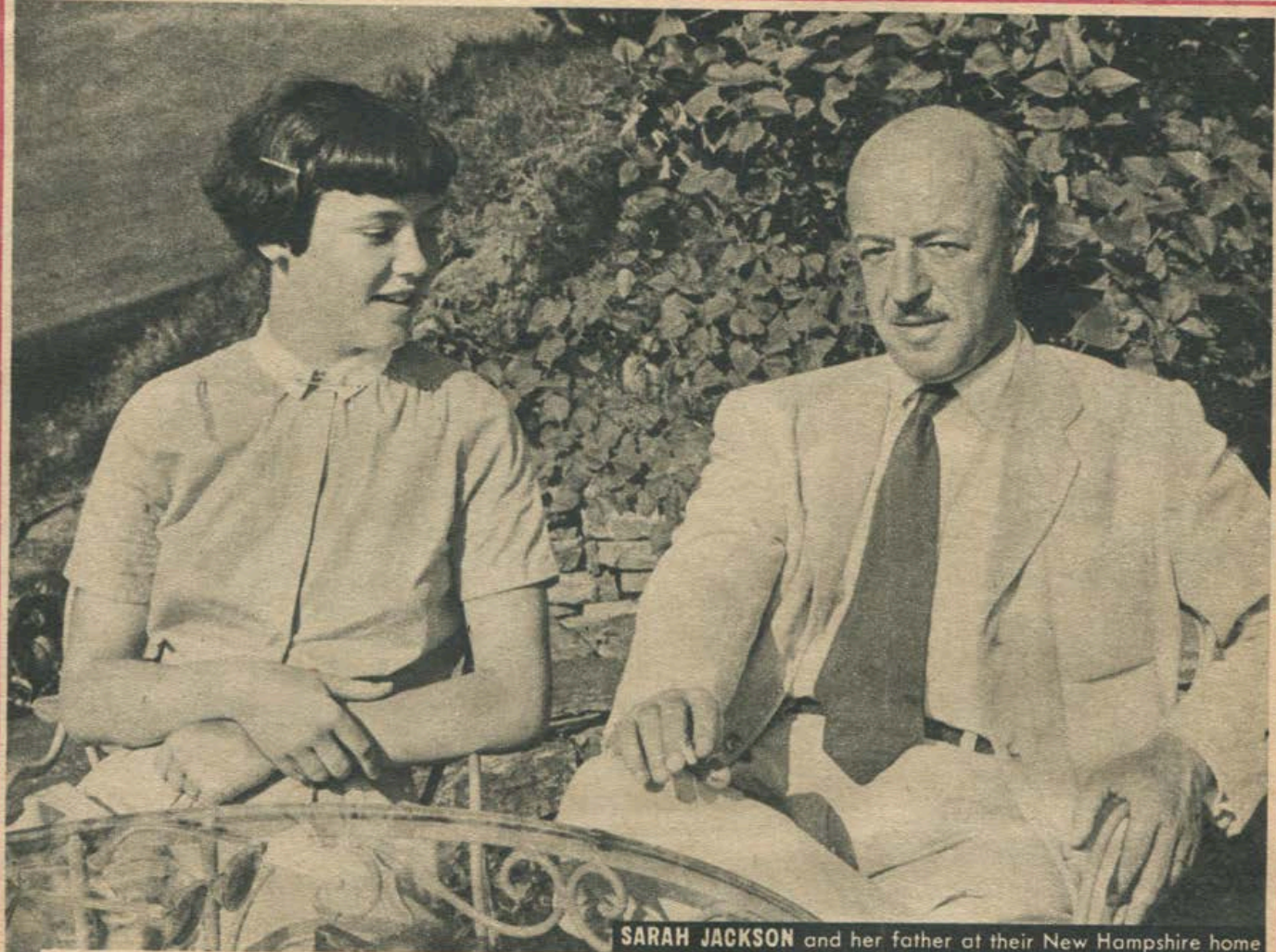
The first work to be issued by the Press is an essay by Lawrence Hyde, particulars of which are given below. It has been planned as the first of a series in which he will explore the character of what may be termed organic thinking—an operation which involves an ever more complete synthesis between the mental and the emotional elements in man's nature. The possibilities offered by this approach are indeed remarkable, but they obviously cannot be fully realized without the co-operation of other workers in this field, and it is hoped that as the series continues such collaborators may present themselves. Needless to say, they would be cordially welcomed.

*To be Published in March, 1954*

I WHO AM. By Lawrence Hyde. *Crown 8vo, 218-pp.*  
*15s. net.*

The basic aim of this important study is to show that man's mental and emotional life cannot be truly understood unless he is conceived of as being in essence a spiritual personality, inwardly free (however afflicted he may be by heredity and circumstances) and endowed with a capacity for creativeness that is potentially infinite. This implies that those psychologists and sociologists who consider him only from a rationalistic or behaviouristic (or even a purely humanistic) standpoint are precluded from gaining any really fundamental understanding of his nature. Nor can the problem be resolved by thinking of him as determined by the processes of a so-called Unconscious. One of the most valuable features of the work is a close analysis of this ambiguous conception, particularly as it has been developed by C. G. Jung.

WORDS TO LIVE BY



SARAH JACKSON and her father at their New Hampshire home

ON LIFE OF ALGER HISS

"SHE TALKED ME"

# “IS THAT ME?”

by Charles Jackson

Author of “The Lost Weekend,”  
“Earthly Creatures,” etc.

OUR teen-aged daughter came home the other day with one of those amazed if commonplace discoveries peculiar to the young. After school she had gone with some pals to an ice-cream joint, the back room of which was lined with mirrors. “It was the darnedest thing!” she said. “I saw this girl’s profile in the glass and I stared and stared, wondering who she was, when all of a sudden I realized it was me. All the time it was me!” she cried, carried away by her astonishment to the point of throwing to the winds her usually impeccable grammar. “Why, she looked no more like me than, why, than anything! I didn’t know I looked like that!”

We’ve all had a similar experience at one time or another; and I could have told her further — and further raised her eyebrows — that if by some magic she could watch herself walking along the street, she would not recognize or even know who it was; but if it were one of her friends, she could spot the identity and name the girl after no more than the most casual glance.

Why this should be true is one of those baffling mysteries; but true it is, all the same. Not for nothing did Bobbie Burns write his famous couplet, “Oh wad some power the giftie gie us/To see oursels as others see us!” concluding cogently, that such a gift would “frac monie a blunder free us,/An’ foo’ish notion.” Twenty centuries before that Socrates said it even more simply with his two words: “Know thyself.”

Offhand — and that is the deadly, the delusive part of it — it would seem as easy as pie to know

oneself. After all, whom do we spend more time with? With whose most intimate thoughts are we in more constant exchange? But it isn’t as easy as that; and the older we grow, the more we realize it. Our real identity, our innermost self, eludes us, leaving us with the frustrated but resigned certainty that if we really knew *who we were*, the complex business of life would be simpler.

Repeatedly the baffling questions come up: Why did I do this, or that, today? Why did I lose my temper? Or take that extra drink? Or say hurtful things to someone whose love I sorely want? Why — and why — and why?

NOR do mirrors give us any help. We gaze searchingly into the glass, and all we see there is the reflection of the face we present to the world. The realer self lies somewhere within, unknown but only too evidently there (for we cannot fool ourselves). It may well be that ultimate self-knowledge will come only with the final moment. Meanwhile we try harder, more honestly, as the years pass.

Sometimes we find a clue in some chance remark by an old friend, a bit read in some wise book, a fleeting thought during a moment of deep feeling and deeper meditation. Thus, bit by bit, self-knowledge grows. But it does not come easy and perhaps this very awareness of the difficulty sustains us, spurs us on toward the ever-receding goal. For the self-knowledge we seek — rising above our social vanities and pride, and the impression we wish to make on friends — is a full-time, lifetime job.

### CLAUDE RAINS (Sir Claude Mulhammer)

Mr. Rains first faced an audience at London's Haymarket Theatre as a child when he appeared in "Sweet Nell of Old Drury." Like many of his noted brethren, he cut his teeth as a young actor on Bernard Shaw's rich gallery of roles, playing them in Australia,

## *in the cast*

America and London. Following World War I service, he returned to the Irish Bard with "The Doctor's Dilemma," "The Man of Destiny," "Misalliance," "Getting Married," "The Devil's Disciple" and "The Philanderer," adding these plays to those he had already done—"You Never Can Tell" and "Androcles and the Lion." When he came to the United States permanently in 1926, he continued his Shavian roles for the Theatre Guild with Proteus in "The Apple Cart" and The Elder in "Too Good To Be True." Mr. Rains' career, however, has not been devoted solely to Shaw. From 1920 to 1926 his West End productions included "Julius Caesar," "The Jest," "A Bill of Divorcement," "The Inspector General," "Daniel," "The Insect Comedy" and "The Rivals." His advent in America found him in "Volpone," "Marco Millions" and "The Moon and the Yellow River." In 1934, he offered a memorable portrayal as the dynamic counsel in "They Shall Not Die," then went to Hollywood where he has appeared in more than fifty films, including "The Invisible Man," "Anthony Adverse," "They Won't Forget," "Four Daughters," "Here Comes Mr. Jordan," "Caesar and Cleopatra," "Mr. Smith Goes to Washington," "Casablanca," "Deception" and "Notorious." He returned to Broadway in 1951 to deliver the brilliant characterization of the doomed Rubashov in "Darkness at Noon." He currently celebrates his fiftieth year in the theatre.

### JOAN GREENWOOD (Lucasta Angel)

Miss Greenwood, who is making her American stage debut, was born in Chelsea, London's counterpart of our own Greenwich Village, the daughter of the well-known painter, Earnshaw Greenwood. After studying at the Royal Academy of Dramatic Art, she made her London debut in Moliere's "Le Malade Imaginaire," then achieved great personal triumph in "Peter Pan" and "Heartbreak House." She attracted world-wide prominence when the late Leslie Howard selected her as his leading lady in the film, "The Gentle Sex," and she has since become estab-

*(Continued on page 14)*





*Janet* *on vacate - Paul 2/27/54 1 month*  
*not yet can extend to 102*  
*months*

Deaths

|                      |                      |
|----------------------|----------------------|
| Allen, Arthur        | Hecht, Anna          |
| Armitage, Elwood S.  | Heidenreich, Carl S. |
| Beatty, Helen B.     | Ignatoff, David      |
| Bengtson, John P.    | Kerr, Robert C.      |
| Blake, Clara L.      | Miller, Harvey       |
| Boas, Blanche H.     | Murray, J. A.        |
| Cahill, Edward M.    | Oman, Virginia C.    |
| Creigh, Frederick T. | Roche, Elizabeth     |
| Crowley, Rev. F. L.  | Sanborn, Francis     |
| Cunningham, Agnes    | Seastrand, H. E.     |
| de Veez, Henry       | Selvage, Susan A.    |
| Docter, Maria A.     | Touloff, Bernard L.  |
| Fay, William R.      | Waterman, Gustave    |
| Grover, Lloyd W.     | Wheeler, Edward C.   |

**ALLEN**—Arthur, on Feb. 25, 1954, beloved husband of Judith Allen. Resting at Walter H. Williams, Inc., Funeral Home, 152 E. 74th st. Services Saturday, 2 p. m.

**ARMITAGE**—Elwood S., husband of Adra Pitts Armitage, of 10 North Ridgewood Road, South Orange, N. J., on Wednesday, Feb. 24, 1954. Funeral private. Kindly omit flowers. Those who might wish to send flowers are asked instead to send contributions to the General Scholarship Fund, Princeton Club, Orange & Newark. Foster Osborne, treasurer, Llewellyn Park, N. J.

**BEATTY**—Formerly of Bloomfield, N. J., at Orlando, Fla., on Feb. 25, 1954. Helen Burnap, wife of the late David S. Beatty. Services at George Van Tassel's Community Funeral Home, 237 Belleville av., Bloomfield, on Sunday afternoon at 4 o'clock. Friends may call on Saturday evenings or Sunday.

**BENGTSON**—John P., of 87 Merrick Road, Baldwin, on Friday, Feb. 26, 1954. Beloved father of Alice B. Whyman. Devoted brother of Charles Benson. Dear grandfather of Carolyn A. and Walden H. Whyman. Reposing at Weigand Bros. Funeral Home, 24 S. Grand av., Baldwin, until Sunday, 1 p. m. Service at Lexington Ave. Methodist Church, 150 E. 62, st., N. Y. C., Sunday, 4 p. m. Funeral from the funeral home Monday, 1 p. m. Interment Kensico Cemetery, Worcester, Mass., papers please copy.

**BLAKE**—Clara Louise, formerly of Woodside, N. Y., sister of Alfred E. Blake, on Feb. 26, 1954. Service at the Dancy Funeral Home, 9 Small av., Caldwell, N. J., on Monday at 2 p. m.

**BOAS**—Blanche W., on Feb. 26, widow of Arthur E. Boas, and mother of Percy E. Boas, Edith B. Cook and Ethel B. Hammel. Services at convenience of family. Interment private.

**CAHILL**—Edward M., on Feb. 25, 1954, of 322 De Mott av., Teaneck, N. J. Beloved husband of Elizabeth (nee Ward), and devoted father of Edward J., James P., Mary P., and Elizabeth L. Cahill. Funeral from the Volk Colonial Home, 789 Teaneck Road, Teaneck, N. J., Monday at 9:30 a. m., thence to St. Joseph's Church, Bogota, where Mass will be offered at 10 a. m. Interment Mary Best Cemetery, Darrington, N. J.

**CREIGH**—Frederick Tuttle, of Forest Hills, N. Y., on Feb. 25, 1954, beloved husband of Joan Stokes Creigh, devoted father of Ann and Linda, son of Mr. and Mrs. Thomas Creigh, of Highland Park, Ill., brother of Thomas Jr., John and Connor Creigh and Virginia C. Livingston. Reposing at Fox Funeral Home, Forest Hills. Services at St. Luke's Episcopal Church, 85 Greenway South, Forest Hills, Saturday, Feb. 27, 2 p. m.

# Dr. William Inge Dies at 93; 'Gloomy Dean' of St. Paul's

**WALLINGFORD, England, Feb. 26 (P).**—Dr. William R. Inge, ninety-three, famed British churchman and former "gloomy dean" of St. Paul's Cathedral, died at his home today. In retirement since 1934, he had been ill with bronchitis for several weeks.

### Scholar, Philosopher

Renowned among academicians as a distinguished classical scholar and profound philosopher, Dean Inge also had popular fame through newspaper reports of the terse and pessimistic remarks which won him the adjective "gloomy."

In 1944 he told his countrymen: "As a great industrial nation, we shall not recover from this war." In 1950 he assured fellow Britons, "We are approaching another dark age."

Dean Inge—who said, "My name rhymes with king, not binge"—always insisted he was not basically gloomy, but simply truthful.

### Opposed War Crimes Trials

In 1946 when Nazi war criminals were on trial, Dean Inge urged that all but a few be set free. "We are studying a disease which is neither incurable nor permanent," he said. "Is it worthwhile to send the gangsters to follow the victims of their purges? I do not think it is."

Resentment over this view might have been greater except

## Dr. Frank R. Pratt, Ex-Professor

**NEW BRUNSWICK, N. J., Feb. 26 (P).**—Dr. Frank Randall Pratt, seventy-seven, retired chairman of the physics department at the New Jersey College for Women, died yesterday. He retired in 1946 after forty-three years as

that Englishmen remembered the Dean's youngest son, pilot Officer the Rev. R. W. Inge, was killed in action in 1917.

Throughout the war, Dean Inge deplored the bombing of German cities and cultural landmarks and, characteristically, cared not that his views were unpopular.

### Free With Epithets

He considered himself an intellectual, and had little to do with those he considered inferiors, whether laborers, politicians or churchmen. He once called Labor Members of Parliament "an appalling set of scoundrels" and some fellow clerics, "a pack of guttersnipes."

He supported euthanasia and birth control, especially birth control for the poor. "We are breeding from the bottom and dying off at the top," he said.

George Bernard Shaw called Dean Inge "that very precious rarity, an original mind." Shaw also said, "I may have a superior brain but there (meaning Dean Inge) is the greatest living writer in England."

### Science and Religion

Dean Inge did not believe in miracles nor the existence of a geographical heaven and hell. And he was impatient over debates trying to reconcile religion and science. "A religion which does not touch science and a science which does not touch religion are mutilated and incomplete," he said.

He had no use for Socialism, saying: "Security is purchased at the cost of freedom." But he also predicted democracy would become outmoded.

From 1911 to 1934, he was Dean of St. Paul's Cathedral, Christopher Wren's architectural masterpiece in London. At ceremonies in 1930 marking the



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# The Role of the Ministry In Psychotherapy Today

TO the N. Y. Herald Tribune: Senator Greenberg has introduced into the New York State Legislature a bill (Senate Introductory No. 1789) to amend the medical practices act so as to limit treatment of nervous and mental disorders to the medical profession.

This has occasioned frantic lobbying on the part of psychologists, social workers and ministers, including letters to the newspapers and especially petitions and bulletins to whip up sentiment among clergymen, in the effort to kill this bill in committee.

Since the waters are being so vigorously muddied and so many smoke screens are being sent up by those who have a vested interest in the non-medical practice of psychotherapy, I believe it is in the public interest to correct certain impressions, especially as far as the ministry is concerned.

I can perhaps speak with some authority in this field as I am not only a psychiatrist, but was the first to hold a chair as Professor of Pastoral Psychiatry in a theological seminary and for decades have worked with ministers, both in Cincinnati and New York, training them in dynamic psychiatry to increase their effectiveness as ministers. But at no time did I feel (nor do I feel now) that the practice of psychotherapy is part of the proper function of a minister, nor will limitation of such practice to the medical profession in any wise interfere with the practice of the ministry.

Quite the contrary. Religion and psychiatry have much to contribute to each other. But neither constitutes a shortcut to the other, nor are there any easy answers to the many problems which have to be solved if their collaboration is to be of help to humanity. Neither field has anything to gain from confusion of their respective functions or lowering of their respective standards.

The minister cannot exempt himself from the discipline of training if he wishes to practice psychiatry in his ministry. Much harm has been done in both fields by self-constituted "freelances." Our efforts ought to be directed toward combating, not encouraging, such manifestations.

The minister who practices psychotherapy in his congregation cannot maintain his customary role in the pulpit, school, pastoral work, or the organizational life of the community. He finds himself cast often in inconsistent and conflicting roles, on the one hand, to take a definite stand on moral issues, from his pulpit, as his calling demands, while, on the other hand, remaining non-judgmental in his attitudes on these

representatives of God they carry weight and authority. They are intimately involved in every important milestone in the life experience of their congregants, from birth to death, and do not have to wait to be called in. They have the privilege of unannounced calling, which no other professional has, not even a doctor. Furthermore, they are not passive observers. They play a positive role.

All this represents a great opportunity and imposes an even greater responsibility, in so far as the application of psychiatry is concerned.

When a physical illness occurs the minister has a definite role to fulfill which in no way encroaches upon that of the physician. He would never presume to try to cure the patient. He would endeavor only to bring into the situation the help which religion, the sphere of his competence, can afford. This does not imply that he cannot increase his effectiveness as a minister by learning something about the physical ailments from which people suffer. The more informed he is in this respect the more he can differentiate his handling of acute and chronic patients.

Similarly, without trespassing upon the territory of the psychiatrist, he may be helped in discharging his functions to understand the emotional nature of man and how it responds in situations of stress and crisis. What we have learned about grief is a good illustration of how the minister can augment his effectiveness by knowing what is going on in the mind and heart of the bereaved one. The moment the minister steps out of his role, however, and attempts to handle exaggerated manifestations or sequelae of grief, or to delve into the mind of the bereaved with the intent to manipulate the unconscious forces which are operative there, he risks coming to grief himself. This is tantamount to trying to doctor the patient on a pastoral call to the hospital.

The minister should also learn as much as he can about psychosexual development and what constitutes mature sexual behavior. It will help in premarital counseling and in problems and conflicts after marriage. But in applying this knowledge, he must never forget that he is a spiritual advisor, who stands for a system of values and a way of life. When he encounters moral error or collapse, he has not only the right but the obligation to handle it to the best of his ability.

But when he encounters emotional pathology, he must call in a psychiatrist, just as he would call in a physician in case of physical collapse. He is never

...from his pupils, demands, while, on the other hand, remaining non-judgmental in his attitudes on these same moral issues when cloistered with a patient-congregant, as his position as a therapist demands. He will be the butt of conscious and unconscious therapy-generated hostilities (or infatuations) without having the advantage which the psychiatrist enjoys, of secluding himself. He must also, by the very nature of his calling, be available to all. He cannot cure sick psyches of congregants while he is himself professionally a split personality.

If he wishes to serve as a psychotherapist in the ministry, he must submit to the standard training, namely, study of medicine and psychiatry. If he is unwilling to do this, he should rule himself out of the practice of psychotherapy. There are many other contributions involving the application of psychiatry, without the professional practice of it, which the minister can make. Neither can his entrance into psychiatric practice through the back door of clinical psychology or psychiatric social work be justified.

For ministers willing to undergo the requisite training, an exciting opportunity exists to do pioneering work. A unique reciprocal contribution, especially in the realm of ethic and human values, is waiting to be made. The practitioners of both fields are obliged (from different vantage points, to be sure) to deal with the problems of fear and hope, sin and guilt, love and hate, death and deliverance, the self and the socius. In the synthesis made possible by the interdisciplinary approach, the answers to many of our age-old queries may emerge. But only competence in both fields, not unwarranted encroachment upon one, can merit confidence.

Psychiatry does have an important role in the ministry. Ministers are in contact with millions of people in a uniquely intimate way. They preach to them and lead them in worship services, to which they come voluntarily. They teach them and supervise all others who do so, for a number of crucial years. The subjects they deal with are sanction-laden, and as

in a psychiatrist, just as he would call in a physician in case of physical collapse. He is never justified in treating patients unless he has been trained and licensed to do so, and it matters not, in this respect, whether they suffer from diphtheria or hysteria, tuberculosis or psychosis. The more he understands about the unconscious of his people and its functioning, the better he can serve them. But the moment he attempts to evoke the material which lurks in its depths and to straighten it out through his own therapeutic efforts, he ceases to be a minister and commits vocational adultery with psychiatry.

I am convinced that unless the practitioners of both professions rigidly maintain their own corporate character and sharply demarcate their fields of operation, none of the outcomes for which we all aspire will be forthcoming. Undisciplined enthusiasm and shoddy rationalization must be replaced by scrupulous devotion to high ideals and the most rigorous standards if religion and psychiatry are to benefit those whom they both aim devotedly to serve.

The hospitals, social agencies and similar institutions in which psychologists, psychiatric social workers and ministers are achieving their greatest fulfillment and making their greatest contributions are those in which they are remaining within their unique and proper fields and working as a team under the guidance and supervision of psychiatrists. This would in no wise be interfered with or changed by passage of the Greenberg bill. Any assertions to the contrary are willfully misleading.

I am sure I speak for the vast majority of the ministers whom I know and have trained when I express the hope that this important and necessary bill will not only be reported out of committee but will be enacted into law.

ABRAHAM N. FRANZBLAU,  
Ph.D., M.D., Professor of Pastoral Psychiatry and Dean,  
Hebrew Union College—  
Jewish Institute of Religion,  
New York and Cincinnati.

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ible rapidity. All of the errors and gains, the ups and down, are impressed upon the consciousness that is leaving this world. Occultists term this the "Karmic recall" and suggest that its purpose is to impress firmly upon the memory of the soul-entity its achievements, failures, debts and promises of the mortal life.

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# Taking On Conditions

GEORGE E. GREGEEN

\* \* \*

*We print this outspoken article because it does express points of view with which we mainly agree. We do not, however, concur with the wide-sweeping generalization that all those who "take on" patients' conditions deserve the writer's severe criticism. There is a reason why they do. If healers who "take on" patients' conditions know why it is, then they will not do so.*

\* \* \*

**H**OW often do we hear of healers prostrating themselves after treatment sessions and complaining that they have taken on the conditions of their patients. I even know one healer who professes to take on the conditions of his patients before he ever sees them, and long before a healing session is due to commence he is complaining of backaches, headaches and every pain imaginable.

I think that more rubbish has been spoken and written on the subject of "taking on conditions" than any other aspect of spiritual healing.

In the course of fifteen years as a healer and leader of a healing group I have never yet experienced a patient's condition, nor have any of my helpers.

I do not, however, dispute the fact that conditions can be experienced, but I feel that if a healer is distressed by acting as a healer it is time for him to give up. If healing is being performed properly, and in the manner it should be, then the power is flowing through the healer, not from him.

The healer is merely the channel for a power greater than his. He is allowing himself to be used.

If a healer feels depleted after a session, then it is a sure sign that the healer is himself in need of help, or that he is not properly developed to be used as a healer.

## Honest Motives

After a four-hour healing session I and my colleagues never feel any form of depletion other than we might do after four hours of reading a book or chatting with friends. The whole reason that Mr. Harry Edwards and his helpers are able to carry on after a long public demonstration and treat hundreds remaining after the meeting is because they are being properly used.

There are many people, quite sincere and genuine in their motives, who have the desire to heal, but who have not attained the spiritual development necessary to practice. They are the people who, with their ill-conceived ideas and mumbo-jumbo, do a great deal to bring healing into discredit.

They surround the healing with

ritual, caperings, mutterings, weird passes, etc., which are neither beneficial to the healing or to the patients.

They indulge in a self-martyrdom of "taking on conditions," a puffing and blowing, a moaning and groaning, which makes the patient inclined to feel that there must be something wrong with healing if it merely transfers pain from one person to another.

The true purpose of spiritual healing is surely to dissipate and remove the pain altogether, not to pass it from one person to another.

I believe that in diagnosis the healer never physically feels the pain of the patient. The healer may detect the pain, but if he is fully developed it will never get as far as registering itself upon his body in physical form.

## Rational Approach

Surely the true interpretation of diagnosis is that the healer "perceives" what is wrong with the patient. He is, in fact, informed by his helpers in the spirit life, and all these claims of X-ray eyes which are made by some healers are merely ill-advised attempts to take to themselves a glory which is not theirs.

No doubt there will be many who will disagree with me. If there are, then that does not matter, because opinions are stimulating things, even if they do differ to one's own.

But in every approach to healing I cannot help feeling this—that the more rational, logical and common-sense it is, the nearer is it to the truth. The purest truths are the most simple, and the healing as performed by the Master was simplicity in itself. Every attempt made to surround the application of healing power by rules, regulations, and rituals is merely taking it one step further away from its most efficacious form.

At present I believe there is a welcome surge of opinion in support of the pure common-sense form of healing.

Or am I talking too much? I think not. The more the light of common sense is allowed to flood into spiritual healing the happier everyone will be.

"The Spiritual Healer"



But cases are not lacking in which the same idea has occurred to several people at the same time; the evolutionary theory is recorded as occurring more or less at the same time to Darwin and Russel Wallace. Inspiration thus is far more usual than is commonly supposed. Artists, we have previously pointed out, are sensitives, and inspiration puts the touch of genius into their work.

But we can both look for and work for, this inspiration to enlighten our efforts in any department of life, thus giving them that element which raises their level above the commonplace.

Speaking, writing, and teaching can be regarded as a means of livelihood and pursued as hack work, or as the means of conveying a glimpse of spirit to the world through the mediumship of the individual. All the difference in the world results when the work is done in the latter vein, for not only is the work of much finer quality, but the individual himself grows rapidly through the work which it is his privilege thus to accomplish.

Spirit works through him and, through the record of memory, spirit remains with him in his character. The things to which he gives voice and utterance become part of him, and the spirit in which he does his work in time becomes his own mark and sign manual.

This applies not only to Art, but also to business, industry, and commerce; and it no less concerns the artisan and the manual worker. The spirit in which we work de-

train and regulate his own reactions, so that out of difficulty comes strength; out of problems, wisdom; and out of trial grows a great patience.

Then nothing can finally come amiss, for all the events of life can be turned to the profit of growth. Indeed this is the way in which we should ever respond to the varied challenges of the material world, for thus alone is evil turned into good.

The Spiritualist realizes the transient nature of the seeming-solid world around him, knowing that it manifests the results of interior spiritual causes, and as a consequence he ceases to be at the mercy of passing events. He develops an equanimity which stands him in good stead, making him the more stable, because he distinguishes between the vital and the phenomenal.

#### The Last Sacrifice

The source of his strength does not lie in Banks or balances, nor in the security of a pensionable position or an annuity, and certainly not in any policy of "safety first"; his strength is in the invisible. Therein lies his understanding and his faith, and the courage of his convictions will enable him to face great issues knowing that in all the great challenging events of life spirit must ever finally prevail.

Should the destinies of life eventually demand of him the last sacrifice, he will face even this, as so many great souls have faced it, smiling to the end. He of all men best knows that this is truly a great beginning.

These, then, are some of the

## UPS TEMPLE, VICTORIA, AUSTRALIA




The leaders (above) of the newly organized Universal Psychic Science Temple, established in Victoria, Australia.

Left to right: Annie Hanaghan, healer; Jessie Willie, Anita Kuppenheim, teacher; Rev. Gordon W. Wilson, minister; Ida Lutze, William Little and Ida Moroney.

According to Rev. J. Bertran Gerling, UPS President, St. Petersburg, Florida, Rev. Wilson plans to visit the United States in the near future."

Because of his [unclear] and education [unclear]  
cannot be as close to the *campesinos* as he would like. Born  
into a middle class family in Mexico City and trained for six  
years in Rome, he is intellectually far removed from most of  
his parishioners, who have had little or no schooling. Actu-  
ally the Mexican church encourages some aloofness, feeling  
that it builds a priest's prestige. When Father Salazar arrives  
in a small village there is a noticeable quickening of activity.  
Houses are swept out and one family is formally chosen to  
take care of the priest. A separate room is set aside or par-  
titioned off for his use. A big meal is prepared, and then  
everyone stands about while he eats alone. But for Father  
Salazar even this aloofness is partly a blessing. If he did not  
hold himself in reserve he could never accomplish so much.



g woman who is suffering from  
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But he was not

## TEDDY

"I'll exquisite day you, buddy, if you don't get down off that bag this minute. And I mean it," Mr. McArdle said. He was speaking from the inside twin bed—the bed farther away from the porthole. Viciously, with more of a whimper than a sigh, he foot-pushed his top sheet clear of his ankles, as though any kind of coverlet was suddenly too much for his sunburned, debilitated-looking body to bear. He was lying supine, in just the trousers of his pajamas, a lighted cigarette in his right hand. His head was propped up just enough to rest uncomfortably, almost masochistically, against the very base of the headboard. His pillow and ashtray were both on the floor, between his and Mrs. McArdle's bed. Without raising his body, he reached out a nude, inflamed-pink right arm and flicked his ashes in the general direction of the night table. "October, for God's sake," he said. "If this is October weather, gimme August." He turned his head to the right again, toward Teddy, looking for trouble. "C'mon," he said. "What the hell do you think I'm talking for? My health? Get down off there, please."

Teddy was standing on the broadside of a new-looking cowhide Gladstone, the better to see out of his parents' open porthole. He was wearing extremely dirty white ankle sneakers, no socks, seersucker shorts that were both too long for him and at least a size too large in the seat, an overly laundered T shirt that had a hole the size of a dime in the right shoulder, and an incongruously handsome black alligator belt. He needed a haircut—especially at the nape of the neck—the worst way, as only a small boy with an almost full-grown head and a reedlike neck can need one.

"Teddy, did you hear me?"

Teddy was not leaning out of the porthole quite so far or so precariously as small boys are apt to lean out of open portholes—both his feet, in fact, were flat on the surface of the Gladstone—but neither was he just conservatively well tipped; his

face was considerably more outside than inside the cabin. Nonetheless, he was well within hearing of his father's voice—his father's voice, that is, most singularly. Mr. McArdle played leading roles in no fewer than three daytime radio serials when he was in New York, and he had what might be called a third-class leading man's speaking voice: narcissistically deep and resonant, functionally prepared at a moment's notice to outmale anyone in the same room with it, if necessary even a small boy. When it was on vacation from its professional chores, it fell, as a rule, alternately in love with sheer volume and a theatrical brand of quietness-steadiness. Right now, volume was in order.

"Teddy. God damn it—did you hear me?"

Teddy turned around at the waist, without changing the vigilant position of his feet on the Gladstone, and gave his father a look of inquiry, whole and pure. His eyes, which were pale brown in color and not at all large, were slightly crossed—the left eye more than the right. They were not crossed enough to be disfiguring, or even to be necessarily noticeable at first glance. They were crossed just enough to be mentioned, and only in context with the fact that one might have thought long and seriously before wishing them straighter, or

deeper, or browner, or wider set. His face, just as it was, carried the impact, however oblique and slow travelling, of real beauty.

"I want you to get down off that bag, now. How many times do you want me to tell you?" Mr. McArdle said.

"Stay exactly where you are, darling," said Mrs. McArdle, who evidently had a little trouble with her sinuses early in the morning. Her eyes were open, but only just. "Don't move the tiniest part of an inch." She was lying on her right side, her face, on the pillow, turned left, toward Teddy and the porthole. Her top sheet was drawn tight over her very probably nude body, enclosing her, arms and all, up to the chin. "Jump up and down," she said, and closed her eyes. "Crush Daddy's bag."

"That's a Jesus-brilliant thing to say," Mr. McArdle said quietly-steadily, addressing the back of his wife's head. "I pay twenty-two pounds for a bag, and I ask the boy civilly not to stand on it, and you tell him to jump up and down on it. What's that supposed to be? Funny?"

"If that bag can't support a ten-year-old boy who's thirteen pounds underweight for his age, I don't want it in my cabin," Mrs. McArdle said, without opening her eyes.

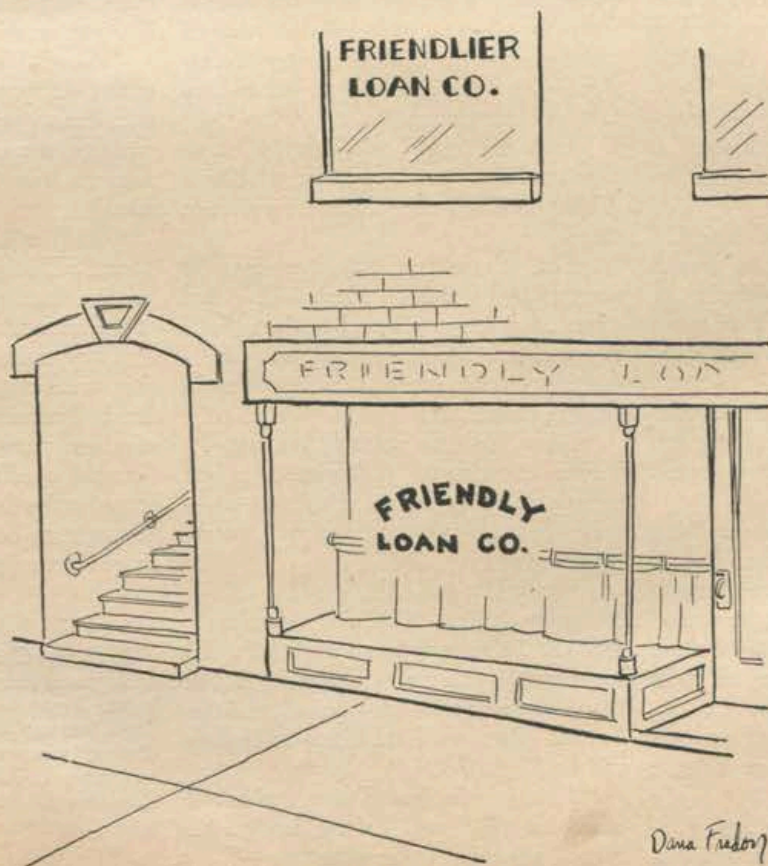
"You know what I'd like to do?" Mr. McArdle said. "I'd like to kick your goddam head open."

"Why don't you?"

Mr. McArdle abruptly propped himself up on one elbow and squashed out his cigarette stub on the glass top of the night table. "One of these days—" he began grimly.

"One of these days, you're going to have a tragic, tragic heart attack," Mrs. McArdle said, with a minimum of energy. Without bringing her arms into the open, she drew her top sheet more tightly around and under her body. "There'll be a small, tasteful funeral, and everybody's going to ask who that attractive woman in the red dress is, sitting there in the front row, flirting with the organist and making a holy—"

"You're so goddam



gentleman in a tartan waistcoat at the farther adjoining table. The sidelong glance he was directing at Valerie was so brazen that I was momentarily tempted to alert her to her peril, but I was avid to learn how the canto came out, and, removing the muddler I had used as a bookmark, I gave myself up to it.

A SCANT ten seconds later, I heard a man's voice lifted in urgent apology. "Good heavens, I'm sorry!" it was saying. "Here, use my handkerchief." The crop-haired eavesdropper, or eavescropper, so to speak, was on his feet, sponging Valerie's purse and making a great show of remorse. "Idiotic of me to spill that. You must let me replace your pocket-book—"

"Nonsense," Valerie assured him brightly. "There, you can barely see it. It's just a cheap bag anyway." She paused an eye flick, and added inconsequentially, "An anniversary present."

"I know," said the *caballero*, nimbly accepting the gambit. "They give the expensive ones to their secretaries, don't they?" Far from drawing the rebuff I expected, the gibe seemed to delight Valerie; she emitted an appreciative tinkle and, by some tortuous logic I could not quite fathom, coyly consented to let him replenish her glass. The velocity with which their acquaintance grew, in fact, astounded me. In less than three minutes, I learned indirectly that the poacher was named Hemphill, shared Valerie's passion for Alec Guinness and small-boat sailing, and summered, by sheerest coincidence, at Nantucket, an island she had once circumnavigated.

"Listen, I hope you won't mind!" exclaimed Hemphill with a boyish twinkle that made me positively ill. "You know what I was thinking when I was sitting there before? What a becoming hat that is."

"This old thing?" said Valerie, flattered. "Why, it's just an old riding hat; I haven't worn it in years. Do you really like it?"

"You never ought to wear anything else," he assured her fervently. Before either of us could triangulate the Freudian implications of the remark, he rushed on to amplify it. "I can't stand those fussy hats most women wear, all veils and gingerbread. My wife, for instance—I've begged her for years to buy a hat like yours, but she just doesn't know what I mean."

"Married people get that way," Valerie agreed. "They develop the weirdest



"...and now Corsair introduces the bantam-size cigarette for those who only have time for a few quick puffs."

blind spots. If I could only persuade my husband to wear colorful ties—say like the one you have on—"

"That's very interesting," said Hemphill. "I wonder how widespread that yearning for color in the mate is among women. You see, in my profession—I'm a statistician—we like to keep tabs on these things."

"How exciting!" said Valerie. "I've always been fascinated by statistics. Those darling little soldiers of different sizes."

"Oh, it's pretty humdrum for the most part," chuckled Hemphill. "But every so often you get a project that's rewarding. Like this survey we're conducting on the reproductive pattern in college graduates."

"Now, isn't that simply uncanny!" Valerie exclaimed. "Someone was just mentioning that to me. I mean—er—someone who was approached in connection with it."

"Really?" said Hemphill, with a crocodile smile. "Well, it's absolutely terrific, the dope we've uncovered. I'd love to tell you more about it. Look here, do you know this marvellous little French place on East Sixty-third they call Le Rognon?"

"Thank you, but I don't think I could tonight," said Valerie hastily. "I sort of promised my godmother—"

"Their specialty's *moules marinière*, and Cosette makes the chocolate soufflé herself," Hemphill continued, as though he had not heard her. "Afterward we could drop in at Le Downbeat for their late jam session."

"We-ell," said Valerie, chewing her underlip thoughtfully, "it is sort of scientific, in a way; perhaps I might be able to manage one quick Pernod. You don't suppose they have a phone here, do you?"

"No," said Hemphill, springing up, "but Le Drugstore, around the corner, has one that communicates with all parts of the world. Waiter!"

They made an attractive couple as they went out, leaving me with an unfinished canto and a flea in my ear. One of these mornings, I must pick up a *Journal of Heredity* at Islamic's and see what the final score of the colleges is. It ought to be a banner year for a lot more than sorghum.—S. J. PERELMAN

Kathryn Grayson is one of the few Hollywood stars who pays her income tax in one lump on the exact day it is due. She's become just about the most sought-after star in the industry. Every company, including MGM, has a property for her. Couldn't happen to a nice gal, believe me.—*Times Square Reporter*.

Oh, we don't know.

funny it isn't even funny," Mr. McArdle said, lying inertly on his back again.

**D**URING this little exchange, Teddy had faced around and resumed looking out of the porthole. "We passed the Queen Mary at three-thirty-two this morning, going the other way, if anybody's interested," he said slowly. "Which I doubt." His voice was oddly and beautifully rough-cut, as some small boys' voices are. Each of his phrasings was rather like a little ancient island, inundated by a miniature sea of whiskey. "That deck steward Booper despises had it on his blackboard."

"I'll Queen Mary you, buddy, if you don't get off that bag this minute," his father said. He turned his head toward Teddy. "Get down from there, now. Go get yourself a haircut or something." He looked at the back of his wife's head again. "He looks precocious, for God's sake."

"I haven't any money," Teddy said. He placed his hands more securely on the sill of the porthole, and lowered his chin onto the backs of his fingers. "Mother. You know that man who sits right next to us in the dining room? Not the very thin one. The other one, at the same table. Right next to where our waiter puts his tray down."

"Mm-hmm," Mrs. McArdle said. "Teddy. Darling. Let Mother sleep just five minutes more, like a sweet boy."

"Wait just a second. This is quite interesting," Teddy said, without raising his chin from its resting place and without taking his eyes off the ocean. "He was in the gym a little while ago, while Sven was weighing me. He came up and started talking to me. He heard that last tape I made. Not the one in April. The one in May. He was at a party in Boston just before he went to Europe, and somebody at the party knew somebody in the Leidekker examining group—he didn't say who—and they borrowed that last tape I made and played it at the party. He seems very interested in it. He's a friend of Professor Babcock's. Apparently he's a teacher himself. He said he was at Trinity College, in Dublin, all summer."

"Oh?" said Mrs. McArdle. "At a party they played it?" She lay gazing sleepily at the backs of Teddy's legs.

"I guess so," Teddy said. "He told Sven quite a bit about me, right while I was standing there. It was rather embarrassing."

"Why should it be embarrassing?"

Teddy hesitated. "I said 'rather embarrassing. I qualified it.'"



*"First, I think you prop it up some way or other on a little stand."*

"I'll qualify you, buddy, if you don't get the hell off that bag," Mr. McArdle said. He had just lit a fresh cigarette. "I'm going to count three. *One*, God damn it . . . *Two* . . ."

"What time is it?" Mrs. McArdle suddenly asked the backs of Teddy's legs. "Don't you and Booper have a swimming lesson at ten-thirty?"

"We have time," Teddy said. "Vloom!" He suddenly thrust his whole head out of the porthole, kept it there a few seconds, then brought it in just long enough to report, "Someone just dumped a whole garbage can of orange peels out the window."

"Out the window. Out the window," Mr. McArdle said sarcastically, flicking his ashes. "Out the porthole, buddy, out the porthole." He glanced over at his wife. "Call Boston. Quick, get the Leidekker examining group on the phone."

"Oh, you're such a brilliant wit," Mrs. McArdle said. "Why do you try?"

Teddy took in most of his head. "They float very nicely," he said, without turning around. "That's interesting."

"Teddy. For the last time. I'm going to count three, and then I'm—"

"I don't mean it's interesting that they float," Teddy said. "It's interesting that I know about them being there. If I hadn't seen them, then I wouldn't know they were there, and if I didn't know they were there, I wouldn't be able to say that they even exist. That's a very nice, perfect example of the way—"

"Teddy," Mrs. McArdle interrupted, without visibly stirring under her top sheet. "Go find Booper for me. Where is she? I don't want her lolling around in that sun again today, with that burn."

"She's adequately covered. I made her wear her dungarees," Teddy said. "Some of them are starting to sink now. In a few minutes, the only place they'll still be floating will be inside my mind. That's quite interesting, because if you look at it a certain way, that's where they started floating in the first place. If I'd never been standing here at all, or if somebody'd come along and sort of chopped my head off right while I was—"

"Where is she now?" Mrs. Mc-

Ardle asked. "Look at Mother a minute, Teddy."

Teddy turned and looked at his mother. "What?" he said.

"Where's Booper now? I don't want her meandering all around the deck chairs again, bothering people. If that awful man—"

"She's all right. I gave her the camera."

Mr. McArdle lurched up on one arm. "You gave her the camera!" he said. "What the hell's the idea? My goddam Leica! I'm not going to have a six-year-old child gallivanting all over—"

"I showed her how to hold it so she won't drop it," Teddy said. "And I took the film out, naturally."

"I want that camera, Teddy. You hear me? I want you to get down off that bag this minute, and I want that camera back in this room in *five minutes*—or there's going to be one little genius among the missing. Is that clear?"

Teddy turned his feet around on the Gladstone and stepped down. He bent over and tied the lace of his left sneaker while his father, still raised up on one elbow, watched him like a monitor.

"Tell Booper I want her," Mrs. McArdle said. "And give Mother a kiss."

Finished tying his sneaker lace, Teddy perfunctorily gave his mother a kiss on the cheek. She, in turn, brought her left arm out from under the sheet, as if bent on encircling Teddy's waist with it, but by the time she had got it out from under, Teddy had moved on. He had come around the other side and entered the space between the two beds. He stooped, and stood up with his father's pillow under his left arm and the glass ashtray that belonged on the night table in his right hand. Switching the ashtray over to his left hand, he went up to the night table and, with the edge of his right hand, swept his father's cigarette stubs and ashes into the ashtray. Then, before putting the ashtray back where it belonged, he used the underside of his forearm to wipe off the filmy wake of ashes from the glass top of the table. He wiped off his forearm on his seersucker shorts. Then he placed the ashtray on the glass top, with a world of care, as if he believed an ashtray should be dead-centered on the surface of a night table or not placed at all. At that point, his father, who had been watching him, abruptly gave up watching him. "Don't you want your pillow?" Teddy asked him.

"I want that camera, young man."  
"You can't be very comfortable in

## PERCHANCE TO DREAM

(I'M TAKING NO PERCHANCES)

Professor H. B. McGlade, of Ohio State University, found that there were a number of foods that were almost sure-shot dream producers in a large percentage of persons... fresh pineapple, bananas, cucumbers and watermelon. (Mix them all together and we guarantee a nightmare!)—From "What You Eat Tells What You Are," by John E. Gibson, in *This Week*.

"Waiter," I said, "another slice of melon."

Next day I knew the fellow was a felon—

Or don't you deem it odd that I should dream

And wake up screaming as he said, "Don't scream!"?

(Perhaps you deem it odd that I should deem.)

Pineapple is pleasant, and I ate it

Fresh with some sugar. Now, of course, I hate it.

I dreamt that I was happy in Hawaii

When up he came. "Aloe," he said. "Good-bii."

(Straightening his tie and dotting the double ii.)

Bananas? Not for me, thanks to that waiter!

He brought them fried, and some six hours later

We robbed a blind man and a small saloon.

A bank was next, but I woke up too soon.

(Ability to wake is quite a boon.)

A little tarragon on sliced cucumber,

And I was off to deep, disastrous slumber.

I dreamt of "Moby Dick"—filet of fluke.

"Waiter!" I cried. He smiled a mild rebuke.

"Waiter!" ... That's all. His blackjack was a cuke.

—DAVID McCORD

that position. It isn't possible," Teddy said. "I'll leave it right here." He placed the pillow on the foot of the bed, clear of his father's feet. He started out of the cabin.

"Teddy," his mother said, without turning over. "Tell Booper I want to see her before her swimming lesson."

"Why don't you leave the kid alone?" Mr. McArdle asked. "You seem to resent her having a few lousy minutes' freedom. You know how you treat her? I'll tell you exactly how you treat her. You treat her like a bloomin' criminal."

"Bloomin'! Oh, that's cute! You're getting so English, lover."

Teddy lingered for a moment at the door, reflectively experimenting with the door handle, turning it slowly left

and right. "After I go out this door, I may only exist in the minds of all my acquaintances," he said. "I may be an orange peel."

"What, darling?" Mrs. McArdle asked from across the cabin, still lying on her right side.

"Let's get on the ball, buddy. Let's get that Leica down here."

"Come give Mother a kiss. A nice big one."

"Not right now," Teddy said absently. "I'm tired." He closed the door behind him.

THE ship's daily newspaper lay just outside the doorsill. It was a single sheet of glossy paper, with printing on just one side. Teddy picked it up and began to read it as he started slowly aft down the long passageway. From the opposite end, a huge blond woman in a starched white uniform was coming toward him, carrying a vase of long-stemmed red roses. As she passed Teddy, she put out her left hand and grazed the top of his head with it, saying, "Somebody needs a haircut!" Teddy passively looked up from his newspaper, but the woman had passed, and he didn't look back. He went on reading. At the end of the passageway, before an enormous mural of Saint George and



the Dragon over the staircase landing, he folded the ship's newspaper into quarters and put it into his left hip pocket. He then climbed the broad, shallow, carpeted steps to the Main Deck, one flight up. He took two steps at a time, but slowly, holding on to the banister, putting his whole body into it, as if the act of climbing a flight of stairs was for him, as it is for many children, a moderately pleasurable end in itself. At the Main Deck landing, he went directly over to the Purser's Desk, where a good-looking girl in naval uniform was presiding at the moment. She was stapling some mimeographed sheets of paper together.

"Can you tell me what time that game starts today, please?" Teddy asked her.

"I beg your pardon?"

"Can you tell me what time that game starts today?"

The girl gave him a lipsticky smile. "What game, honey?" she asked.

"You know. That word game they had yesterday and the day before, where you're supposed to supply the missing words. It's mostly that you have to put everything in context."

The girl held off fitting three sheets of paper between the planes of her stapler. "Oh," she said. "Not till late afternoon, I believe. I believe it's around four o'clock.

Isn't that a little over your head, dear?"

"No, it isn't. . . . Thank you," Teddy said, and started to leave.

"Wait a minute, honey! What's your name?"

"Theodore McArdle," Teddy said. "What's yours?"

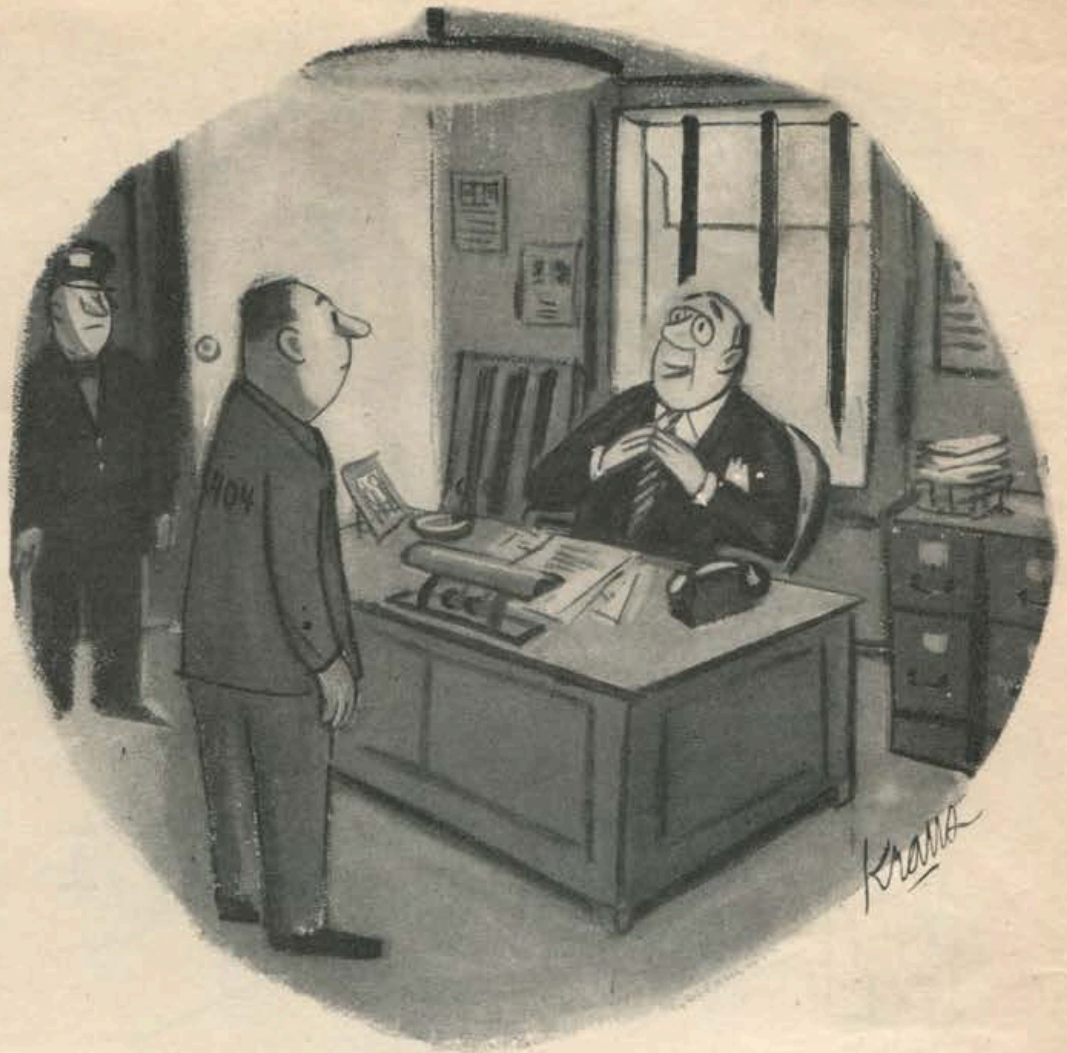
"My name?" said the girl, smiling. "My name's Ensign Mathewson."

Teddy watched her press down on her stapler. "I knew you were an ensign," he said. "I'm not sure, but I believe when somebody asks your name, you're supposed to say your whole name. Jane Mathewson, or Phyllis Mathewson, or whatever the case may be."

"Oh, really?"

"As I say, I think so," Teddy said. "I'm not sure, though. It may be different if you're in uniform. Anyway, thank you for the information. Good-bye!" He turned and took the stairs up to the Promenade Deck, again two at a time, but this time as if in rather a hurry.

He found Booper, after some ex-



"You see, Kelly, in a way I'm a prisoner here myself."

tensive looking, high up on the Sports Deck. She was in a sunny clearing—a glade, almost—between two deck-tennis courts that were not in use. In a squatting position, with the sun at her back and a light breeze ruffling her silky blond hair, she was busily piling twelve or fourteen shuffleboard discs into two tangent stacks, one for the black discs, one for the red. A very small boy in a cotton sun suit was standing close by, on her right, purely in an observer's capacity. "Look!" Booper said commandingly to her brother as he approached. She sprawled forward and surrounded the two stacks of shuffleboard discs with her arms to show off her accomplishment, to isolate it from whatever else was aboard ship. "Myron," she said hostilely, addressing her companion, "you're making it all shadowy, so my brother can't see. Move your carcass." She shut her eyes and waited, with a cross-bearing grimace, till Myron moved.

Teddy stood over the two stacks of discs and looked down appraisingly at

them. "That's very nice," he said. "Very symmetrical."

"This guy," Booper said, indicating Myron, "never even heard of backgammon. They don't even have one."

Teddy glanced briefly, objectively, at Myron. "Listen," he said to Booper. "Where's the camera? Daddy wants it right away."

"He doesn't even live in New York," Booper informed Teddy. "And his father's dead. He was killed in Korea." She turned to Myron. "Wasn't he?" she demanded, but without waiting for a response. "Now if his mother dies, he'll be an orphan. He didn't even know that." She looked at Myron. "Did you?"

Myron, noncommittal, folded his arms.

"You're the stupidest person I ever met," Booper said to him. "You're the stupidest person in this ocean. Did you know that?"

"He is not," Teddy said. "You are not, Myron." He addressed his sister: "Give me your attention a sec-



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ond. Where's the camera? I have to have it immediately. Where is it?"

"Over there," Booper said, indicating no direction at all. She drew her two stacks of shuffleboard discs in closer to her. "All I need now is two giants," she said. "They could play backgammon till they got all tired, and then they could climb up on that smokestack and throw these at everybody and kill them." She looked at Myron. "They could kill your parents," she said to him knowledgeably. "And if that didn't kill them; you know what you could do? You could put some poison on some marshmallows and make them eat it."

The Leica was about ten feet away, next to the white railing that surrounded the Sports Deck. It lay in the drain gully, on its side. Teddy went over and picked it up by its strap and hung it around his neck. Then, immediately, he took it off. He took it over to Booper. "Booper, do me a favor. You take it down, please," he said. "It's ten o'clock. I have to write in my diary."

"I'm busy."

"Mother wants to see you right away, anyway," Teddy said.

"You're a liar."

"I'm not a liar. She does," Teddy said. "So please take this down with you when you go. . . . C'mon, Booper."

"What's she want to see me for?" Booper demanded. "I don't want to see her." She suddenly struck Myron's hand, which was in the act of picking off the top shuffleboard disc from the red stack. "Hands off," she said.

Teddy hung the strap attached to the Leica around her neck. "I'm serious, now. Take this down to Daddy right away, and then I'll see you at the pool later on," he said. "I'll meet you right at the pool at ten-thirty. Or right outside that place where you change your clothes. Be on time, now. It's way down on E Deck, don't forget, so leave yourself plenty of time." He turned and left.

"I hate you! I hate everybody in this ocean!" Booper called after him.

**B**ELOW the Sports Deck, on the broad after end of the Sun Deck, uncompromisingly al fresco, were some seventy-five or more deck chairs, set up and aligned seven or eight rows deep, with aisles just wide enough for the deck steward to use without un-

13.



avoidably tripping over the sunning passengers' paraphernalia—knitting bags, dust-jacketed novels, bottles of sun-tan lotion, cameras. The area was crowded when Teddy arrived. He started at the rearmost row and moved methodically from row to row, stopping at each chair, whether or not it was occupied, to read the name placard on its arm. Only one or two of the reclining passengers spoke to him—that is, made any of the commonplace pleasantries adults are some-

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times prone to make to a ten-year-old boy who is single-mindedly looking for the chair that belongs to him. His youngness and single-mindedness were obvious enough, but perhaps his general demeanor altogether lacked, or had too little of, that sort of cute solemnity that many adults readily speak up, or down, to. His clothes may have had something to do with it, too. The hole in the shoulder of his T shirt was not a cute hole. The excess material in the seat

of his seersucker shorts, the excess length of the shorts themselves, were not cute excesses.

The McArdles' four deck chairs, cushioned and ready for occupancy, were situated in the middle of the second row from the front. Teddy sat down in one of them so—whether or not it was his intention—no one was sitting directly on either side of him. He stretched out his bare, un-suntanned legs, feet together, on the leg rest, and,

almost simultaneously, took a small ten-cent notebook out of his right hip pocket. Then, with instantly one-pointed concentration, as if only he and the notebook existed—no sunshine, no fellow-passengers, no ship—he began to turn the pages.

With the exception of a very few pencil notations, the entries in the notebook had apparently all been made with a ball-point pen. The handwriting itself was manuscript-style, such as is cur-

rently being taught in American schools, instead of the old Palmer method. It was legible without being pretty-pretty. The flow was what was remarkable about the handwriting. In no sense—no mechanical sense, at any rate—did the words and sentences look as though they had been written by a child.

Teddy gave considerable reading time to what looked like his most recent entry. It covered a little more than three pages.

Diary for October 27, 1952  
Property of Theodore McArdle  
412 A Deck  
Appropriate and pleasant reward if finder promptly returns to Theodore McArdle.

See if you can find daddy's army dog tags and wear them whenever possible. It won't kill you and he will like it.  
Answer Professor Mandell's letter when you get a chance and the patience. Ask him not to send me any more poetry books. I already have enough for 1 year anyway. I am quite sick of it anyway. A man walks along the beach and unfortunately gets hit in the head by a coconut. His head unfortunately cracks open in two halves. Then his wife comes along the beach singing a song and sees the 2 halves and recognizes them and picks them up. She gets very sad of course and cries heart breakingly. That is exactly where I am tired of poetry. Supposing the lady just picks up the 2 halves and shouts into them very angrily "Stop that! Do not mention this when you answer his letter however. It is quite controversial and Mrs. Mandell is a poet besides. Get Sven's address in Elizabeth, New Jersey. It would be interesting to meet his wife, also his dog Lindy. However I would not like to own a dog myself.

Write condolence letter to Dr. Wokawara about his nephritis. Get his new address from mother. Try the sports deck for meditation tomorrow morning before breakfast but do not lose consciousness. Also do not lose consciousness in the dining room if that waiter drops that big spoon again. Daddy was quite furious.

Words and expressions to look up in library tomorrow when you return the books.

nephritis  
myriad  
gift horse  
cunning  
triumvirate

Be nicer to librarian. Discuss some general things with him when he gets kittenish.

Teddy abruptly took out a small, bullet-shaped ball-point pen from the side pocket of his shorts, uncapped it,

and began to write. He used his right thigh as a desk, instead of the chair arm.

Diary for October 28, 1952  
Same address and reward as written on October 26 and 27th, 1952.

I wrote letters to the following persons after meditation this morning.

Dr. Wokawara  
Professor Mandell  
Professor Peet  
Burgess Hake, Jr.  
Roberta Hake  
Sanford Hake  
Grandma Hake  
Mr. Graham  
Professor Walton

I could have asked mother where daddy's dog tags are but she would probably say I don't have to wear them. I know he has them with him because I saw him pack them.

Life is a gift horse in my opinion.

I think it is very tasteless of Professor Walton to criticise my parents.

He wants people to be a certain way.

It will either happen today or February 14th, 1958 when I am sixteen. It is ridiculous to mention even.

After making this last entry, Teddy continued to keep his attention on the page and his ball-point pen poised, as though there were more to come.

He apparently was unaware that he had a lone interested observer. About fifteen feet forwardship from the first row of deck chairs, and eighteen or twenty rather sun-blinding feet overhead, a young man was steadily watching him from the Sports Deck railing. This had been going on for some ten minutes. It was evident that the young man was now reaching some sort of decision, for he abruptly took his foot down from the railing. He stood for a moment, still looking in Teddy's direction, then walked away, out of sight. Not a minute later, though, he turned up, obtrusively vertical, among the deck-chair ranks. He was about thirty, or younger. He directly started to make his way down-aisle toward Teddy's chair, casting distracting little shadows over the pages of people's novels and stepping rather uninhibitedly (considering that he was the only standing, moving figure in sight) over knitting bags and other personal effects.

**T**EDDY seemed oblivious of the fact that someone was standing at the foot of his chair—or, for that matter, casting a shadow over his notebook. A few people in the row or two behind him, however, were more distractible.

They looked up at the young man as, perhaps, only people in deck chairs can look up at someone. The young man had a kind of poise about him, though, that looked as if it might hold up indefinitely, with the very small proviso that he keep at least one hand in one pocket. "Hello, there!" he said to Teddy.

Teddy looked up. "Hello," he said. He partly closed his notebook, partly let it close by itself.

"Mind if I sit down a minute?" the young man asked, with what seemed to be unlimited cordiality. "This anybody's chair?"

"Well, these four chairs belong to my family," Teddy said. "But my parents aren't up yet."

"Not up? On a day like this?" the young man said. He had already lowered himself into the chair at Teddy's right. The chairs were placed so close together that the arms touched. "That's sacrilege," he said. "Absolute sacrilege." He stretched out his legs, which were unusually heavy at the thighs, almost like human bodies in themselves. He was dressed, for the most part, in Eastern Seaboard regimentals: a turf haircut on top, run-down brogues on the bottom, with a somewhat mixed uniform in between—buff-colored woollen socks, charcoal-gray trousers, a button-down-collar shirt, no necktie, and a herringbone jacket that looked as though it had been properly aged in some of the more popular postgraduate seminars at Yale, or Harvard, or Princeton. "Oh, God, what a divine day," he said appreciatively, squinting up at the sun. "I'm an absolute pawn when it comes to the weather." He crossed his heavy legs at the ankles. "As a matter of fact, I've been known to take a perfectly normal rainy day as a personal insult. So this is absolute manna to me." Though his speaking voice was, in the usual connotation, well bred, it carried considerably more than adequately, as though he had some sort of understanding with himself that anything he had to say would sound pretty much all right—intelligent, literate, even amusing or stimulating—either from Teddy's vantage point or from that of the people in the row behind, if they were listening. He looked obliquely down at Teddy, and smiled. "How are you and the weather?" he asked. His smile was not unpersonable, but it was social, or conversational, and related back, however indirectly, to his own ego. "The weather ever bother you out of all sensible proportion?" he asked, smiling.

"I don't take it too personal, if that's what you mean," Teddy said.

The young man laughed, letting his head go back. "Wonderful," he said. "My name, incidentally, is Bob Nicholson. I don't know if we quite got around to that in the gym. I know *your* name, of course."

Teddy shifted his weight over to one hip and stashed his notebook in the side pocket of his shorts.

"I was watching you write—from way up there," Nicholson said, narratively, pointing. "Good Lord. You were working away like a little Trojan."

"I was writing something in my notebook."

Nicholson nodded, smiling. "How was Europe?" he asked conversationally. "Did you enjoy it?"

"Yes, very much, thank you."

"Where all did you go?"

Teddy suddenly reached forward and scratched the calf of his leg. "Well, it would take me too much time to name all the places, because we took our car and drove fairly great distances." He sat back. "My mother and I were mostly in Edinburgh, Scotland, and Oxford, England, though. I think I told you in the gym I had to be interviewed at both those places. Mostly the University of Edinburgh."

"No, I don't believe you did," Nicholson said. "I was wondering if you'd done anything like that. How'd it go? They grill you?"

"I beg your pardon?" Teddy said.

"How'd it go? Was it interesting?"

"At times, yes. At times, no," Teddy said. "We stayed a little bit too long. My father wanted to get back to New York a little sooner than this ship. But some people were coming over from Stockholm, Sweden, and Innsbruck, Austria, to meet me, and we had to wait around."

"It's always that way."

Teddy looked at him directly for the first time. "Are you a poet?" he asked.

"A poet?" Nicholson said. "Lord, no. Alas, no. Why do you ask?"

"I don't know. Poets are always taking the weather

so personally. They're always sticking their emotions in things that have no emotions."

Nicholson, smiling, reached into his jacket pocket and took out cigarettes and matches. "I rather thought that was their stock in trade," he said. "Aren't emotions what poets are primarily concerned with?"

Teddy apparently didn't hear him, or wasn't listening. He was looking abstractedly toward, or over, the twin smokestacks up on the Sports Deck.

Nicholson got his cigarette lit, with some difficulty, for there was a light breeze blowing. He sat back and said,

"I understand you left a pretty disturbed bunch—"

"Nothing in the voice of the cicada intimates how soon it will die," Teddy said suddenly. "Along this road goes no one, this autumn eve."

"What was that?" Nicholson asked, smiling. "Say that again."

"Those are two Japanese poems. They're not full of a lot of emotional stuff," Teddy said. He sat forward abruptly, tilted his head to the right, and gave his right ear a light clap with his hand. "I still have some water in my ear from my swimming lesson yesterday," he said. He gave his ear another couple



"If you think you've had a tough day, wait till you hear what happened to Young Doctor Malone."

of claps, then sat back, putting his arms up on both armrests. It was, of course, a normal, adult-size deck chair, and he looked distinctly small in it, but at the same time he looked perfectly relaxed, even serene.

"I understand you left a pretty disturbed bunch of pedants up in Boston," Nicholson said, watching him. "After that last little set-to. The whole Leidecker examining group, more or less, the way I understand it. I believe I told you I had rather a long chat with Al Babcock last June. Same night, as a matter of fact, I heard your tape played off."

"Yes, you did. You told me."

"I understand they were a pretty disturbed bunch," Nicholson pressed. "From what Al told me, you all had quite a little lethal bull session late one night—the same night you made that tape, I believe." He took a drag on his cigarette. "From what I gather, you made some little predictions that disturbed the boys no end. Is that right?"

"I wish I knew why people think it's so important to be emotional," Teddy said. "My mother and father don't think a person's human unless he thinks a lot of things are very sad or very annoying or very—very *unjust*, sort of. My father gets very emotional even when he reads the newspaper. He thinks I'm inhuman."

Nicholson flicked his cigarette ash off

to one side. "I take it you have no emotions?" he said.

Teddy reflected before answering. "If I do, I don't remember when I ever used them," he said. "I don't see what they're good for."

"You love God, don't you?" Nicholson asked, with a little excess of quietness. "Isn't that your forte, so to speak? From what I heard on that tape and from what Al Babcock—"

"Yes, sure, I love Him. But I don't love Him sentimentally. He never said anybody had to love Him sentimentally," Teddy said. "If I were God, I certainly wouldn't want people to love me sentimentally. It's too unreliable."

"You love your parents, don't you?" "Yes, I do—very much," Teddy said. "But you want to make me use that word to mean what you want it to mean—I can tell."

"All right. In what sense do you want to use it?"

Teddy thought it over. "You know what the word 'affinity' means?" he asked, turning to Nicholson.

"I have a rough idea," Nicholson said dryly.

"I have a very strong affinity for them. They're my parents, I mean, and we're all part of each other's harmony and everything," Teddy said. "I want them to have a nice time while they're alive, because they like having a

nice time. . . . But they don't love me and Booper—that's my sister—that way. I mean they don't seem able to love us just the way we are. They don't seem able to love us unless they can keep changing us a little bit. They love their reasons for loving us almost as much as they love us, and most of the time more. It's not so good, that way." He turned toward Nicholson again, sitting slightly forward. "Do you have the time, please?" he asked. "I have a swimming lesson at ten-thirty."

"You have time," Nicholson said, without first looking at his wristwatch. He pushed back his cuff. "It's just ten after ten," he said.

"Thank you," Teddy said, and sat back. "We can enjoy our conversation for about ten more minutes."

Nicholson let one leg drop over the side of the deck chair, leaned forward, and stepped on his cigarette end. "As I understand it," he said, "you hold pretty firmly to the Vedantic theory of reincarnation."

"It isn't a theory, it's as much a part—"

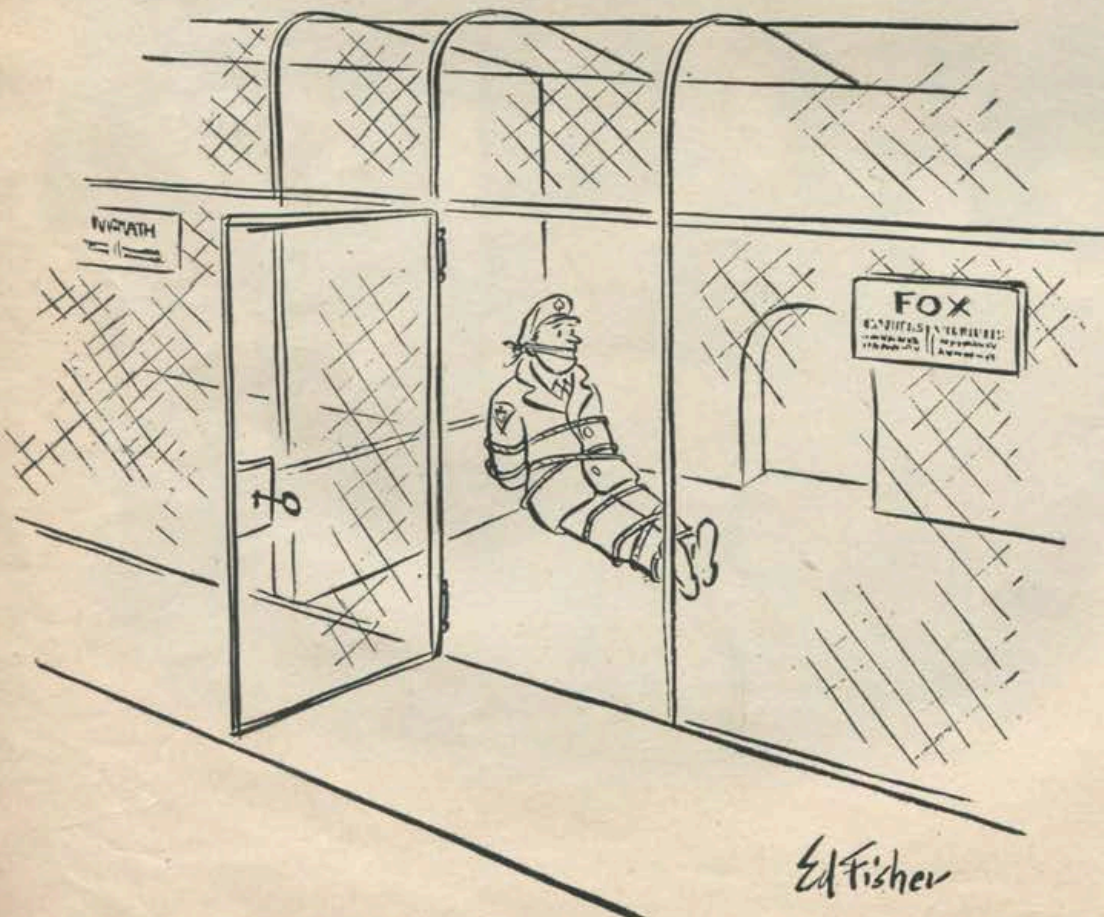
"All right," Nicholson said quickly. He smiled and gently raised the flats of his hands, in a sort of ironic benediction. "We won't argue that point, for the moment. Let me finish." He crossed his heavy, outstretched legs again.

"From what I gather, you've acquired certain information, through meditation, that's given you some conviction that in your last incarnation you were a holy man in India, but more or less fell from Grace—"

"I wasn't a holy man," Teddy said. "I was just a person making very nice spiritual advancement."

"All right—whatever it was," Nicholson said. "But the point is you feel that in your last incarnation you more or less fell from Grace before final Illumination. Is that right, or am I—"

"That's right," Teddy said. "I met a lady, and I sort of stopped meditating." He took his arms down from the armrests and tucked his hands, as if to keep them warm, under his thighs. "I would have had to take another body and come back to earth again anyway. I mean I wasn't so spiritually advanced that I could have died, if I hadn't met that lady, and then gone straight to Brahma and never again have



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to come back to earth. But I wouldn't have had to get incarnated in an American body if I hadn't met that lady. I mean it's very hard to meditate and live a spiritual life in America. People think you're a freak if you try to. My father thinks I'm a freak, in a way. And my mother—well, she doesn't think it's good for me to think about God all the time. She thinks it's bad for my health."

Nicholson was looking at him, studying him. "I believe you said on that last tape that you were six when you first had a mystical experience. Is that right?"

"I was six when I saw that everything was God, and my hair stood up, and all that," Teddy said. "It was on a Sunday, I remember. My sister was only a very tiny child then, and she was drinking her milk, and all of a sudden I saw that she was God and the milk was God. I mean all she was doing was pouring God into God, if you know what I mean."

Nicholson didn't say anything.

"But I could get out of the finite dimensions fairly often when I was four," Teddy said, as an afterthought. "Not continuously or anything, but fairly often."

Nicholson nodded. "You did?" he said. "You could?"

"Yes," Teddy said. "That was on the tape. . . Or maybe it was on the one I made last April. I'm not sure."

Nicholson took out his cigarettes again, but without taking his eyes off Teddy. "How does one get out of the finite dimensions?" he asked, and gave a short laugh. "I mean, to begin very basically, a block of wood is a block of wood, for example. It has length, width—"

"It hasn't. That's where you're wrong," Teddy said. "Everybody just thinks things keep stopping off somewhere. They don't. That's what I was trying to tell Professor Peet." He shifted in his seat and took out an eyeglass of a handkerchief—a gray, wadded entity—and blew his nose. "The reason things seem to stop off somewhere is because that's the only way most people know how to look at things," he said. "But that doesn't mean they do." He put away his handkerchief, and looked at Nicholson. "Would you hold up your arm a second, please?" he asked.

"My arm? Why?"

"Just do it. Just do it a second."

Nicholson raised his forearm an inch or two above the level of the armrest. "This one?" he asked.

Teddy nodded. "What do you call that?" he asked.

"What do you mean? It's my arm. It's an arm."

"How do you know it is?" Teddy asked. "You know it's called an arm, but how do you know it is one? Do you have any proof that it's an arm?"

Nicholson took a cigarette out of his pack and lit it. "I think that smacks of the worst kind of sophistry, frankly," he said, exhaling smoke. "It's an arm, for heaven's sake, because it's an arm. In the first place, it has to have a name to distinguish it from other objects. I mean you can't simply—"

"You're just being logical," Teddy said to him impassively.

"I'm just being what?" Nicholson asked, with a little excess of politeness.

"Logical. You're just giving me a regular, intelligent answer," Teddy said. "I was trying to help you. You asked me how I get out of the finite dimensions when I feel like it. I certainly don't use logic when I do it. Logic's the first thing you have to get rid of."

Nicholson removed a flake of tobacco from his tongue with his fingers.

"You know Adam?" Teddy asked him.

"Do I know who?"

"Adam. In the Bible."

Nicholson smiled. "Not personally," he said dryly.

Teddy hesitated. "Don't be angry with me," he said. "You asked me a question, and I'm—"

"I'm not angry with you, for heaven's sake."

"O.K." Teddy said. He was sitting back in his chair, but his head was turned toward Nicholson. "You know that apple Adam ate in the Garden of Eden, referred to in the Bible?" he asked. "You know what was in that apple? Logic. Logic and intellectual stuff. That was all that was in it. So—this is my point—what you have to do is vomit it up if you want to see things as they really are. I mean if you vomit it up, then you won't have any more trouble with blocks of wood and stuff. You won't see everything stopping off all the time. And you'll know what your arm really is, if you're interested. Do you know what I mean? Do you follow me?"

"I follow you," Nicholson said, rather shortly.

"The trouble is," Teddy said, "most people don't want to see things the way they are. They don't even want to stop getting born and dying all the time. They just want new bodies all the time, instead of stopping and staying with God, where it's really nice." He reflected. "I never saw such a bunch

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of apple-eaters," he said. He shook his head.

AT that moment, a white-coated deck steward, who was making his rounds within the area, stopped in front of Teddy and Nicholson and asked them if they would care to have morning broth. Nicholson didn't respond to the question at all. Teddy said, "No, thank you," and the deck steward passed them by.

"If you'd rather not discuss this, you don't have to," Nicholson said abruptly and rather brusquely. He flicked his cigarette ash. "But is it true, or isn't it, that you informed the whole Leidekker examining bunch—Walton, Peet, Larsen, Samuels, and that bunch—when and where and how they would eventually die? Is that true or isn't it? You don't have to discuss it if you don't want to, but the way the rumor around Cambridge—"

"No, it is not true," Teddy said, with emphasis. "I told them places, and times, when they should be very, very careful. And I told them certain things it might be a good idea for them to do. . . . But I didn't say anything like that. I didn't say anything was inevitable, that way." He took out his handkerchief again and used it. Nicholson waited, watching him. "And I didn't tell Professor Peet anything like that at all. Firstly, he wasn't one of the ones who were kidding around and asking me a bunch of questions. I mean all I told Professor Peet was that he shouldn't be a teacher any more after January—that's all I told him." Teddy, sitting back, was silent a moment. "All those other professors, they practically forced me to tell them all that stuff. It was after we were all finished with the interview and making that tape, and it was quite late, and they all kept sitting around smoking cigarettes and getting very kittenish."

"But you didn't tell Walton, or Larsen, for example, when or where or how death would eventually come?" Nicholson pressed.

"No. I did not," Teddy said firmly. "I wouldn't have told them any of that stuff, but they kept talking about it. Professor Walton sort of started it. He said he really wished he knew when he was going to die, because then he'd know what work he should do and what work he shouldn't do, and how to use his time to his best advantage, and all like that. And then they all said that. . . . So I told them a little bit."

Nicholson didn't say anything. "I didn't tell them when they were actually going to die, though. That's a very false rumor," Teddy said. "I

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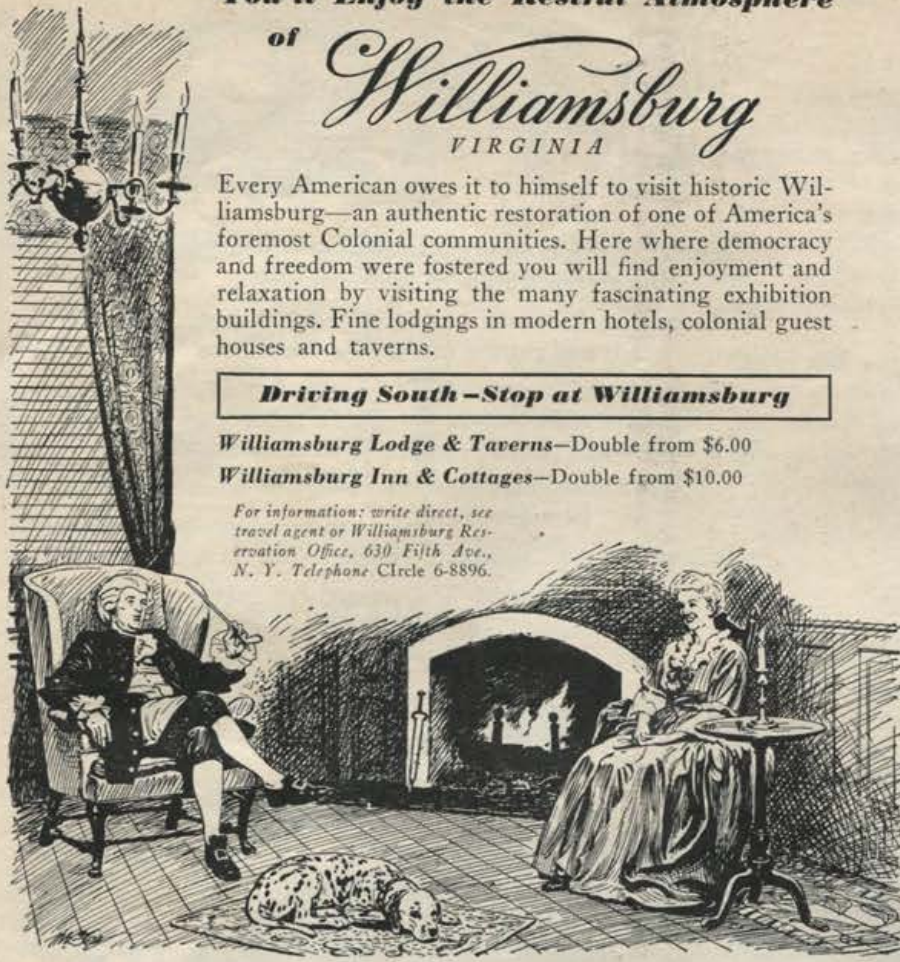
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could have, but I knew that in their hearts they really didn't want to know. I mean I knew that even though they teach Religion and Philosophy and all, they're still pretty afraid to die." Teddy sat, or reclined, in silence for a minute. "It's so silly," he said. "All you do is get the heck out of your body when you die. My gosh, everybody's done it thousands and thousands of times. Just because they don't remember it doesn't mean they haven't done it. It's so silly."

"That may be. That may be," Nicholson said. "But the logical fact remains that no matter how intelligently—"

"It's so silly," Teddy said again. "For example, I have a swimming lesson in about five minutes. I could go downstairs to the pool, and there might not be any water in it. This might be the day they change the water or something. What might happen, though, I might walk up to the edge of it, just to have a look at the bottom, for instance, and my sister might come up and sort of push me in. I could fracture my skull and die instantaneously." Teddy looked at Nicholson. "That could happen," he said. "My sister's only six, and she hasn't been a human being for very many lives, and she doesn't like me very much. That could happen, all right. What would be so tragic about it, though? What's there to be afraid of, I mean? I'd just be doing what I was supposed to do, that's all, wouldn't I?"

Nicholson snorted mildly. "It might not be a tragedy from your point of view, but it would certainly be a sad event for your mother and dad," he said. "Ever consider that?"

"Yes, of course I have," Teddy said. "But that's only because they have names and emotions for everything that happens." He had been keeping his hands tucked under his legs again. He took them out now, put his arms up on the armrests, and looked at Nicholson. "You know Sven? The man that takes care of the gym?" he asked. He waited till he got a nod from Nicholson. "Well, if Sven dreamed tonight that his dog died, he'd have a very, very bad night's sleep, because he's very fond of that dog. But when he woke up in the morning, everything would be all right. He'd know it was only a dream."

Nicholson nodded. "What's the point, exactly?"

"The point is if his dog really died, it would be exactly the same thing. Only, he wouldn't know it. I mean he wouldn't wake up till he died himself."

Nicholson, looking detached, was using his right hand to give himself a slow, sensuous massage at the back of



the neck. His left hand, motionless on the armrest, with a fresh, unlighted cigarette between the fingers, looked oddly white and inorganic in the brilliant sunlight.

Teddy suddenly got up. "I really have to go now, I'm afraid," he said. He sat down tentatively on the extended leg attachment of his chair, facing Nicholson, and tucked in his T shirt. "I have about one and a half minutes, I guess, to get to my swimming lesson," he said. "It's all the way down on E Deck."

"May I ask why you told Professor Peet he should stop teaching after the first of the year?" Nicholson asked, rather bluntly. "I know Bob Peet. That's why I ask."

Teddy tightened his alligator belt. "Only because he's quite spiritual, and he's teaching a lot of stuff right now that isn't very good for him if he wants to make any real spiritual advancement. It stimulates him too much. It's time for him to take everything *out* of his head, instead of putting more stuff *in*. He could get rid of a lot of the apple in just this one life if he wanted to. He's very good at meditating." Teddy got up. "I better go now. I don't want to be too late."

Nicholson looked up at him, and sustained the look—detaining him. "What would you do if you could change the educational system?" he asked ambiguously. "Ever think about that at all?"

"I really have to go," Teddy said.


"Just answer that one question," Nicholson said. "Education's my baby, actually—that's what I teach. That's why I ask."

"Well . . . I'm not too sure what I'd do," Teddy said. "I know I'm pretty sure I wouldn't start with the things schools usually start with." He folded his arms and reflected briefly. "I think I'd first just assemble all the children together and show them how to meditate. I'd try to show them how to find out who they *are*, not just what their names are and things like that. . . . I guess, even before that, I'd get them to empty out everything their parents and everybody ever told them. I mean even if their parents just told them an elephant's big, I'd make them empty *that*



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out. An elephant's only big when it's next to something else—a dog or a lady, for example." Teddy thought another moment. "I wouldn't even tell them an elephant has a trunk. I might *show* them an elephant, if I had one handy, but I'd let them just walk up to the elephant not knowing anything more about it than the elephant knew about *them*. The same thing with grass, and other things. I wouldn't even tell them grass is green. Colors are only names. I mean if you tell them the grass is green, it makes them start expecting the grass to look a certain way—*your* way—instead of some other way that may be just as good, and may be much better... I don't know. I'd make them vomit up every bit of the apple their parents and everybody made them take a bite out of."

"There's no risk you'd be raising a little generation of ignoramuses?"

"Why? They wouldn't any more be ignoramuses than an elephant is. Or a bird is. Or a tree is," Teddy said. "Just because something *is* a certain way, instead of just behaves a certain way, doesn't mean it's an ignoramus."

"No?"  
"No!" Teddy said. "Besides, if they wanted to learn all that other stuff—names and colors and things—they could do it, if they felt like it, later on, when they were older. But I'd want them to *begin* with all the real ways of looking at things, not just the way all the other apple-eaters look at things—that's what I mean." He came closer to Nicholson and extended his hand down to him. "I have to go now. Honestly. I've enjoyed—"

"Just one second—sit down a minute," Nicholson said. "Ever think you might like to do something in research when you grow up? Medical research, or something of that kind? It seems to me, with your mind, you might eventually—"

Teddy answered, but without sitting down. "I thought about that once, a couple of years ago," he said. "I've talked to quite a few doctors." He shook his head. "That wouldn't interest me very much. Doctors stay too right on the surface. They're always talking about cells and things."

"Oh? You don't attach any importance to cell structure?"

"Yes, sure I do. But doctors talk about cells as if they had such unlimited importance all by themselves. As if they didn't really belong to the person that has them." Teddy brushed back his hair from his forehead with one hand. "I grew my own body," he said. "Nobody else did it for me. So if I grew it, I must

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have known *how* to grow it. Unconsciously, at least. I may have lost the conscious knowledge of how to grow it sometime in the last few hundred thousand years, but the knowledge is still *there*, because—obviously—I've used it. . . . It would take quite a lot of meditation and emptying out to get the whole thing back—I mean the conscious knowledge—but you could do it if you wanted to. If you opened up wide enough." He suddenly reached down and picked up Nicholson's right hand from the armrest. He shook it just once, cordially, and said, "Goodbye. I have to go." And this time Nicholson wasn't able to detain him, he started so quickly to make his way through the aisle.

NICHOLSON sat motionless for some few minutes after Teddy had gone, his hands on the armrests of the chair, his unlighted cigarette still between the fingers of his left hand. Finally he raised his right hand and used it as if to check whether his collar was still open. Then he lit his cigarette, and sat quite still again.

He smoked the cigarette down to its end, then abruptly let one foot over the side of the chair, stepped on the cigarette, got to his feet, and made his way rather quickly out of the aisle.

Using the forwardship stairway, he descended at a fairly brisk cadence to the Promenade Deck. Without stopping there, he continued on down, still quite rapidly, to Main Deck. Then to A Deck. Then to B Deck. Then to C Deck. Then to D Deck.

At D Deck, the forwardship stairway ended, and Nicholson stood for a moment, apparently at some loss for direction. However, he spotted someone who looked able to guide him. Halfway down the passageway, a stewardess was sitting on a chair outside a passageway, reading a magazine and smoking a cigarette. Nicholson went down to her, consulted her briefly, thanked her, then took a few additional steps forwardship and opened a heavy metal door that read, "TO THE POOL." It opened onto a narrow, uncarpeted staircase.

He was little more than halfway down the staircase when he heard an all-piercing, sustained scream—clearly coming from a small female child. It was highly acoustical, as though it were reverberating within four tiled walls.

—J. D. SALINGER

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WORLD'S FIRST AIRLINE



Sokolsky's THESE DAYS:

# Covenant of UN Perils Religion

By GEORGE E. SOKOLSKY

CONTINUING the discussion of the Covenant on Human Rights which the United Nations seeks to perpetrate, I should like to quote John Locke's definition of a church:

"A church then I take to be a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such a manner as they judge acceptable to Him, and effectual to the salvation of their souls."



GEORGE E. SOKOLSKY

The State is not included in this definition. John Locke probably influenced the Founding Fathers more than any single person. Jefferson, Madison and Mason were deeply steeped in Locke's philosophy. His concept of society became the basis for both the Declaration of Independence and the Constitution. Thus, he said:

"As the magistrate has no power to impose by his laws, the use of any rites and ceremonies in any church, so neither has he any power to forbid the use of such rites and ceremonies as are already received, approved, and practised by any church: because if he did so, he would destroy the church itself; the end of whose institution is only to worship God with freedom, after its own manner."

Further, he says:

"... Thus if solemn assemblies, observations of festivals, public worship, be permitted to any one sort of professors; all these things ought to be permitted to the Presbyterians, Independents, Anabaptists, Arminians, Quakers, and others, with the same liberty. Nay if we may openly speak the truth, and as becomes one man to another, neither Pagan nor Mahumetan, nor Jew, ought to be excluded from the civil rights of the Commonwealth, because of his religion. The Gospel commands no such thing..."

OUT OF such a concept of the relations of Church and man and of the restraints placed upon the State developed the basic philosophy of American life which is so simply but firmly stated in the Declaration of Independence:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

Jefferson, in his first draft, had used the adjectives "sacred and undeniable" to modify "these truths."

The endowment by the Creator was of the greatest significance to the Founding Fathers, as otherwise their whole political philosophy would fall apart. For what, of necessity, impelled them was the basic assumption that it was not man or any institution devised by man that provided these inalienable rights, but that they descended supernaturally from God.

Now compare all this with the curiously worded clause in the Covenant on Human Rights:

"Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are pursuant to law and are reasonable and necessary to protect public safety, order, health, or morals or the fundamental rights and

Now compare all this with the curiously worded clause in the Covenant on Human Rights:

"Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are pursuant to law and are reasonable and necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others."

AS A matter of fact, this clause is a modification, a limitation of the freedom of religion which has been a characteristic of our system of life since the earliest days upon this continent.

Under it, any Government official could apply all sorts of restrictions upon the conscience of men. He could find, if he wished, some excuse for limiting the expression of religious faith. It has been done before.

The trouble with all this is not that a commission of the United Nations met for a long time, argued, compromised, and finally passed a draft which the member nations must ratify before it affects anybody.

Our difficulty is that once the Senate ratifies this treaty, it becomes the law of the land, even amending the Constitution. Do we wish to delegate to the United Nations the power to legislate for us?

Freedom is a delicate instrument that must be vigilantly guarded. It is possible to lose all our freedoms through carelessness, even by default. It is when we do not know what we are doing that we achieve the greatest harm.

The United Nations is legislating for the United States. Under our Constitution, only Congress can legislate for Americans. But UN does legislate by means of writing treaties that are supported by a huge propaganda for peace, which is actually unrelated to the subject.

Unless the churches of this country study their position in this Covenant on Human Rights, the politicians might ratify it and risk our liberties.

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# This Month's Books-of-the-World

By ATTICUS

## *The Pleasures of Reading*

SOMEWHERE recently I heard of a gentleman who had the mental curiosity to inquire of all persons turning pages in a large public library why they were there reading. The most frequent answer was "to kill time." It may be our modern mechanical civilization gives us too much time to kill, as well as too many causes for killing our fellow men. Or the case may be wholly otherwise. With less back-breaking toil and a little more time on our hands, who can say that we may not arrive at rational solutions of the problems of our disjointed world?

To the man or woman urgently tempted to kill a little time by reading, I suggest the deep pleasure of acquiring some understanding of how human society might be made to function more smoothly. It is the sort of pleasure that comes to the car owner who learns to tinker with the motor and keep it in apple-pie condition. Moreover, the tinkerer's pastime has a meaning beyond himself. Kids raised in tinkerers' homes are the stuff that makes a nation of engineers. Perhaps only when millions delight in browsing through books of popular economics, geography and history, rubbing shoulders with the political and social theories that underly governments, will we raise up a generation of leaders capable of developing a "knock-proof" world order.

### *A Success Formula*

It's no disgrace to kill a little time with books about the problems of

Asia, the Marshall Plan, the meaning of democracy, the United Nations—even if we only have time to skim. The contact with new ideas stretches our mental muscles. I have a friend who is an expert in the international field. He told me that years ago Lord Cecil, "father" of the League of Nations, said to him: "Young man, skim all the books you can lay your hands on. If you glean only one or two ideas from each, some day you will know far more than most men."

Many of us read our newspapers through a fog of half-notions concerning the principles involved, the location of the places named, the identity of the men who are shaping history. I have a friend who clings tenaciously to a conviction that the United States should foster huge exports, but bar imports and stop pouring the taxpayers' cash down foreign drainpipes—though any high school economist could tell him that his handling would shift the US gears from boom to bust. I know people who are very excited about the UN's police action in Korea—though they couldn't hitch the Korean peninsula to the Asian mainland, nor bound it on the north.

### *Page the Answer Man*

If you want to see what I mean, try yourself out on some such simple little quiz as this:

**SUMATRA**—is it a city in Persia—an island in Indonesia—an American crooner—a South American fruit?

**PYONGANG**—a river in Tibet—an Indian card game—the capital of north Korea—a Chinese musical instrument?

**KURT ADENAUER**—a Viennese atomic scientist—Chancellor of West Germany—a Swiss orchestra conductor—a deported US communist?

**R. G. MENZIES**—Britain's Minister of War—US Ambassador to Russia—Prime Minister of Australia—Canada's labor leader?

**THE OLDEST PARLIAMENT** still functioning—is it in Saudi Arabia—Peru—Iceland—Great Britain?

If you hesitate over one or more, don't worry; just realize that bringing the world into your mental focus is more fun and more rewarding than watching the fights on television.

### *The Season for Bi-focals*

October is a very good month to step up the use of your bi-focals. The harvest is at hand. The books that have ripened on the publishers' grapevines are a necessary stimulant for the hard-thinking that lies ahead. In books as in wines, every man to his own taste, and those I may mention here are only a sampling.

One I rather fancy is *A Geography of Europe* by Jean Gottmann (Holt, \$6.75). Back in far-off school days we were inclined to see geography as the wearisome process of learning the names of mountain chains, rivers and cities that had nothing to do with ourselves. Today we know better. We know that the coal of the Ruhr valley, the wheat of Normandy, the high walls of the Alps and Pyrenees and the long watercourse of the Danube, the "sea moat" around the British Isles, have had a direct relationship to the everlasting struggle for peace and social justice. It is this close communion of humanity and geography that Gottmann brings out in an able text that looks backward and forward in the social and economic setting. Copious photographs help to dramatize the author's thrillingly readable

story of the struggles of European Man.

**Europe's Heart**

While you are on Europe and geography, give yourself the treat of reading Andre Siegfried's "Switzerland A Democratic Way of Life" (Duell, Sloan & Pearce, \$3.00). It's a small volume, and the translation by Edward Fitzgerald recaptures the simplicity of style and clear-cut thinking of the great French economic geographer, whose understanding of the forces at work in both the Eastern and the Western Hemispheres have made him universally famous. This book is no chore. It will explain to you why the creeping invasion of communism has left Switzerland untouched, and the blend of human aspirations, historical and environmental factors that have enabled this country in the heart of Europe to develop a social climate of tolerance and unity among people of differing language

and three distinct traditions.

**People Are So Human**

Because we are human, we all like books about people better than those which deal exclusively with abstract ideas. In fact, the personalities are what illuminate the ideas and give them essential meaning. We're all trying as hard as we can to understand what is holding up international action for the control of the atom, which threatens to destroy us. Before you get into the complications of the subject, do be sure to glance at a little book about a man who sat down on a park bench under a shady tree and thought it all out. You know of course whom I mean. His story is called *Bernard Baruch: Portrait of a Citizen* by W. L. White (Harcourt, \$2.00). Such a fabulous character, such a sound and practical adviser to US Presidents there surely never has been. For him, growing old meant merely stepping up the hours of work. "How can you take it?" he was asked during World War II. His reply: "As

long as there's a German or a Jap left, and a pretty woman to look at, I can stand the pace."

Baruch's plan for controlling the atom, as you may know, is the basis of the plan that was adopted by the majority of the United Nations Atomic Energy Commission, but flatly rejected by the Soviet Union. The Baruch story will give you the basic notions. Then—but only if you're a specialist in the atomic field—you might dip into a really scientific treatise just published: *The Effects of Atomic Weapons*, prepared by the US Atomic Energy Commission and the Department of Defense (McGraw-Hill, \$3.00). If you're not a mathematician or an engineer—well, stick to the first one. Though even a five minute skim of the second will give you the idea of what the atom, uncontrolled, can do.

**A Man Named Truman**

From presidential advisers, it's an easy leap to presidents—and why not Harry S. Truman? The little man in the White House is now, and probably always will be a controversial figure, any way you look at him. He's also one through whose experience you come to grips with the major problems of our time. Two books about the President have just been published: *Truman, Stalin and Peace* by Albert Z. Carr (Doubleday, \$2.75), and *The Man of Independence* by Jonathan Daniels (Lippincott, \$3.75).

The first is *must* reading. It's a simple, clear-cut, short yet exciting analysis of Truman's foreign policy, drawing upon hitherto undisclosed facts to give you the inside story. The headings suggest the contents: Part I, Why Stalin Started the Cold War; Part II, How Truman Kept the Peace; Part III, Why We Failed in China; Part IV, How Germany Won the Cold War; Conclusion, Where to Search for Peace. And here's a quote from the book, just to make you think: "War is the traditional way out of a nation's intellectual, moral and political quandaries. Enduring peace, on the contrary, would require

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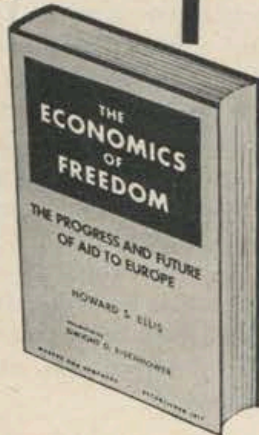
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many people voluntarily to give up cherished advantages, real or imaginary."

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### Planned Democracy?

One more suggestion for a little time-killing in the "serious-book" field. Peep into *Freedom, Power and Democratic Planning* by Karl Mannheim (Oxford, \$5.00). It may help you wipe out that old-fashioned prejudice that planning is only for totalitarians. The author, whose work is published posthumously, was Hungarian by birth, a great sociologist, professor at the University of London. He makes the point that fascism did not believe in the perfectibility of Man or his society, but only in exploitation; that Marxism starts with a fanatical belief in the perfectibility of the social order and is ready to shatter the environment rather than wait on gradual reform. But of the democratic way, he says: "Our task is to build a social system by planning of a special kind: planning for freedom; planning for social justice; planning not for a classless society, but for one that abolishes the extremes of wealth and poverty, planning to encourage the growth of personality—in short, *planning but not regimentation.*"

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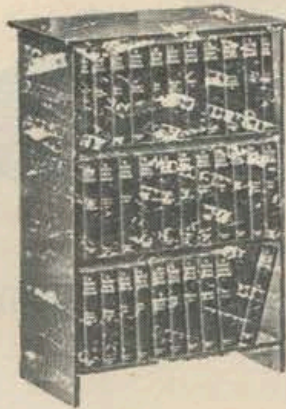
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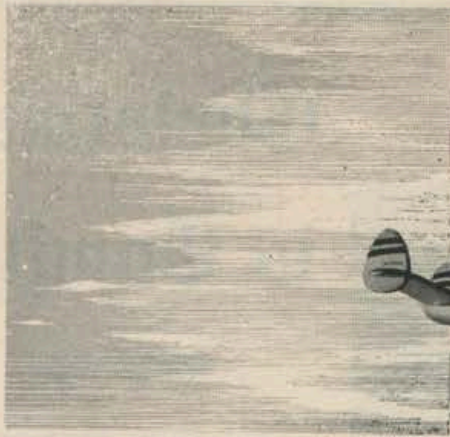
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## Psychiatrist Calls Some Fears Necessary for Child's Survival

By Joan Barlow

A certain number of childhood fears are necessary for survival, according to Dr. George S. Goldman, attending psychiatrist at the Hillside Hospital, who spoke to members of the Child Study Association and their guests at the Kaufman Auditorium last night. Speaking on "Children's Fears," Dr. Goldman said, "It is difficult, if not impossible, to imagine how a person with no fear would experience life."

While some fear in children is desirable as a danger signal, in order to protect them from the hazards of their environment, Dr. Goldman added that "excessive fear and anxiety is the greatest scourge of mankind, bar none." Parents should not blame themselves when they find fear present in themselves or their children. They should, instead, work to achieve a greater inner security for themselves, which would, in

turn, be passed on to their children.

Dr. Goldman, who is also an associate in psychology at Columbia University, listed three basic causes for excessive fears in children: the child's constitutional or 'inborn' equipment, the relative balance between the severity of the dangers and his capacity to cope with them and the emotional climate of the home. He mentioned the universal fear of the atomic bomb as the "newest channel of expression in which the general population's anxiety is beginning to be expressed."

Uncontrolled radio and television sets, added to parents' anxious preoccupation with the bomb, are certain to pass this fear on to youngsters themselves, he declared. While a basis for such fear exists,

The good sense and security of parents and teachers themselves, he said, will provide children with the best possible approach to the new frightening prospects life offers today.

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By Mrs. T. N. K. Nayar. (Author, c/o T. N. K. Nayar, Parvathimangalam, Vazhuthacaud, Trivandrum.)

Price Rs. 5. 960

The book under notice presents the life and mission of Rama Devi, herein called endearingly Mother, under whose guidance the author had the good fortune of entering into spiritual life and attaining physical health and mental peace. The first part of the book is devoted to showing how and under what circumstances she was able to meet the Mother and how later on her husband and herself were accepted as disciples and initiated and were able to grow up in spiritual life. The second part deals with the story of Mrs. Rama Devi Bhagat (the Mother) who while being an active householder had the grace of God and attained self-realisation, and the experience of Sri Krishna and Sri Rama and love. In her life is exemplified the truth that the love of God is compatible with perfect devotion to one's own husband and wife. The book is written with deep piety and sincere emotion. It is the fervent hope of the author that many women would find their fulfilment through the grace of Mrs. Rama Devi Bhagat of Mangalore. The book is well made and contains fine illustrations of the Mother.

K.C.V.

... found Julia and her husband, Michael O'Shea, together at The Plaza

pays more attention to criticism than to praise. If the criticism is just, he endeavors to profit by it. If it isn't, he doesn't get hot under the collar. He tries to point out the facts that justify his opinions or conduct. In short, wisdom comes only by keeping an open mind."—Roffe Thompson

Emily Post would like a White House post as the Eisenhowers etiquette advisor.

James Daniel, Scripps-Howard staff writer, reports censorship in Ethiopia is heavy. To "protect" Haile Selassie, the film "Hamlet" was shorn before public showing of the scene in which Hamlet kills his kingly stepfather. And a boy's school had to stage "Julius Caesar" without Caesar's assassination.

"How does a man become wise? I can tell you. He listens to every shade of opinion he can. He studies carefully every criticism brought against his own opinions and conduct—and he



... is very frank about most things, but on one subject she ducked a little: "About my age . . . my father always said that a girl who will tell her age will tell anything. But I will tell you this—Vincent and I were married in 1926, and I assure you, I was no child-bride"

Each Feb. 14, the Mayor finds underneath his pillow an unsigned Valentine card—and at dinner the lady who didn't sign it always gets a heart-shaped box of candy from her husband. All the romance didn't leave Gracie Mansion when the O'Dwyers moved to Mexico. But there are disturbing symptoms of a new seriousness creeping into Impy: "At breakfast one morning, just before Christmas, I looked out the windows at Gracie Mansion . . . the skies over the river seemed to be laden with snow: 'Wouldn't it be wonderful, Vincent, on top of all the other good things that have happened to us this year, if we could have a white Christmas?'"

"Said my husband: 'Perish the thought! Do you realize how many thousands of dollars snow removal costs this city?'"

A letter from a friend reminded Betty of the first time she ever took a long look at Gracie Mansion—a museum before it became the Mayor's official residence under La Guardia: "It was during



# Jane Morgan

The American Chanteuse from Paris

## MILT SHAW • HORACE DIAZ

and his Orchestra and his Ensemble  
Special Theatre Dinner until 8 p. m.—\$4.00  
(No Entertainment Tax)



### AGAINST BULGARI

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### FOUR KILLED IN PLANE CRASH

CLITHEROE (Lancashire) June 25.  
Four people were killed when a civil aircraft crashed near here to-day on a flight from west Hartlepool to Blackpool.  
The plane crashed in lonely moorland country near the

sequently published in book  
then underwent a dramatization by Joseph Fields and Jerome Chorodov which was an emphatic success both on Broadway and in film form. So the plot can have few surprises by now.

But no matter. The story has been enlivened with a variety of pleasant songs, some dazzling dances, and a series of highly imaginative tangent sketches which give the proceedings a novelty they might otherwise lack. Aiding and abetting the enormously energetic and wonderfully engaging Miss Russell are Edith Adams as Eileen, George Gaynes as editor Robert Baker, Dort Clark as newspaperman Chick Clark, Chris Alexander as drug-store manager Frank Lippincott—and everyone else in the cast, for that matter. Miss Adams is making her first Broadway appearance in "Wonderful Town," and she and her role could hardly do more for . . . She is as pretty and ap-

for bases in the last war) and the trials and tribulations her skipper and crew undergo in simply keeping her afloat. The men first despise their ship for her frequent engine failures at crucial moments. They also chafe under the command of a captain who

THE bloom of the world is but a shadow. Hushed  
its feet within our reach, is joy. There's sadness and  
glory in the darkness, could we but see; and so we  
have only to look. Confession I beseech you to look.

Life is so generous a gift, but we judge its  
gifts by their covering, cast them away as ugly or heavy  
or hard. Remove the covering, and you will find  
beneath it a living splendour, words of love, by which  
with power. We know it, know it, and we touch the  
Angel's hand that brings it to us. But why then we call  
a sorrow our duty; believe me, that Angel's  
hand is there; the gift is there, and the wonder of an  
overwhelming power. But the gift is not  
with them as it is with us.

Printed by  
**REG. F. KEWER-WILLIAMS**  
RIVERSIDE WORKS, EAST USK ROAD  
NEWPORT, MON.

... we will, and we will, and we will, and we will,  
of beauty (beneath its covering) that you will find  
but check your heart. Courage, then, be bold in  
that is all. But courage you have; and the knowledge  
that we are pilgrims together, walking through  
unknown country, home.

AND SO, at this Christmas time I greet you; not  
quite as the world would expect, but with profound  
esteem, and with the prayer that for you now and for  
ever the day breaks and the shadows fall away.

I have the honour to be your servant, though the  
least worthy of them  
F. W. G. G. G.

CHRISTMAS EVE  
A NEW YORK PUBLICATION  
FOR THE YEAR

OF THE MOST EMINENT  
THE CHRISTIAN ALMAGAZINE  
AND LITERARY REVIEW



# Message of Love

THE most beautiful letter in the Christmas  
season is the one that comes from the heart of a  
parent to a child, and I think the message of  
love is the most beautiful of all. It is the message  
of the heart, and it is the message of love.

CHRISTMAS is a festival of love, and it is the  
time when we should be thinking of the  
love that we have for our children, and  
the love that we have for our fellow-men.  
It is the time when we should be  
thinking of the love that we have for  
our fellow-men, and the love that we  
have for our fellow-men.

CHRISTMAS EVE  
Anno Domini, 1513  
PONTASSIEVE



O THE MOST ILLUSTRIOUS  
*The CONTESSINA ALLAGIA*  
*dela ALDOBRANDESCHI.*

On the Via de'Martelli, Firenze.

Most Noble Contessina : I Salute you. Believe me your most devoted servant.

THE rascal who carries this letter, if he devour them not on the way, will crave your acceptance of some of the fruits of our garden. Would that the peace of Heaven might reach you through such things of earth!

CONTESSINA, forgive an old man's babble. But I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got : but there is much, very much, that, while I cannot give it, you can take. No heaven can come to us unless our hearts find rest in it to-day. Take heaven. No peace lies in the future which is not hidden in this present little instant. Take peace!

THE gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see we have only to look. Contessina, I beseech you to look.

LIFE is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a living splendour, woven of love, by wisdom with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty; believe me, that Angel's hand is there; the gift is there, and the wonder of an overshadowing presence. Our joys, too: Be not content with them as joys. They, too, conceal diviner gifts.

LIFE is so full of meaning and of purpose, so full of beauty (beneath its covering) that you will find earth but cloaks your heaven. Courage, then to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending through unknown country, home.

AND SO, at this Christmas time, I greet you: not quite as the world sends greetings, but with profound esteem, and with the prayer that for you, now and for ever, the day breaks and the shadows flee away.

I have the honour to be your servant, though the least worthy of them

*Fra Giovanni*

down  
better.  
In the meantime, I have been reading Hubbard's "Dianetics" and met a friend of Hubbard's here who studied with him and has a fine grasp of it. Altho' I think it uses the mechanisms of Hypnosis, despite Hubbard's protests I do honestly feel that it gives new insights into mechanical processes hitherto unavailable. His Philosophy, I feel is a bit shallow but the system itself will be a great contribution to Psychology and Psychiatry and the Human Race---if and when the "Professions" Medicine, Psychiatry and Psychology cease fighting it.

I wonder if the challenge  
le as does

Jack Boyer

SECRET

by a Miss Howell, the Executive Head of the Society. She said that I was eminently unsuitable as I did not have a Social Work degree and no experience in handling an Agency. I agree with her but feel that her strong protestations also spring from two additional sources. (a) She may be afraid that a Psychologist could do a job that is considered "a plum" for a Social Worker, thus discrediting the "profession" and (b) I think that the Welfare League here want the Society to combine with one of their own (which never has done a good job) thus promoting the Social Worker who is now in charge. Although the salary is not high, it is good for a Social Worker. A salary of \$12,000 per year and a good pension would be much better. I

# Glorify Yourself

By Eleanore King

(Sixth in series "You . . . the High School Man." A personal and family arts course for boys, written by Vonette Zachary Bright, Los Angeles school teacher.)

## I. HOW TO IMPROVE YOUR CHARACTER.

1. Develop character traits such as sincerity, reliability, loyalty, kindness, tolerance, generosity, unselfishness, self-control, co-operativeness, sportsmanship, wholesome attitudes, courage, industry and promptness.

2. Set your goal for the type person you want to be and work toward that objective.

## II. HOW TO CONVINCING PEOPLE OF YOUR HONESTY.

1. Be consistent and honorable, over a period of time, in all your relations with others.

2. Make right any wrongs already committed.

3. Avoid associations with those of questionable reputation.

## III. HOW TO RESTORE SELF CONFIDENCE.

1. Prove yourself victor over things which have been your downfall by discipline, perseverance, and by dependence upon God.

2. Make retribution for wrongs you have committed.

3. Make a concerted effort to be outstanding in some one thing.

## IV. HOW TO PROVE YOU'RE A MAN WITHOUT SUCH HABITS AS SMOKING, DRINKING, CURSING, etc.

1. Be a leader. No real leader has to resort to these superficial activities.

(1) It is much harder to say no than yes.

(2) It takes a man to walk alone.

2. Become outstanding in athletics or some other activity to prove your abilities.

## V. HOW TO STAND UP FOR WHAT YOU KNOW IS RIGHT.

1. Keep in mind that no matter what the temporary thrill is in breaking God's or man's laws, the penalty is always greater.

2. Have convictions that are well thought through.

3. Be diplomatic but well informed on the issue under controversy.

## VI. HOW TO HELP FRIENDS SOLVE THEIR DELINQUENT TENDENCIES.

1. Be an example by your own conduct and your worthwhile activities.

2. Divert their attention to boys' clubs, and youth activities that help to harness excess energies.

## VII. HOW TO OVERCOME BAD HABITS AND MANNERISMS.

1. Make sure you have an earnest desire to overcome bad habits or mannerisms.

2. Remember your thoughts of others when you have seen acts that were uncomplimentary.

3. Discipline yourself.

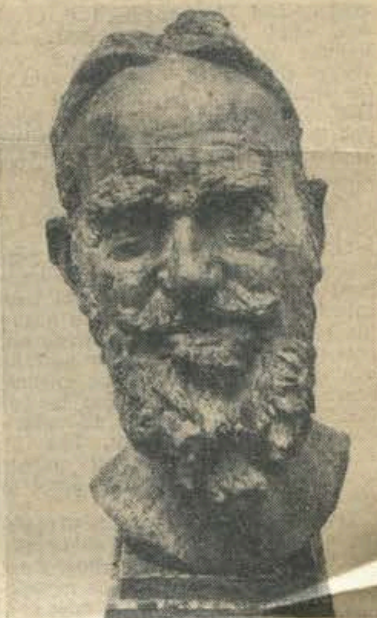
Music

# Holiday For Opera

By ERIC BLOM

A LETTER addressed to me in the care of this paper the other day gave me a considerable jolt: I was called "opera critic" on the envelope, and this new promotion, even if not conferred ironically, did not flatter me in the least. Not that I have any right to be surprised, for I seem to have been writing about nothing else for weeks on end; but I propose to send the poor, hard-working thing off on at least three weeks' holiday.

Meanwhile such attention as space will permit had better be turned to events some of which, though often unostentatious on the face of it, have



This head of a great controversial figure in the world of drama is the work of Jacob Epstein, whose struggle for recognition was as fierce and prolonged. His Shaw, a bronze portrait of great vitality and vigour, is in Roland, Browse, and Delbanco's gallery.

shown that our finest musical civilisation is frequently to be sought elsewhere than in the opera-house, where, thanks to a variety of other attractions, music of a quality not tolerable in a concert-room may be accepted without question. Indeed this is so often the case that out-and-out opera addicts may be forced by sheer logic into saying the sort of thing a very scholarly one said to me only the other day. When I defended an opera by Donizetti, which he had condemned on the ground of its poor libretto, by pointing out that after all it did contain some very charming music, he told me I was talking nonsense, and that it was utterly irrelevant whether

# CONCERT ANI

By Jerome D. Bohm

Robert Casadesus

CARNEGIE HALL

Pianist in recital last night. The program: Laender, Op. 171 . . . . . Schubert Sonata, Op. 57, F minor . . . . . Beethoven Kreisleriana . . . . . Schumann Valses nobles et sentimentales . . . . . Alborado del Gracioso . . . . . Ravel

## French Pianist

After a somewhat pallid beginning, Mr. Casadesus's playing grew progressively in interest and the eminent French pianist ended the evening in top form. He played Schubert's Laender in a mood of reminiscent nostalgia which lent them the faded charm of pressed dried flowers in a family album, but this seemed a rather devitalized approach to these attractive little waltzes.

Quite disappointing coming from a pianist of Mr. Casadesus's distinction was his discourse of Beethoven's "Appassionata" Sonata. His conception was of a veiled somberness which conveyed little of the music's impassioned message. It was often matter-of-fact, where incandescent intensity was demanded and wanting in dynamic contrast, largely gray-hued and wanting in depth of touch. Even from the technical aspect it was not as immaculate as might have been expected from a pianist of Mr. Casadesus's extraordinary digital capacities.

With Schumann's "Kreisleriana," however, the evening took a decided turn for the better and most of the eight numbers pieces which comprise this set inspired by E. T. A. Hoffmann's fantastic figure, Kapellmeister Kreisler, were arrestingly accounted for. Their contrasting intimately poetic, whimsical and passionate moods were conveyed with appropriate and musical sensibility although at times, as in the opening and penultimate sections, Mr. Casadesus's pacing was injudiciously fast so that no phrasing was possible and the musical contours were all but obliterated.

His most consistently convincing

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go high flying tennis racquets. At right, the oblong Mrs. Talbert adjusts the net the next team of notables to work o

Staff Photos by John D

DAY, NOVEMBER 5,

## Shaw's Hidden Qualities

By LADY ASTOR

HOW G. B. S. would have enjoyed the world's tribute to him! Like most humans, he liked appreciation and praise. However, I for one never thought him conceited. Vain, yes; but conceited, no.

On Tuesday we were laughing together, and now it is all over, but he has left us all a lot to laugh about, and, what is more, a glorious character to think about.

G. B. S. was a great metaphysician and philosopher, and the things he knew were true he put into practice right up until the end. Then, like Robert Louis Stevenson, he "laid him down with a will."

He knew the power of Mind over matter, and he recognised that this was what Mary Baker Eddy, the founder of Christian Science, had always emphasised. He once said to me that in the Darwinian era Mrs. Eddy had claimed God to be Mind and that the real universe was mental or spiritual. Jesus had done this 2,000 years earlier.

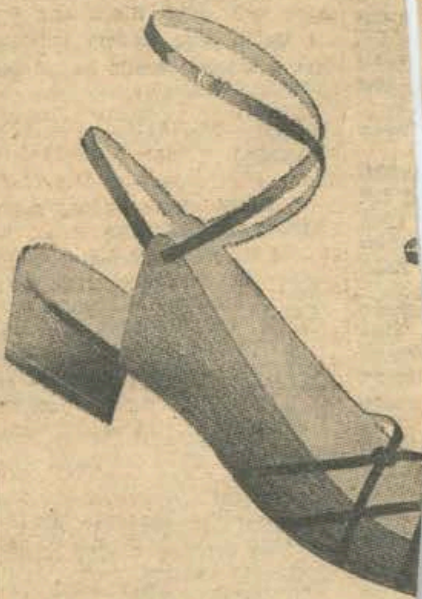
### Complete Happiness

G. B. S. would not have called himself a Christian, but those who knew him most intimately could not have called him anything else. His purity, his patience, his great kindness and charity, his moral courage and his control of the carnal by the spiritual proved up till the end that he had the "peace that passeth all understanding." His weapons, like St. Paul's, were never carnal, but "mighty through God to the pulling down of strong holds."

To write of G. B. S. without writing of his wife, Charlotte, would really not be writing about the whole man. She, in her way, was just as remarkable as he was. No two people ever had a better understanding than those two, or a happier life. Her judgment about people was far better than his, but her faith in his vision was unshakable. She laughed at his weakness and vanities, but often said to me, "G. B. S. is nearly always right." He was tender and thoughtful as a husband, and although he wrote a lot of nonsense about women and matrimony, nobody ever kept the rules so sacredly and kindly as this playboy of the Western World.

It was only when she went that I fully realised what she meant in his life, both for his happiness and for the discriminating guidance which she often gave him. I don't believe that alone he could have done what he did, and when he told me he wanted his ashes mingled with Charlotte's, I realised that in purpose and outlook their lives had always been one.

G. B. S. was a great actor, and he knew how to hide from most of the world two things—his deep spirituality and his complete happiness with Charlotte.—Copyright.



patty h

take on a new flat striplings... the s new young fashio

\*made for

I. Mi

FIFTH AVENUE at 40 STREET

I. MILLER SALONS in BLOOM

and

the penultimate sections, Mr. Casadesus's pacing was injudiciously fast so that no phrasing was possible and the musical contours were all but obliterated.

His most consistently convincing performances were those of the Ravel "Valse nobles et sentimentales," which were invested with enchanting, opalescent colors and poetry and of the same master's "Alborado del gracioso" which was electrifying in its virtuosity, its blend of rhythmic verve and brilliantly shimmering sound.

### Robert Schrade

Robert Schrade, who had given his first New York piano recital two years ago in Town Hall, reappeared there last night to play a program which was not limited to often performed works. He gave an impression of considerable talent along with one liability, an excessive energy which sometimes gave his interpretations a certain heaviness. There was relatively little of this in the clearly wrought, musicianly performance of the opening eighteenth century group of works by Bach, Scarlatti, Telemann, Dussek and Haydn; more of it in Schubert's "Wanderer" Fantasy etudes by Scriabin and Chopin and the latter's ballade in F major. In the Schubert work, there was effective momentum as well as occasional over-reliance upon vigor. In the Scriabin etudes, he was able to convey expressive intensity and an impression of climax in spite of a too high general dynamic level; lighter measures in the Chopin group had a singing tone.

The vigor which had fatigued the ear at times in the earlier romantic groups was more appropriately employed in Villa-Lobos's "Jungle Festival" and "Jungle Song"; in the former, rhythmic energy was a required characteristic. Mr. Schrade's ability to play with a consistently musical tone and delicacy of dynamic shading was well exhibited in several of Prokofieff's "Visions Fugitives," and in an unscheduled addition to the program, "Little Acorn," a pleasing short work by the recitalist's wife. This had a sensitive interpretation. In Dohnanyi's rhapsody in C major at the close, Mr. Schrade gave an impression of well-suited romantic exuberance and expressive warmth, of sonority without overweight, attaining an objective which had sometimes been missed earlier in the evening.

F. D. P.

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MAN ST. NEW YORK TO THE PLAZA

## André Gide

Arch-individualist, writing both as moralist and immoralist, André Gide possessed a dualism whose sincerity of expression influenced two generations of Europe's thought, won him a Nobel Prize and caused critics to rank him as France's greatest living man of letters. To the extent that Gide was moralist and individualist—and this by heredity and education was the basic Gide—he appealed to an old tradition of thought, both in his own country and the America he never saw. To the extent that he strove endlessly with his own uncertainties and searchings, he appealed to the modern man—and in his most frank confessions he even anticipated the Kinsey Report.

In more than fifty books and a long lifetime, Gide covered wide fields of literature. He was a constant traveler, a voracious reader, and a persistent diarist whose recently published journals remain as a many-volumed record of his thought and deed. As much as Michel de Montaigne wrote about Montaigne, André Gide wrote about Gide. He stayed, perhaps, too much the philosopher to be a great novelist, but whether as novelist or confessionalist, he spoke to every man who thought, to every youth who felt.

Gide, it has been said, disavowed his conscience without ever vanquishing it. Puritan and hedonist, it can be guessed that he died—like many a lesser man—with his fervors and integrities still unchanged. Seeker and teacher till the end, he wrote in his ascetic old age as he had written in his ardent years—with a complete and earnest belief that what he said would be of import to unborn generations. One of the fictional characters that were so often himself says in "The Counterfeiters" that he wishes to write "so that he who today is still a child will, tomorrow, be astonished by meeting me on his journey." This is every artist's hope and its fulfillment can be termed a classic definition of literary greatness. Whether André Gide achieved this fulfillment remains for future children of men to say. Certainly few men of this generation will refuse him the laurel as he dies.

## Stealing a Mink Crop

## Strange Light On Yogi's Body

The Chief Medical Officer of French India certified today that the body of 78-year-old Indian philosopher and Yogi Shri Aurobindo Ghose, who died two days ago, showed no signs of decomposition. The funeral was postponed after the discovery of a "supernatural light" on his body, reports Reuter.

Shri Aurobindo, born in Calcutta, went to England at the age of seven with his two elder brothers. He was educated at Manchester grammar school and King's College, Cambridge. He returned to India and took a vow of silence. His words of advice were given in writing.

The Star, 7th Dec  
Driverless Car

The Times, Wed. Dec 6, 1950

## Obituary

### SRI AUROBINDO GHOSE

#### INDIAN PHILOSOPHER AND POET

Sri Aurobindo Ghose, mystic, poet, and speculative thinker, died in Pondicherry yesterday at the age of 78, according to our Delhi Correspondent.

He belonged to an influential family of Koonagar, Western Bengal, and was born at Calcutta on August 15, 1872. His father, Krishnandan Ghose, gained the M.D. degree of Edinburgh University and entered the Indian Medical Service. Such was his belief in the value of British culture that at the age of seven Aurobindo was sent to this country for education with his two brothers, both of whom became well known figures in Bengal. In 1885, after private tuition at Manchester, Aurobindo entered St. Paul's School, London. Five years later he won a senior classical scholarship to King's College, Cambridge. He was proficient in French, Latin, and Greek; he studied Italian in order to appreciate Dante and German to enjoy Goethe. In the Indian Civil Service examination of 1890 Aurobindo was given record marks in classics. Some assert that he failed in the subsequent riding test, and others that he purposely absented himself therefrom, as he did not share his father's desire for him to be in that *corps de élite*. In 1893, after 14 formative years in Britain, he accepted an invitation from the late Maharaja Sayaji Rao III to join the Baroda State service. He rose to be vice-principal of the Baroda College and assistant professor of English.

Resigning the Baroda service in 1906 he returned to Calcutta to be one of the leaders of the raging, tearing Nationalist propaganda for the revocation of Lord Curzon's partition of Bengal. He took a leading part in founding the extremist paper *Bande Mataram* and his contributions as editor were very numerous. In August, 1907, he was arrested on charges of sedition and detained in Alipur gaol for trial. The proceedings against him dragged on for a year spent under easy conditions of sequestration which gave opportunity for study and introspection, and brought a decisive change in his conceptions of his life's purpose.

The fourth and final phase, thus impelled, extended over four decades. Early in 1910 he left Bengal and found asylum in the French settlement of Chandanagore, and a few months later moved to the south India French possession of Pondicherry. He dropped the family name of Ghose, and became the Sri Aurobindo of wide-ranging authorship as poet, critic, metaphysician, and humanist, and the exponent and devotee of the *yoga* system of philosophy. As publication was in India only, he was not, between the wars, widely read in the west. His two volumes of collected poems and plays,





David J. Dallin

Russian anti-Communist though he does not quite could consist. Mr. Dallin ny of 140 refugees of the s talked, that Russians of first welcomed the invad- German racist stupidity ussia. He does not believe he peoples of the Caucasus Great Russia. Only the ks, are genuinely separatist eudo-independent satellites. e fundamentally like other tired of their corrupt gov- considerable space to de-

without an know what is going on millions of Russians," he says. to be sure that a Russian who Russia for thirty years is alw formed.

Still, at a time when so interpret Russia in terms of pro by Lenin or Stalin thirty or fo Dallin's documentation of cha Lenin, he points out, consistentl was a backward country. Sta himself and his cohorts that, centuries had been the land of tion. Lenin was ready to renouv empire; Stalin has invented nev porarily effective patterns o Stalinist commissar, briefing of abroad, has found it possible Soviet colonizers. Economics c you must be Soviet business men. Equalitarianism is no longer a S has denounced what was once science. Stalin means "steel," b be very flexible when flexibilit.

But How, When, and Just

"Should a dissident faction o seize power in Russia," Mr. Dal will come from the Communis very beginning, may even"—ll themselves true Marxists. In gravediggers of Communism w bers singing Leninist songs as th

It's all wonderfully interesting and when? And just what is anti-Communist policy" that will For all his air of omniscience- perts" wear an impressive cloak they seldom agree among them doesn't say.

ests Jersey College k Van Doren Books

Board of Education, but was in- formed that the case was closed. Tonight's meeting in the Hotel Plaza was arranged by the Hudson County Chapter of Americans for Democratic Action to give Profes- sor Van Doren an opportunity to present his defense to Mr. Hart- nett's charges.

Although he is opposed to Com- munist, Professor Van Doren said

added, "and if tions with which ciated seems lon not seem long since the associ the most part s no case active."

Professor V these cases he wanted to with certain thought all added that this momen to any ori cause worr

metaphysician, and humanist, and the exponent and devotee of the yoga system of philosophy. As publication was in India only, he was not, between the wars, widely read in the west. His two volumes of collected poems and plays, his works on art and education, and his *Riddle of the World*, published in 1933, passed with scant notice outside his own country, and it was not until some years later that he became widely known in the west by his massive work in two volumes, *The Life Divine*. It was seen that on Hindu philosophy he had grafted much of the best of European thought, and that to Hindu religion he had imparted something of the Christian spirit. He was personally known to very few beyond the little group of disciples gathered round him at the Pondicherry ashram, which he scarcely ever left. None, however, can doubt the claim of significance and importance made for him in Mr. G. H. Langley's study *Sri Aurobindo* (1949), undertaken for the Royal India and Pakistan Society.

THE DUKE OF DEVONSHIRE

Lord David Cecil writes:—

In addition to being a distinguished public servant, the Duke of Devonshire was a man of strong and delightful personality. He had inherited the typical Whig mixture of civilization and naturalness. Civilized was his rich cosmopolitan culture, his crisp eighteenth-century sense of style, the easy, modest dignity with which he filled a great position. Yet there was something extremely natural, even rural about him, with his love of sport and tree-felling, his knowledge of botany, and also the quality of his talk, full of robust humour and racy anecdote and pleasant reminiscence of old times and old crusted characters. These different aspects were harmonized and made individual by the charm of an unusual and lovable nature; generous, affectionate, and so tender-hearted that it was almost unbearable for him to see anyone suffer. It was marked, too, by an extraordinary simplicity that showed itself alike in his unselfconscious disregard of convention, his firm, humble religious faith, and above all in an untarnishable fresh youthfulness of spirit. No amount of trouble or responsibility, it seemed, could make him hard or tame or callous or commonplace. The great Whig nobleman, with his wide estates and his political experience and his keen enjoyment of Voltaire, kept within him, to the day of his death, the warm and innocent heart of a boy.

Dr. Sheffield Neave writes:—

In your obituary of the late Duke of Devonshire you gave a most impressive list of the many directions in which he sacrificed himself in the public interest. In addition to these he had been for some years president both of the Zoological Society of London and of the Fauna Preservation Society. He took an immense interest in the activities of these bodies, and devoted no small portion of his very limited spare time to presiding at their meetings. He was one of the most altruistic men of his age, and the loss to both of these societies will be one that it will be very difficult to make good.

Dr. G. F. Herbert Smith writes:—

The Duke of Devonshire, in spite of his many occupations, accepted in 1947 an invitation to fill the office of president of the Society for the Promotion of Nature Reserves, which had just become vacant. Combining considerable experience in public affairs with wide knowledge of plants and animals, he always found time to further the society's objects. Moreover, during the past year or so he entered a wider field by becoming the first chairman of the British Coordinating Committee for Nature Conservation.

Monday morning is alw the worst period of dema Offices and factories and th machinery go cold during week-end and the Mond morning warming-up is pr tically universal. It is alm all space-heating The extra draw on power other critical periods fro Monday to Friday is also d to space-heating. The national watch is ke a in a small control room in th of shadow of St Paul's Catho dral. There the dial of large meter shows how fa

HIS MAJESTY'S, Wh. 6606 7 30 W St. 5 45 & 8 45 Emley Road, Sheffield

# Mirror of your mind

By Lawrence Gould Consulting Psychologist



*Can you really "keep a secret"?*

Not from a well-trained observer. Almost fifty years ago, in the first published "case history" of a psychoanalytic treatment, Dr. Sigmund Freud wrote: "When I set myself the task of bringing to light what human beings keep hidden within them . . . by observing what they say and what they show, I thought the task was a harder one than it really is. He that has eyes to see and ears to hear may convince himself that no mortal can keep a secret. If his lips are silent, he chatters with his finger-tips; betrayal oozes out of him at every pore."

Fortunately this does not mean we "betray" ourselves to everybody. The meaning of what Freud calls our "symptomatic acts" escapes most people. But we do tell more about ourselves than we think. A girl often knows a young man loves her long before he tells her so—perhaps even before he knows it himself. And if you apply for a job which you do not really want but feel you ought to be content with, a skilled employment manager will probably "sense" your attitude, however hard you may try to conceal it.

On the other hand, attempting to divine other people's secrets is a dangerous business if you are an "interested party." We are all inclined to "project" on others the ideas or emotions we want them to have. The girl who is "sure" a man loves her may be interpreting his behavior in the light of her own wishes. You should always discount the conclusions



ject" on others the ideas or emotions we want them to have. The girl who is "sure" a man loves her may be interpreting his behavior in the light of her own wishes. You should always discount the conclusions you draw from the actions of a person toward whom you feel strongly, whether your feeling is love or hatred and suspicion. The most skilful psychoanalyst will not attempt to treat a person with whom he is "emotionally involved."



We do tell more about ourselves than we think, and a well-trained observer can usually "sense," for instance, a lack of sincerity.

DRAWINGS BY PAUL FREHM



### Should you be upset by a false accusation?

Basically, you will not be if you really know it is false. On the other hand, you may have reason to be disturbed by a false charge if you cannot disprove it. On the whole, however, the more any accusation frightens or enrages you, the surer you can be that—at least, unconsciously—you feel "there is something in it," and this whether you are guilty or not. If you are like most people, you have more or less of a "guilt complex" which makes you react with panic to the thought of being accused, even if you do not know of what you are accused.

Suppose that, as happened lately to a friend of mine, you are informed that a man is about to serve a summons on you, only to find later that the process server had his names mixed. How uneasy would

you be before the mistake was discovered? Unless you have actually broken the law, your anxiety would be an indication of how much "unconscious guilt" you carry around with you.

Let me again emphasize the fact that there is no connection between an unconscious sense of guilt and actual wrongdoing. A guilt complex is the product of childish experiences, and most often is based merely on your failure wholly to repress forbidden wishes which were never put in practice. But if you are unduly sensitive, not only to accusations but to criticism, this is probably the explanation of it, and getting the reasons for your sense of guilt into the open and disposing of them is the only cure of which I know.



### Is loneliness merely being alone?

By no means. Any normal person enjoys being by himself occasionally and can stand considerable solitude if necessary. Even boredom and the sense of missing enjoyable times are not enough to create the aching misery that "loneliness" may imply. This particular heartache comes from the revival of the childish sense of being "rejected," especially by your parents, which not only leaves you feeling helpless but destroys your self-esteem by making you wonder whether you deserve to be loved.

It is not the fear of having nobody to talk to that makes a girl remain close to the telephone and feel she could not bear it if no one should call her—she might even find the average date not worth losing

sleep for. It is the feeling that "nobody wants her," which is really one of the most painful anybody can have.

If you are alone in a big city and have not yet had a chance to make friends, try to realize that people cannot "reject" you if they do not know of your existence. However lonely you are tempted to feel, do not imagine that people would not like you if they had a chance to get acquainted with you. The fact that you are alone for the time being is part of the price you might have known you would have to pay for looking for "new worlds to conquer." Do not stop looking for the opportunities to make friends that a friendly-hearted person can find almost anywhere if he will make the effort.



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# THE 'Master of Justice'

An Ancient Document Says  
He Gave His Life for Others  
59 Years Before Jesus  
Was Born

By Warren Hall

**O**N A black day in the spring of 63 B. C., some 59 years before the birth of Jesus\*, an intriguing and mysterious figure laid down his life in the city of Jerusalem in the hope of bringing spiritual salvation to his followers. He was considered so holy that his name, like the Yahweh (or Jehovah) of the Jews, couldn't be spoken—and yet not even his existence was known in modern times until the last few months. He was called the "Master of Justice," the "Teacher of Righteousness," the "Elect of God" and even the "Anointed One," from which word in Greek the name of Christ is derived.

It was a period during which a dynasty of high priests reigned as kings in Israel. John Hyrcanus II, eldest great-grandson of Simon Maccabaeus—the liberator of Judea—had recently assumed the kingship but had been compelled to abdicate in favor of his more ambitious younger brother, Aristobulus II.

The "Master of Justice" inveighed publicly against the "impious priest-king," charging that not only he but the entire Hasmonaean dynasty to which he belonged were debauching the Jews by imitating the idle luxury of the Greeks and Romans.

The true virtues, declared the "Master of Justice," were poverty, humility, chastity, love for others and atonement for sins by fasting and asceticism.

For preaching such a doctrine, he was humiliated, tortured and finally put to death by Aristobulus.

The story of his life and death reached today's historians and theologians for the first time in a document written about 41 B. C. and recently translated three years after it was found—with ten other scrolls which may all prove equally revealing—in a cave in Palestine on the shores of the Dead Sea.

This document, the second to be completely translated\*\*, was a commentary on the Old Testament book of Habakkuk, itself one of the



Illustrated  
by  
JULES  
GOTLIEB



*The "Master of Justice" Inveighed Publicly Against the "Impious Priest-King's" Imitation of the Idle Luxury of the Greeks and Romans.*

equally revealing—in a cave in Palestine on the shores of the Dead Sea.

This document, the second to be completely translated\*\*, was a commentary on the Old Testament book of Habakkuk, itself one of the most puzzling books in the Bible. The writer knew only the first two parts of the book, which apparently confirms a long-existing belief that the third part, a psalm, was added during later editing.

The vengeance of the Lord for the martyrdom of the "Master of Justice," says the commentator, was the conquest of Jerusalem by Pompey on the Day of Atonement six months later and the consequent capture of Aristobolus, who was taken a prisoner to Rome.

In the transcription recently completed by Prof. Andre Dupont-Sommer, a leading French authority of Semitic studies, the followers of the mystic religious leader were called the "New Alliance," a name which has cropped up in other early writings, but about which little was known.

Members, who also referred to themselves as Sons of Zadok, lived in a community on the edge of the desert of Judea. There were no women, but a steady stream of converts kept the population replenished.

The oath of initiation corresponds closely to the one described by Josephus, the great Jewish historian, as that of the Essenes, a group pledged to community of property, the practice of charity and the pursuit of virtue.

The Essenes were the third Jewish sect described by Josephus, the others being the Pharisees and the Sadducees. Since the new literature cannot be attributed to either of the others, Professor Dupont-Sommer thinks it is safe to identify the New Alliance with the Essenes.

Although Josephus made no mention of the "Master of Justice," of whose existence he must have known, the professor points out that his only mention of Jesus Christ was a reference which is believed by some authorities to have been added long after his death. It seems likely, Dupont-Sommer says, that Josephus systematically observed silence about unorthodox Jewish leaders.

On the whole, the teachings of the "Master of Justice" did not depart far from the preachings of some of the prophets of the Old Testament, but the reverence in which he was held seems to have been infinitely greater.

He was believed to have ascended to heaven after his martyrdom and, according to the Habakkuk commentary, he was to play a decisive role in the Last Judgment.

\*Due to an error in the original calculation (about 532), the generally accepted date of the birth of Christ now is 4 B. C.

\*\*The first was the Book of Isalah, virtually the same despite 20 centuries of copying and translation. (See The American Weekly, May 22, 1949.)

ILLUSION.

God and I in space alone  
And nobody else in view.  
"And where are the people, O Lord," I said,  
"The earth below and the sky o'er head  
And the dead whom once I knew?"

"That was a dream," God smiled and said,  
"A dream that seemed to be true.  
There were no people, living or dead,  
There was no earth, and no sky o'er head  
There was only Myself - in you,"

"Why do I feel no fear," I asked,  
"Meeting You here this way,  
For I have sinned I know full well,  
And is there heaven, and is there hell,  
And is this the judgement day?"

"Nay, those were but dreams," the  
Great God said,  
"Dreams, that have ceased to be,  
There are no such things as fear or sin  
There is no YOU---YOU never have been---  
There is nothing at all but ME!"

Ella Wheeler Wilcox.

ILLUSION.

God and I in space alone  
And nobody else in view.  
"And where are the people, O Lord," I said,  
"The earth below and the sky o'er head  
And the dead whom once I knew?"

"That was a dream," God smiled and said,  
"A dream that seemed to be true.  
There were no people, living or dead,  
There was no earth, and no sky o'er head  
There was only myself - in you."

"Why do I feel no fear," I asked,  
"Hesitating you here this way,  
For I have aimed I know full well,  
And in there heaven, and in there hell,  
and in this the Judgment day?"

"Not, those were but dreams," the  
Great God said,  
"Dreams, that have ceased to be,  
There are no such things as fear or sin  
There is no God--You never have been--  
There is nothing at all but ME!"

Elia Wheeler Wilcox.

# To Be Frank

By Dr. Frank Kingdon



In a hall not far from the Thames a lad of sixteen sat enthralled by a red-headed and red-bearded man declaiming from the platform. He was talking as the lad had never before heard a man talk, and never would hear a man talk again.

The juices of the devil were in this speaker moving him as much to mischief as to wisdom, but when the red beard-rippled with laughter at his own wit the lad shook with him, and knew that it was the most scintillating in the world.

The man was too avid an actor to run the risk of his major shafts going unrecognized, so he signalled their coming. He cupped his right elbow in his left hand, and pointed his right forefinger like a pistol leveled at the audience, and then, sighting along it, he took aim and fired his epigram. There was only one adjective for this man. He was Shavian. He was Shaw.

\* \* \*

Seated on the platform beside him, his protagonist in this debate was a huge mass of a man whose pince-nez glasses looked ridiculously small in the folds of a massive, billowing face that spilled over into many chins. When this man spoke, he gargled paradoxes that came out with an effort as though he were always short of breath. He too was an actor who signalled his quips. His belly shook with his own anticipated laughter before his words puffed out of his lips. The adjective for him was Johnsonian. He was Chesterton.

They were the two men who contested for the mind of London in those days. But there was a difference between them. Both were equally artful in the use of words, but the heavy man delighted in the art. Between them lay the line that divides great talent from genius, perhaps the most elusive of all the lines in the world. Both were giants, but only Shaw was a Titan.

His shadow has fallen across the desk of every writing man in the world for half a century, irritatingly egotistic, yet so fantastically superior as to leave no ultimate response but humility in its presence. No living man has so limpidly reflected his mind and his imagination in English speech. Perhaps none has matched him since William Blake.

As long as English is spoken audiences will yield to the magic of his "Saint Joan." While the world holds any who care about

putting one word after another there will always be many to con his prefaces and a few discerning ones to treasure the sheer virtuosity of his Intelligent Woman's Guide to Socialism.

We may say of him that he was not as great as Shakespeare, but this we can also say: Shakespeare will not be as lonely among the immortals now that Shaw has come to keep him company.

## Test Your W

1:0  
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5:30



## Dead



The literary and theatrical world today mourned the death of Michael Strange, actress-poet and second wife of the late John Barrymore, who died yesterday of leukemia at the Massachusetts General Hospital in Boston. She was 60. Funeral service will be held Wednesday in Conn. A daughter, and Thomas, survive.

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*"Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy: by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details."*

—VIVEKANANDA

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**Ramakrishna-Vivekananda Center  
of New York**

17 EAST 94TH STREET  
NEW YORK CITY  
ATwater 9-1710

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MINISTER

SWAMI NIKHILANANDA

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"He is born to no purpose, who, having the rare privilege of being born a man, is unable to realize God in this life." — Ramakrishna

RAMAKRISHNA – VIVEKANANDA CENTER  
OF NEW YORK



The Ramakrishna-Vivekananda Center of New York was founded in 1933, and was incorporated in the same year as a religious society under the laws of the State of New York. It is one of many centers scattered throughout the United States, Europe, South America, and Asia, all affiliated with the Ramakrishna Order, an important monastic and philanthropic organization of India. Swami Nikhilananda, the present leader of the New York Center, is a monk of this Order.

The teachings of the Center are based on the ancient system of Vedanta philosophy—integrated and enriched in modern times by the experiences of Sri Ramakrishna and his disciple Swami Vivekananda, of whom Romain Rolland has written eloquently in his *Prophets of the New India*. The aim of Vedanta is to reveal the underlying harmony of all religions and philosophies, all arts and sciences, as different approaches to the same Reality. Its message is impersonal, scientific, and non-sectarian. It proclaims that man, divine in his essential nature, is the master of himself and his destiny.

The Center seeks to stimulate the growth of spiritual understanding. It lays down no inflexible rules of conduct. The disciplines it teaches are suited to individual needs and temperaments. It finds no room for the occult, the mysterious, or the sensational, and offers no easy short-cuts. Its purpose is rather to dignify life by raising its meaning above the merely material level.

The Center has no endowments. Neither the Swami nor any of the officers receives a salary or other compensation. The work is maintained entirely through the generosity of members, students, and friends.

MEMBERSHIP

Membership is open to all, regardless of creed or religious affiliation. Application should be made to the Secretary, who will be glad to furnish additional information. It is not necessary to become a member in order to attend the lectures and classes.

LITERATURE

Books on Vedanta and kindred subjects, including the authorized biography of Sri Ramakrishna and the complete works of Swami Vivekananda, are offered for sale. These may be had either at the Center or by writing to the Librarian.

LIBRARY AND READING ROOM

The library is well stocked with authentic books on Indian thought and culture, and contains in addition a large collection by Western authors. Everyone is welcome to read or study these books in the Reading Room. The privilege of withdrawal, however, is extended only to members.

LECTURES AND CLASSES

Services are conducted by the Swami on Sundays at 11 A.M., with sermons on vital religious and philosophical subjects.

Twice each week, on ~~Tuesdays~~ and Fridays at 8:30 P.M., there are classes for the study and interpretation of Hindu scriptures, such as the Upanishads, the *Bhagavad Gita*, and the *Yoga Aphorisms* of Patanjali. In the Friday class, generally intended for members, the Swami also gives instruction in meditation.

INTERVIEWS

Those students who seek further explanation of religious or philosophical problems raised by the lectures, or who desire assistance in their spiritual practice, may arrange interviews with the Swami. For such interviews the Swami neither asks nor accepts remuneration, but he does expect that they be sought only by those whose interest is genuine.

# FULL HOUSE HEARS RECITAL BY HEIFETZ

Enthusiasts Jam Carnegie Hall,  
and Violinist Plays With  
All of His Old Mastery

By OLIN DOWNES

The violinist of the violinists, Jasha Heifetz, assisted by Emanuel Bay, pianist, played last night in Carnegie Hall. The public, in such numbers as could purchase seats, was there. So were the virtuoso violinists. One is tempted to assume that all of them who were in town and found the occasion accessible had gathered again to hear what, in sober truth, is as nearly the acme of violin playing as a performance can be.

For Mr. Heifetz played with a depth of feeling, a beauty of tone and distinction of style which made everything he touched engrossing. It is noteworthy that in nothing was he more absorbing than in his pronouncements of noble melodies, or melodic periods, such as the slow movement of the Handel E major sonata or the "Adagio espressivo" of the sonata Op. 96, of Beethoven. This was made possible not only by the mastery of the bow but by the intense, if unostentatious, emotion back of the notes, which fully matched their significance.

There were numerous other distinctions of the occasion tempting to dilate upon. But in the final analysis they boiled down to the compelling utterance of great music by an artist who never in his life has made a concession to effect for effects sake, or followed any but the loftiest traditions of his art in his effort to unveil its secrets.

The program included Mr. Heifetz' own transcription of a movement from a Mozart Divertimento. His playing did not so much project as it released the divine laughter, the grace of Mozart's arabesque, the volatile essence of the charming music.

In another galley entirely was the performance of the Glazounoff Concerto. When this antiquated and garrulous work is played, one listener, anyhow, sighs, folds the hands and maybe the eyes too, if not the ears, and waits for it to get over. It is true that the violinists have a side to this matter for the concerto can be a glorification of violin playing per se.

And so last night, one listened fascinated by the variety of the tone color as well as most of the technical devices, here apotheosized by a master, in which the concerto abounds. It seemed to us that Mr. Heifetz had rarely, in his phenomenal career, given more of his finest to an eagerly appreciative public.

## Coogan Escapes Jail Sentence

BEVERLY HILLS, Cal., Jan. 24 (UP)—Jackie Coogan, onetime child movie star, escaped a ninety-day jail sentence for drunken driving today on con-

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would be most welcome. The sins of the press have been bad enough, but the power of radio for the dissemination of error is simply staggering.

MONDAY 13 NOVEMBER

*I had rather men should ask why no statue has been erected in my honor, than why one has.—MARCUS PORCIUS CATO*

unist movement. And she is equally happy in remembering how she poured out her heart, telling of her crumbled illusions to her friends in the F. B. I. That was "like a psychoanalysis."

## The Psychology of the Break

What is hardest for her to understand today is how she and her third husband, doubting greatly, remained so long in the Soviet web. That is always the crux of the story. But even on that Mrs. Massing is convincing. She says:

The breaking away from the movement, whatever function one might hold within it, does not come in a flash. It is a slow, painful process. It is not a decision one makes, but a decision that grows. It grows slowly in the beginning. It is nourished by disillusionment. And then finally come the days when one is sick enough. And still it is like renouncing your religion, your family, your life's work, the taking leave of your friends—all at once. . . . You go into loneliness, you hide. Slowly you recover, as from an illness.

D. I. G.

# ST TWO WEEKS CLOFF in ARTHUR MILLER'S a SALESMAN

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no perf. Jan. 26, 27, 28  
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Res. \$1.50, 2, 3, 4, 5, 6, tax incl.  
MAIL ORDERS: Enclose self-addressed stamped envelope  
**MADISON SQ. GARDEN**

## CARNEGIE HALL THIS SATURDAY AFT., at 3:00

**Maryla JONAS**  
TICKETS AT BOX OFFICE  
Columbia Records Steinway Piano

## TOWN HALL—TONIGHT at 8:30

**ELEANOR STOKES**  
SOPEANO  
BROOKS SMITH at the Baldwin

## BY POPULAR DEMAND—2nd RECITAL TOWN HALL TOMORROW EVE. at 8:30

**GINA BACHAUER**  
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TONIGHT, FRI. SAT. 8:40  
All seats reserved \$2.40, 1.80, 1.20. Tax incl.  
Children's Mat. Sat. 3:40 "MIKADO"  
Provincetown Playhouse, 153 MacDougal St. OR 7-2004

Next Sunday  
**THE NEW YORK TIMES  
GARDEN PREVIEW**

Rates are similar to those for "baby sitting" and satisfies a Harvard regulation which decrees that a girl may not be present in a room after 8 p. m. unless...

TUESDAY 17 NOVEMBER  
*The most difficult character in comedy is the fool, and he must be no fool who plays the part.*—MOULLE DE CERVANTES

and won't sag.  
\$129.50  
\$ 69.50  
available!  
**MONEY BACK!**

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Dr. Carrol O. Morong, headmaster of the Peddie School, Hightstown, N. J., will be among the speakers at the forty-sixth annual dinner and meeting of the Peddie-New York Alumni Association at the Yale Club, Vanderbilt Avenue and Forty-fourth Street, Friday night.



# SRI AUROBINDO PASSES AWAY

(Continued from Page 4)

to have a vision of the future of India and worked in his own way for her emancipation. He had visions about the great things and had written greater things. Even after his physical death, his spirit will continue to work amongst us. May his great soul rest in peace."

Mr. Hemendra Prasad Ghosh, who was a close associate and co-worker of Sri Aurobindo during the 'revolutionary' days said: "The death of Sri Aurobindo removes perhaps the greatest personality in politics and spiritualism in India. I had the privilege of working with him for years in the cause of India's liberation and I had not come into contact with a greater patriot and a more intellectually gifted person than Sri Aurobindo."

## "A LOSS TO THE WHOLE WORLD"

MADRAS, Dec. 5.

The Maharaja of Bhavnagar, Governor of Madras, in a special message through the Press Trust of India on the death of Sri Aurobindo said, "We have heard with profound sorrow the news of the Samadhi of Sri Aurobindo. His message and ideals need no introduction to the outside world. I was fortunate in seeing him only a few days before the end came so suddenly. His loss is not India's loss alone but also a great bereavement to the entire world."

"Sri Aurobindo was one of those rare souls who lent lustre to our country and whose spirit and message will live for ever as an inspiration to humanity for all time to come."

His Highness the Maharaja of Cochin, in a message, said: "I am shocked to hear the quiet, unexpected passing of the great yogi philosopher, Sri Aurobindo Ghose. India will for long mourn the loss of this great soul. One may however, hope that his spirit will continue to guide the people who are endeavouring to get realisation."

## "GREATEST INTELLECTUAL OF THE AGE"

Dr. S. Radhakrishnan, India's Ambassador to the U.S.S.R., on being informed of the passing away of Sri Aurobindo, said: "It is a great misfortune that within a year we have lost both Sri Ramana Maharshi and Sri Aurobindo—two contemplative seers representing the authentic tradition of spiritual life in our country. The world will remember for a very long time the invaluable services rendered by Sri Aurobindo to the cause of philosophy and religion."

Dr. Radhakrishnan said Sri Aurobindo was "the greatest intellectual of our age and a major force for the life of the spirit."

"India will not forget his services to politics and philosophy and the world will remember with gratitude his invaluable work in the realms of philosophy and religion", he added.

Mr. S. Doraiswami Aiyar, an ardent devotee of Sri Aurobindo and for long an inmate of the Ashram in a statement to the Press Trust of India said: "I have been shaken out of my foundations to grasp the significance of what is apparently the greatest tragedy to humanity at this critical juncture in its history. The year 1950 has seen the passing away of another very great soul—Sri Ramana Maharishi". Mr. Doraiswami Aiyar felt sure that the spirit of these great men survived with great force the end of their mortal bodies.

Dr. R. Vaidyanathaswami, Professor of Mathematics, University of Madras, writes: From Pondicherry comes the shocking news of the passing away of Sri Aurobindo. To the devotees and Sadhaks in the Ashram and outside it, he has been their rock of Refuge and the world without him would lose its brightness. To the innumerable followers, all over the world, who had cen-

he took to yoga; since then, he scaled successive heights of yogic realisation, and gave to the doctrine of the descent of divine consciousness a living plane in the thought and life of men.

"The sudden death of so great a master leaves a great void. But his task on earth was done. He lived and had his being in divine consciousness and his shuffling off the mortal coil cannot interfere with the spiritual influence which he radiated and will continue to radiate in spirit."

"Sri Aurobindo's passing removes from India one in the long line of saints and seers which it has been India's privilege to be bestowed with from time to time," said Pandit Ravi Shankar Shukla, Chief Minister of Madhya Pradesh. Pandit Shukla said: "Sri Aurobindo Ghosh was one of the pioneers of political awakening in India and led the revolutionary movement till he left for Pondicherry in 1910. His statement which he made public before he left the country is a historic document which influenced hundreds of young men throughout the country. It was then expected that some day he might return to politics in his own country, but he was fired by a new vision and his mind had taken a turn towards spiritualism. Despite this, his influence continued. His *Life Divine* is and will always remain a force guiding the thoughts of men all over the world."

## MEMOIR

Among those great Indians, who desired to join the ranks of the famed Indian Civil Service but whom destiny had marked out for other types of careers adding to the greater glory of the nation, was Aurobindo Ghosh, the Seer of Pondicherry. After succeeding in the open competitive examination for entry into the I.C.S. in the year 1890, it is stated that he did not care to present himself at the riding test because by then he had made up his mind not to enter the Service. Consequently he was disqualified.

Born in Calcutta in 1872, young Aurobindo had most of his education in England where he studied at St. Paul's and at King's College, Cambridge. He left England in 1893, a protege of Sayaji Rao Gaekwar. After experience of administrative service in Baroda State, he became an educationist and from the Principalship of the Bengal National College to an active career in politics was a development not unusual in the Bengal of the early years of this century. Journalism in India has been often an adjunct of patriotism and the brilliant Aurobindo became the first editor of "Bande Mataram". The ardent patriot was suspected by the Government of having reverted to terrorism and become involved in the notorious All-pore Bomb Case, a consequence of the Partition of Bengal. Solitary confinement, far from being an oppressive punishment, gave him his first insight into the possibilities of meditation and yoga. He became a devotee of the Gita and the Upanishads even before his acquittal by a court of law. Time and again after this the Government toyed with the idea of arresting him, his career as editor of two weeklies, one in Bengali and the other in English, causing it great embarrassment. A warrant was out for his arrest on a charge of sedition in 1910. Aurobindo Ghosh decided to leave British India and entered the French territory of Chandernagore, and, from there, he reached Pondicherry on April 4, 1910. As he told Dilip Kumar Roy he wanted "at one time to transform through my yoga the face of the world. I had wanted to change the fundamental nature and movements of humanity, to exile all the evils which affect mortality. It was with this aim and outlook that I turned to yoga in the beginning, and came to Pondicherry because I had been directed by the Voice to pursue my yoga here."

For four years Sri Aurobindo gave himself up to the silent practice of yoga. In 1920, he came into contact with the lady now known as the Mother of the famous Ashram. In collaboration with her and Monsieur Paul Richard, Sri Aurobindo edited a journal named *Arya*, which he had commenced on his forty-third birthday and which ceased in 1921, after nearly seven years of existence. To *Arya* he contributed *The Life Divine, The Secret of the Vedas, Essays on the Gita, The Psychology of the Social Development, The Ideal of Human Unity, The Future Poetry, A Defence of Indian Culture and The Synthesis of Yoga*

him and his teaching, it will prove difficult to adjust themselves to the loss.

The appearance in History of great heroic souls like Sri Aurobindo has a significance which we cannot fully gauge. Their story cannot end with the parting from the physical body, but must continue and influence the turns of future history of man.

M. Menard, Commissioner for French Settlements in India, in a condolence message said: "As a great lover of India and Indian philosophy, I am sad to hear the death of Sri Aurobindo. I remember how while he was a refugee in Pondicherry from British India, he had confidence in France which granted asylum. His philosophy was highly appreciated and was as widespread in France as in America. My sympathies go to all those who are near him both in thought and soul."

A special plane from Bombay carrying a batch of devotees of Sri Aurobindo arrived in Madras this afternoon. The party included Mr. K. Poddar, Secretary, Aurobindo Circle, Bombay. The party immediately left by car for Pondicherry.

### BOMBAY MARKETS CLOSED

BOMBAY, Dec. 5.

Mr. B. G. Kher, Chief Minister, Bombay, in a tribute to Sri Aurobindo to-day, said: "His passing away deeply moved me. From his youth onwards he lived the selfless life of a 'sadhak'. He was persecuted for his political activity and suffered for the country. Then renunciation took him into seclusion. A large number of devotees gathered round him and tried to understand his message. He was a philosopher and a yogi. I am sure his work will endure and bear good fruit. I pay my tribute to his memory."

The news of the sudden death of Sri Aurobindo at Pondicherry came as a shock to his numerous followers and admirers this morning. It was common knowledge that he was of late keeping indifferent health, but none believed that his end was so near. Sri Aurobindo had a large number of friends among the members of the Bombay business community, including a few millowners. They used to take annual trips to Pondicherry to have his darshan. Some of his followers honoured the memory of their master by observing silence and fasting.

All the Bombay markets, share market, bullion market, seeds market, etc., remained closed to-day in memory of Sri Aurobindo.

### "APOSTLE OF MILITANT NATIONALISM"

NEW DELHI, Dec. 5.

Mr. K. M. Munshi, Central Minister for Food, has issued the following statement on the demise of Sri Aurobindo: "Sri Aurobindo is dead. For over fifty years, with his mighty pen, he worked. During the Partition of Bengal movement, he emerged as the most powerful apostle of militant Indian nationalism. He gave to political freedom a new direction and content and sacrificed all for the country when the hope of her freedom was but a dim and distant light. One of the greatest masters of English, his poetic works are India's contribution to English literature. He had the seer's vision and in one of his early writings even anticipated the advent of Gandhiji and the triumph of the non-violent movement to secure independence. His wide vision embraced most of the aspects of human life. He built upon the work of Dayanand and Ramakrishna Paramahansa, re-integrated Indian culture, giving Sanatana Dharma a new world-wide significance. He has come to be recognised as one of the greatest philosophers of modern times and his discovery of the super-mind is a distinct contribution to philosophic thought and spiritual advance. In 1904, when I was his pupil

and his comments on the *isna* and *Kena Upanishads*. His wide study of Indian and Western systems of philosophy and his practice of yoga had led him to evolve his own ideal: in the words of Mr. K. R. Srinivasa Iyengar, one of his biographers, "His idea is not the realisation of a personal release from *Samsara*, a personal immortality, a personal immersion in the bliss of Brahman, now or later, here or elsewhere; it is rather the participation in the Life Divine here and now." His work, *The Life Divine*, is, in many respects, his most important. "The prospect that he holds out before us is that of the gradual uprearing on this earthly base of a life of spiritual and supra-mental supermanhood, the organisation of the constant miracle of the Life Divine." This work has been described as "the bridge of thoughts and sighs which spans the history of Aryan culture." The word Aryan, naturally, had an entirely different significance as used by Sri Aurobindo from the one it possessed when used by racialists like Hitler. Sri Aurobindo's Yoga has been described as "professedly synthetic". Yoga Siddhi can be achieved by the combined workings of *Shashtra*, *Utsaha*, *Guru* and *Kala*. But this Siddhi can be achieved only by a personal effort consisting of aspiration, rejection and surrender; the aspiration being "the will to open and make plastic the physical consciousness and nature", the rejection being that of the movements of the lower nature, and surrender being the surrender "of oneself and all one is and has and every plane of the consciousness and every movement of the Divine and the Shakti."

### CONTACTS WITH OUTSIDE WORLD

Meantime, Sri Aurobindo's fame was steadily growing and the Ashram at Pondicherry became the goal of pilgrims from all over the world. For the last twenty years or so the sage has consistently avoided purposeless talks and his *darshans* to his disciples and admirers have become rare. But he has kept himself in close touch with them by means of his letters. Deep into the night the sage used to sit up answering his correspondents adequately and convincingly; and these letters, though addressed to individuals, soon became the treasured possession of them all in common. Though their philosophic content predominates their variety is remarkable. He was in touch with the trend of current affairs. He has been a supporter of the United Nations and described the last world war as "a struggle for the liberty of mankind to develop, for conditions in which men have freedom and room to think and act according to the Light in them and grow in the Truth, grow in the Spirit." The war was something he interpreted in terms of a struggle between Good and Evil. When the Cripps proposals were made the Sage advocated their immediate acceptance. The horrors of Partition in India and the ever-deteriorating conditions of life in the world drew, in July 1948, from him a message of hope which said, among other things, "The best thing (for us) to realise is that all this was necessary because certain possibilities had to emerge and be got rid of if a new and better world was at all to come into being; it would not have done to postpone them for a later time. .... But, .... the new world whose coming we envisage is not to be made of the same texture as the old and different only in pattern. .... it must come by other means, from within and not from without." The Ashram at Pondicherry has been called "the first, obscure, faltering, none-the-less highly promising, preliminary sketch of a new Heaven and a new Earth." The Seer used to give *darshan* on rare occasions every year and bless his assembled disciples. Though he has become one with Vasudeva on the morning of Tuesday, 5th December, 1950 his memory will live for ever.

Chinese intervention in the Korean War is now formally before the General Assembly but no action is expected for several days.

FLUSHING MEADOW, Dec. 4.

U. N. ASSEMBLY

RESOLUTION FOR

COMPLAINT AGAINST

RED CHINA

INTERVENTION

IN KOREA

R THE HINDU





went past in single file in front of the body.

Sri Aurobindo had completed his 79th birthday on August 15 this year. He gave his last darshan to his disciples and devotees on November 24, the day he went into complete spiritual retirement.

Sri Aurobindo arrived in Pondicherry in April 1910 and established there his Ashram which grew into a powerful institution attracting devotees from various nations. There are now about 800 inmates in the Ashram.

Among the visitors to the Ashram this morning was Mr. R. P. Tandon, Consul-General for India in Pondicherry, who also saw the Mother.

## W. BENGAL GOVT.'S TRIBUTE

CALCUTTA, Dec. 5.

"The Government of West Bengal have received with deep regret the sad news of the passing away last night of Sri Aurobindo, the greatest Bengali seer and savant of recent times," says a Press Note issued by the Government of West Bengal. The Press Note adds: "As a mark of respect to the memory of the departed soul, all offices, courts and educational institutions under the Government of West Bengal will remain closed to-day, December 5. This has the concurrence of the High Court. The Offices of the Registrar of Assurances, Calcutta, and the Collector of Stamp Revenue, Calcutta, will however, remain open.

The Calcutta High Court and all subordinate courts in Calcutta, and districts and sub-divisions under its jurisdiction remained closed to-day as a mark of respect to the memory of Sri Aurobindo.

The Members of the Bar Association, the Presidency Magistrate's Court, Calcutta, in the course of a resolution condoling the sad and sudden demise of the great departed, offered their humble homage to the sacred memory of Sri Aurobindo and joined the other people of India in their great bereavement. The meeting stood in silence invoking his blessings.

Dr. K. N. Katju, Governor of West Bengal, has expressed his deepest sorrow at the sad and sudden demise of Sri Aurobindo on his behalf and on behalf of the people of West Bengal.

The Governor, who was presiding over the Calcutta police parade this morning, broke the sad news of Sri Aurobindo's death and said: "We have met this morning in great sorrow. Just before arriving here, I have heard the death news of one of our most eminent citizens, a great guide and one of the very great personalities of India. Sri Aurobindo died last night at Pondicherry."

"He played a great part in the national movement of the country in the years 1908 to 1910", Dr. Katju said. He was engaged for the last 40 years in meditation for spiritual advancement. Those who believed in the efficacy of prayer and spiritual direction trusted in him greatly. The world is passing through great difficulties and fear is overwhelming the minds of the people throughout the world. It is at this juncture that for the benefit of humanity at large a personality like him, a superman like him, should live to guide humanity by that spiritual power. But Providence dispensed otherwise and he was taken away."

Dr. B. C. Roy, Chief Minister, West Bengal, said: "Sri Aurobindo is no more. Although people could see him physically only at great intervals his spiritual force had largely influenced his countrymen during the last fifty years. He was one of the first Indians

(Continued on Page 6)

# In her new novel RUMER GODDEN

tells the rainbow-hued story  
of a South Pacific paradise

Everyone has his own enchanted island, a coral island, a desert island—an island of the mind. Now, with her own special magic, Rumer Godden has brought this universal dream to life. She "has written a parable, an entertainment, a gay and delightful sermon. . . . She has given us 'a world elsewhere' that . . . illuminates the one in which we live."—IRWIN EDMAN, *N. Y. Herald Tribune*.

"How rare to find a romantic novel that is consistently witty and gay! How pleasing to find all this and more in *A Breath of Air!* Its plot is delightful!"—MARGHANITA LASKI, *The London Observer* \$3.00

*A Book-of-the-Month Club dual selection*

# A BREATH OF AIR

By the author of *Black Narcissus* and *A Candle for St. Jude*  
THE VIKING PRESS

... M., Feb. 2, 1951.  
William, mother of E. V.  
and William C. Erath. Se.  
the Fairchild Chapel, 951 Atlantic  
Bklyn. Sunday 3 p. m.  
**FERDINAND**—Of Chatham, N. J., suddenly  
on Wednesday, Jan. 31, 1951. Edwin B.,  
beloved husband of Hazel Walters Ferdin-  
and, of 47 Essex Road. Service at the  
Warren E. Patten Funeral Home, 283  
Main st., Chatham, N. J., on Saturday,  
Feb. 3, at 2 p. m. Interment Graceland  
Memorial Park Cemetery, Kenilworth, N. J.  
**FERDINAND**—Edwin B. The New York As-  
sociation of Hosiery Mill Salesmen, sor-  
rowfully records the sudden passing of  
its esteemed member, Edwin B. Ferdinand,  
of Hanes Hosiery, Inc. Services Satur-  
day, 2 p. m., Patten Funeral Parlor, Main  
st., Chatham, N. J.  
**CHARLES W. COMISKEY**, President,  
**HARRY R. ROTH**, Secretar

**REED**—SONS OF THE  
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**PELHAM ST. GEORGE BI**  
**RICHARDS**—Carrie Nix, of  
on Feb. 1, 1951. Wife of t  
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Donald G. Henwood, of Pl  
and George F. Richards,  
Service at Gray Memorial  
av., Cranford, Saturday, Fe  
**ROCKWELL**—Ethel Virgini  
Conn., on Jan. 31, 1951.  
Homer M. Rockwell, moth  
Paul Hunter Rock  
Matthews  
n. F.  
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X That man's silence is wonderful to listen  
to.—THOMAS HARDY

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87 years of coffee experience

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world can do now—he submits at the conclusion  
of this moving and important case history—is to  
let the spiritually unconquered people of his country  
know that they have not been forgotten. That  
much, at the very least, pending a day of liberation  
that does not mock the word.

in Presid  
Out Today

*Some people have a perfect genius for  
doing nothing, and doing it assiduously.*

—THOMAS CHANDLER HARRINGTON

# A Lecture on Christian Science

Entitled  
**Christian Science: The Living  
Light of Christ, Truth**

by  
**Jean M. Snyder, C. S. B.  
of Buffalo, New York**

Member of the Board of Lectureship of  
The Mother Church, The First Church of  
Christ, Scientist, in Boston, Massachusetts.

THIS LECTURE  
WAS DELIVERED  
IN THE  
**First Church  
of Christ,  
Scientist,**  
10 TANGLEWYLDE  
AVENUE,  
BRONXVILLE,

ON  
**December 11,  
1950**

The lecturer spoke substantially  
as follows:

When Jesus, the great Master, said (Matt 18:20), "Where two or three are gathered together in my name [according to my nature, for name means nature], there am I in the midst of them," he was not referring to his personality, but to the Christ, his divine nature which he manifested in the highest degree. As we are gathered together in this short hour, we too can experience Jesus' promise, for "There am I" becomes "I am in the midst of thee" to heal and save mentally and physically. Christian Science reveals Deity to the humble, receptive heart. As men desire to know God and turn to Christian Science for enlightenment, instead of clinging to a blind faith in God, they attain a demonstrable knowledge of Him which spiritualizes their thought, for the things of Spirit are seen to be real and the objects of sense unreal.

The human race is seeking a way out of its difficulties, searching for a solution of its problems, pursuing in devious, material ways what it regards as its good, but mankind's most urgent universal need is to know God. Whatever the problem, be it mental, moral, or physical, financial or economic,

ture was changed as was Jacob's, and he became known by the name of Paul. Again the Christ had revealed itself.

The revelation of the Christ to Paul equipped him with a knowledge of God which proved adequate to guide and guard him wherever he went teaching the gospel of Christ, on land and sea, in storms and shipwreck, a protection against evil and destruction. So great a trust in God did Paul possess that when on the island of Melita in the Mediterranean he felt no harm from the sting of a deadly viper which fastened itself on his hand. "When explaining the true God to the pagan Athenians he declared (Acts 17:28), "For in him we live, and move, and have our being." Then Paul declared our divine sonship with God in these words: "For we are also his offspring." Paul was later known as the "Apostle to the Gentiles," and subsequently his letters were compiled in the New Testament and are known as the Pauline Epistles. His words are inspirational today to the students of Christian Science.

### Mrs. Eddy's Gift to Mankind

In the nineteenth century a young girl so desired to know God that she began to pray seven times a day, making a chalk mark for each prayer on the woodshed of her farm home. She was Mary Baker, later known as Mary Baker Eddy, the Discoverer and Founder of Christian Science. This girl never ceased praying; in fact, her entire life was one of prayer. When her church, The Mother Church, was to be built, she referred to it as her "prayer in stone" (Miscellaneous Writings, p. 141).

In Science and Health (p. 359) Mrs. Eddy writes: "From Puritan parents, the discoverer of Christian Science early received her religious education. In childhood, she often listened with joy to these words, falling from the lips of her saintly mother, 'God is able to raise you up from sickness;' and she pondered the meaning of that Scripture she so often quotes: 'And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover.'" This Bible promise was fulfilled in Mrs. Eddy's experience when she was healed in 1866. The Christ illumined her thought to understand the healing of the palsy as well as the sin of the man who was brought on his bed to Jesus (Matt. 9:2). This revelation aroused her to comprehend spiritual facts more clearly. Referring to this experience in "Retrospection and Introspection," Mrs. Eddy writes (p. 23), "My heart knew its Redeemer," and adds: "Being was beautiful, its substance, cause, and currents were God and His idea. I had touched the hem of Christian Science."

When one reads the life of Mrs. Eddy in any of the authorized biographies of her it is realized that she was a woman with an ideal of which she never lost sight, despite the misunderstanding of her mission, the slander and ridicule heaped upon her. She desired to bless all mankind, and the truth stated in her book "Science and Health with Key to the Scriptures"

ence Sunday School and who was ill. I took her up in my arms and held her. I said, "Shall we talk about God?" and she was quite willing. I asked her, "What is God?" Remembering what she had learned in Sunday School, she said, "God is Love." And I asked her, "What do you mean when you say, 'God is Love'?" This was not so easy to answer, and she paused. I asked, "You love Mother and Daddy, do you not?" She nodded that she did. "How do you feel when you say you love them?" Again a pause. Then she burst out, "Oh, I feel all right." I said to her, "This is what we mean when we say, 'God is Love'; we mean everything is all right." Then she slipped from my arms and began playing with her toys. The child had helped herself, and that was the end of the error that had been talking to her. This is a simple illustration of the Christ revealing God's goodness to babes.

Mrs. Eddy defines good as (Science and Health, p. 587) "God; Spirit; omnipotence; omniscience; omnipresence; omni-action." The omnipresence of good precludes the presence or substance of anything unlike itself. Omnipotence precludes the presence of another power. Omniscience precludes the possibility of a mind other than that of God. Omniaction precludes the possibility of a law or activity apart from God. Mrs. Eddy's definition of good is complete in that it gives all power, being, Mind, and law to God, good.

John, the beloved disciple of Jesus, declared (1 John 4:8), "God is love," and Christian Science emphasizes this declaration. God is omnipresent Love, and God is the one infinite Mind or intelligence, the universal cause, the divine Principle of all good, the one and only creator.

### Love Gives Man Dominion

This creator is the eternal power which created the universe and man to whom was given dominion. All of this is related in the first chapter of Genesis in the Bible. In this chapter nothing unlovely or unspiritual is mentioned. How could infinite Love create anything unlike itself? God, Spirit, has created all good. Matter, sin, sickness, misery, and death are not mentioned in the first chapter of Genesis, because divine Love did not create them and knows them not, for as the Bible states (Hab. 1:13), "Thou [God] art of purer eyes than to behold evil, and canst not look on iniquity." The dominion which divine Love or Mind gives to man, its highest idea and the climax of creation, is not that of personal domination but the dominion of spiritual thinking and loving knowing, the ability to see all creation in its spiritual light. The first chapter of Genesis bases Christian Science. The creation revealed here is the divine, the spiritual, the perfect, the real, and the only one. This chapter discloses infinity here and now, and not to be attained after what is called death. The second chapter of Genesis is the history of so-called material creation, that of material sense; it is the unreal, and Mrs.

of the spiritual creating and His understanding Truth, met, ref the evidences concomitants death.

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ut. 4:35).

**In Matter Is Unseen Sin**

asic sin is the belief in  
in something besides God,  
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Mrs. Eddy states in "Retros-  
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st in materiality is "the un-  
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do not close their eyes to  
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es 4:7, "Resist the devil, and  
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ritual power; it is material, and  
erefore counterfeit. But in God's  
ght there isn't even the counter-  
so what must the real power

Professor Emeritus of the Califor-  
nia Institute of Technology, said:  
"All the thinking of the late nine-  
teenth century has had to be re-  
vised. This revision of thought has  
been made necessary in large meas-  
ure by the discovery that matter is  
not indestructible." (Quoted in  
Syracuse Post Standard, March 2,  
1929.)

Christian Science teaches that  
all material phenomena, all that  
seems real in materiality, are hu-  
man concepts or misconceptions  
and are the result of the carnal or  
mortal mind or ignorant belief,  
which is enmity against God. And  
when you (Phil. 2:5) "let this  
mind be in you, which was also in  
Christ Jesus," just to that extent  
are you aware of the universe of  
God's creating, the phenomena of  
divine Mind. Christian Science  
will so illumine your thought spir-  
itually that you no longer see  
through a glass darkly, no longer  
do you believe that man, the be-  
holder of God's wonders, could be  
the victim of false material sense.  
No longer do you judge by the  
hearing of the ear, nor by the see-  
ing of the eye, but you judge by  
spiritual sense, thus judging right-  
eous judgment. "It is the spirit  
that quickeneth; the flesh profiteth  
nothing."

**Law of Christ Ever Available**

Mental and physical discords be-  
gin to yield and eventually dis-  
appear when one dwells on the  
truths stated in the first chapter of  
Genesis, upon spiritual creation  
and its perfection. Five times it is  
repeated in this chapter that God  
beheld His creation and "it was  
good" (Gen. 1:4, 10, 12, 18, 21),  
and the sixth time it declares, "God  
saw every thing that he had made,  
and, behold, it was very good"  
(Gen. 1:31). Here perfect God,  
perfect man, and perfect universe  
shine forth in the completeness and  
perfection of infinity. This perfect  
spiritual creation is discerned  
through the understanding of the  
Christ, Truth. This is the word or  
truth to which the Psalmist refer-  
red when he sang (Ps. 107:20),  
"He sent his word, and healed  
them, and delivered them from  
their destructions."

Thought is spiritualized as one  
gains a knowledge of the Christ.  
It is then one begins to ponder his  
relationship with God and to iden-  
tify himself with Him, as His idea.  
One puts off in some degree his  
material concept of himself, the  
"old man," and puts on the "new  
man," the one of God's creating.  
Hosea declares (Hos. 1:10), "And  
it shall come to pass, that in the  
place where it was said unto them,  
Ye are not my people, there it  
shall be said unto them, Ye are the  
sons of the living God." Gradually  
one begins to realize the rich in-  
heritance of his infinite spiritual  
possessions as the son of God. It is  
clearer to him that God, Spirit,  
could not give material things to  
His offspring, because Spirit pos-  
sesses no matter. Deity gives or  
imparts only His ideas to man.  
God, being All and having all good,  
is giving or imparting it to man.  
How much of this goodness does  
man have? All the intelligence,  
life, love, and being that are God's  
are man's by reflection. God's man  
lacks nothing; he is complete. In-

you that. He knows it is not  
broken. He is of purer eyes than  
to behold evil. God knows you in  
your perfection and completeness."  
Immediately the pain disappeared,  
and the lady began to use her foot  
with freedom. Later, when she de-  
sired to send her testimony to the  
Christian Science periodicals, the  
foot was X-rayed in order that she  
write according to mortal sense  
testimony of the condition. The  
picture showed two bones had been  
broken and healed perfectly, ver-  
ifying Mrs. Eddy's statement in  
Science and Health (p. 215). "Every  
quality and condition of mortality  
is lost, swallowed up in immor-  
tality."

**Prayer Unfolds the Royal Way**

One may question, "How may I  
attain this Christ Science? How  
am I to gain spiritual understand-  
ing?" Mrs. Eddy answers your  
query on page 495 of the textbook:  
"Study thoroughly the letter and  
imbibe the spirit. Adhere to the  
divine Principle of Christian Sci-  
ence and follow the behests of God,  
abiding steadfastly in wisdom,  
Truth, and Love." To study the  
letter is to apply oneself to the  
literal expression of Science in the  
Bible and in Mrs. Eddy's works.  
The spiritual meaning is imbibed  
through prayer as one's thought is  
spiritualized by contemplating and  
utilizing the ideas of Spirit.

Christian Science shows that  
prayer is most essential in gaining  
an understanding of God. Take,  
for example, Solomon, who loved  
God. When Solomon was asked  
what he desired, he unhesitatingly  
replied that he desired above all  
an understanding heart, that he  
might judge between good and evil  
(I Kings 3:9). He received that  
understanding or wisdom so that  
he was considered the wisest man  
on earth; and God gave him that  
for which he did not ask, riches. If  
one longs or prays to know God  
more than anything else, he will  
have his desire. To possess a prac-  
tical knowledge of God is to possess  
the greatest and most important  
thing in the world, the glorious  
riches of Christ.

Any statement of truth is prayer;  
knowing the truth about every-  
thing is prayer. Declarations of the  
presence and power of God, Chris-  
tially "scientific statements, have  
helped bringing healing many a  
time. It has been generally ac-  
cepted that one must inform God  
of the seeming need, tell Him what  
to do and beseech Him to do it.  
No one can influence God. In  
Science we learn that the highest  
prayer is realization, affirmation,  
and appropriation of God's great-  
ness, of His infinite nature, His  
ever-present love, of man's oneness  
with Him and of man's ability to  
utilize these facts.

Declarations of the supremacy  
and glory of Deity found in the  
Scriptures are prayers. Hannah,  
who became the mother of Samuel,  
exultingly prayed (I Sam. 2:2),  
"There is none holy as the Lord:  
for there is none beside thee:  
neither is there any rock like  
our God."

**Universal Salvation Evidenced**

Is it not more clearly perceived  
now that the truth concerning God

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ce Wolff, Smith graduate, returns to her. She doesn't believe practical home into liberal arts courses.

## Your Marriage

# Too Much Illusion Hampers Marriage

By SAMUEL G. and ESTHER B. KLING.

**Q. Does romance help or hurt a marriage?**

A. It all depends. There's no doubt that people go into marriage with too many romantic illusions. The movies and the trashy romantic novel have all helped create the illusion that matrimony is a synonym for perpetual courtship, a gateway to eternal bliss. People think it will be a panacea for all their troubles, a cure for all their ills. When they discover that marriage is both a task and a contract they want to quit before they really get started.

There are at least three romantic illusions that definitely hinder successful adjustment in marriage.

### Love Isn't Enough.

One is the illusion that love and love alone will conquer all obstacles. Nothing is further from the truth. Love will not resolve basic differences in personality and temperament, nor will it smooth over sharp differences in social, economic, educational and cultural backgrounds. When romantic love runs its feverish course, as it does sooner or later, there's nothing left to sustain the marriage unless the couple had a community of tastes and interests to begin with.

A second illusion is that love is blind. Real love, while it may overlook minor flaws, is acutely conscious of serious personality and character defects and is extremely wary of them. Love is only blind when the emotion is 90 per cent physical attraction and 10 per cent friendship. But when the emotion is the real thing, that is, 50 per cent physical attraction and 50 per cent friendship, love sees the mate with all

his imperfections but is willing to overlook them.

### Problems Inevitable.

A third illusion is that true love always runs smoothly. It does nothing of the sort. There are problems in every marriage and there are periods of unhappiness in every marriage. Indeed, when you consider that it involves two human beings coming from more or less different backgrounds who knew each other for only a relatively short time, the wonder is not that one out of every four marriages ends in failure but that three out of every four marriages succeed!

Yet there are few really happy marriages which didn't have their origin in romantic love. For it is romantic love which lends glamour to that which lacks luster, which makes the commonplace seem beautiful, the dull witty, and the uninspiring irresistible.

In short, romantic love must be mature and intelligent, knowing what it can expect, and not childishly demanding the impossible. Only then can it live up to its great expectations.

**Tomorrow: "How Can You Tell If You're Well-Adjusted Enough to Make a Success of Marriage?"**

## What's Right

When having dinner in a friend's home you get bread crumbs on the tablecloth.

**Wrong:** Brush them carefully into your hand and put them on your plate.

**Right:** Leave them for the maid or hostess to brush off when the table is cleared for dessert.

On the most profound level this poetic fable will appeal to humanistic philosophers seeking ultimate answers concerning mankind's reason for being. What is the purpose of life? Can man escape the inborn savagery apparent in most humanity? Are there anywhere on the planet, or even in the mind, the Golden Islands we are seeking?

## A Cynical Thought.

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**BUDGET PAYMENTS**

**"THE CHURCH IN ACTION"**

**PROBLEMS OF SEX AND MARRIAGE**

A report on sex, marriage, and the family, by the Church of England Moral Welfare Council, entitled *Moral Crisis: the Church in Action*, is published to-day by the Church Information Board (Is.).

The report states: "If the Church is to save the world from its own despair, she will have to take more seriously than she has so far done her duty to help men and women to understand and accept, in the deepest sense, their sexuality, and see in it a clue to their very nature."

In a society where, as in ours, religion had ceased to be the main driving force it was inevitable that sex should take its place; for sex was the great natural means of fulfilment, completion, and union for human beings. The issues which theologians mostly debated—reunion, the sacraments, the ministry—did not greatly concern ordinary men and women. If the Church had something to say, and could say it clearly, about the relations of men and women in love and in marriage, and all the problems of family life, she could count on a hearing from tens of thousands of people who would not trouble to listen to anything else she said.

Those who had never learned at home, at school, in church, or in a youth organization, the true nature of sex and love, and the divinely ordered purpose of marriage and parenthood, were only too likely to be misled by the half-truths and falsehoods which screamed at them from cinemas, advertisements, novels, and magazines.

**SEX EDUCATION**

Even where instruction in the physiology of sex was accepted by the school as one of its proper tasks, that by itself was of no avail for the making of moral choices. By itself it might do positive harm by suggesting that instinctive urges and physiological functions were the really decisive factors in sex behaviour. Science was unable to give a moral answer to problems like contraception, artificial insemination, and sex determination, which required a theological answer. It was the Church that must give it for the answer would not be found elsewhere.

For these particular purposes the Church would usually mean the Moral Welfare Council. The long-term policy of the council was to help those who taught in school to understand and embrace a Christian philosophy of sex. The Christian teacher started with the huge advantage that from the very first word of even a "biological" lecture he was speaking of God's creation. The facts were the same facts but the difference in presentation was fundamental. The thing found most worth doing for students in training colleges was not to expound the technique of sex education, but to show how this Christian philosophy illumined their total relationships.

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Protestant Episcopal Church, need where Mr. Gordy was a member the DECEMBER 6, 1950 Sri Aurobindo, 78, Indian Yogi, Mystic

**Lived in Luxury; Followers Could Drink and Smoke**

MADRAS, India, Dec. 5 (AP).—Sri Aurobindo, seventy-eight, Indian yogi, mystic and poet, died today at his luxurious hermitage in Pondicherry, French India.

**Lived in Seclusion**

Thousands of pilgrims traveled every year to the Aurobindo ashram, or hermitage, for a brief glimpse of the master. Except for three times a year, when he appeared for a few minutes so that the faithful from outside could see him, and once when members of the ashram could see him, he lived in complete seclusion.

He was reported, however, to read newspapers and listen to the radio, keeping himself well informed on world events. The yogi wrote prodigiously, being credited with forty books of essays, philosophical researches, poems, religious instruction and reflections. Last year his thousand-page philosophical study, "The Life Divine," long a classic, was published in the United States.

Differing from previous versions of yoga, which required the complete renunciation of all things material, his offered one in which the spirit is used in the transformation of life. Even his disciples, or sadhaks, who took up residence in his ashram, were not required to forsake such personal habits as smoking or drinking as long as they did not indulge them within the sacred precincts.

He was born in Calcutta in the Ghose family, but dropped the name. He was educated at Cambridge, and was in the civil and educational service in Baroda. He was a leader of the Left-Wing element in the Congress party and in the Nationalist revolt against British rule in Bengal in 1907. When the revolt failed, Aurobindo went to Pondicherry, abandoning public affairs for the spiritual life.



ALL ASSOCIATION FOOTBALL

CLOSE STRUGGLE FOR THE LEAD

FROM OUR ASSOCIATION FOOTBALL CORRESPONDENT

The graph of transfer figures, which has shown a steady and regrettable upward curve over the years from the moment when Middlesbrough first surprised the football community by expending £1,000 for A. Common, of Sunderland, in 1905, reached its highest peak yesterday.

Sunderland once again were concerned in the transaction, this time on the other side of the counter so to speak, for they have now acquired Ford as a centre forward from Aston Villa, at a figure in the neighbourhood of some £30,000. Whether any footballer can truly be valued so highly must be open to grave doubts, yet there it is, and Sunderland will now hope to have remedied one of their weaknesses which has been so apparent this season. Ford will probably be in their side to-day at Chelsea, who strangely enough were also interested in his immediate future, but he will not have the benefit of Shackleton's clever prompting on this occasion, for the inside left is still unable to play because of a recent injury.

Looking at the head of the Championship one sees a close struggle ensuing between London—represented by Arsenal (first) and Tottenham Hotspur (fourth)—and the north-east, in the shape of Newcastle United (second, merely on goal average) and Middlesbrough (third). Of these the Spurs alone are away this afternoon in the Midlands, so that there ought to be little change in affairs; though both Arsenal and Newcastle may be fully extended by their opponents, Derby County and Blackpool respectively. Derby, indeed, have often found Highbury a happy hunting ground.

In the south the meeting of Portsmouth and Wolverhampton Wanderers promises a hard and exciting match. Portsmouth will be without Flewin, their captain, at centre-half—Spence takes his place—while Wolverhampton will be strengthened by the return of Pye to the attack. The interest in the Second Division will continue to be centred largely on the progress of Coventry City, who may justifiably consider themselves to be the surprise team of the season.

TO-DAY'S FIXTURES  
LEAGUE CHAMPIONSHIP

- Arsenal v. Derby County (3.0).
- Burnley v. Aston Villa (2.45).
- Chelsea v. Sunderland (3.0).
- Everton v. Manchester United (3.0).
- Huddersfield Town v. Bolton Wanderers (2.45).
- Middlesbrough v. Fulham (2.45).
- Newcastle United v. Blackpool (2.30).
- Portsmouth v. Wolverhampton Wanderers (2.45).
- Sheffield Wednesday v. Liverpool (2.45).
- Stoke City v. Charlton Athletic (3.0).
- West Bromwich Albion v. Tottenham Hotspur (2.45).

SECOND DIVISION

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of military strength against us was more than 6 to 1. This relative weakness on our part contains possibility of disaster greater than has so far been experienced. It is at least conceivable that a portion of our forces in North Korea may need to be rescued by sea. Though our Navy is well equipped for such a rescue, it would nevertheless be a disquieting reminder of Britain's desperate rescue of its forces at Dunkirk in the early days of the second world war.

Russian Timetable

In what military experts call the "over-all strategic concept," the most important consequence of the Communist success in Korea is the effect on the timetable of the Russian Communist leaders in Moscow. It has been assumed, upon good evidence, that Moscow did not contemplate all-out war until some two years hence, between 1952 and 1956. There is now reason to suppose that they will advance their timetable.

The Moscow heads would be led to do this by comparison of their military preponderance over the United Nations, as it is now and as it would be two years from now. Today, the military potentiality of Russia and its satellites, omitting the atomic bomb as a factor, is nearly ten times that of the United Nations, again omitting the atomic bomb. By two years or less we would be able to increase our military strength and also that of the free nations allied with us to approximate parity of military potentiality with the Russians and their satellites. Meanwhile, most of them, especially Russia, being at a peak now, would be able to make comparatively little increase. This calculation would urge Moscow toward total war now. As for the atomic bomb, it exists now and will exist two years from now. Average all the factors into their calculations, they would be impelled toward total war now.

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## India's Greatest Sage Dies

Sri Aurobindo Ghose, Indian sage, and philosopher, died at Pondicherry (French India) to-day, aged 78.

At one time a revolutionary leader in Bengal, Cambridge-educated Ghose took refuge in Pondicherry about 40 years ago, and settled down at an "ashram" (hermitage) with his disciples.

He was regarded during his lifetime as India's greatest living sage, and came out of his seclusion only four times a year.

He was said to have prophesied that India would become "the spiritual leader of the world."—Reuter.

### SRI AUROBIN

## The Philosopher of Mo

By K. M. Panikkar, India's Ambassa

Aurobindo Ghosh—or Sri Aurobindo, as he was known to his followers,—who died yesterday at the age of 78 years, was a product of the West as much as of the East. In this he was like most of those who have moulded the new Hindu culture. More than even Mahatma Gandhi, or Tagore, Aurobindo combined the culture of the East and the West. His early upbringing and education were in England (at the Manchester Grammar School and King's College, Cambridge), and on his return to India in 1893 he was almost a stranger to the life and culture of India. His education was exclusively in the classical humanism of Europe based on Latin and Greek. It is significant that his first volume of poems was entitled "Songs of Myrtilla," while his long drama in verse is on the theme of Perseus the deliverer. His comprehensive essay on quantitative metre in English shows him intimately acquainted with the technicalities of Greek, Latin, and English prosody.

Aurobindo, like other young Indians of the time who studied in England, sat for the competitive examination for the Indian Civil Services and was said to have been rejected because of his inability to ride. It would be profitless to speculate what the future would have held for him if he had been selected and had settled down to the life of a magistrate and district officer. It was with this classical and European background that Aurobindo returned to India. Like many others before and after him, who found it difficult to work under British authority, he tried for a time the compromise of service in an Indian state under that

new commentary. From the publication of the first essay it was clear that Aurobindo's interpretation was more than a scholastic restatement of old ideas. It was the philosophy of new India. His mind, equally at home with Plotinus and St Thomas Aquinas as with the Upanishads, Sankara, and the Hindu metaphysicians, and steeped also in the thought of modern Europe, illumined the teachings of the Gita in a manner which made it easily the most authoritative philosophical expression of the age in India.

To the Indian mind the "Essays on the Gita" remain the high water mark of Aurobindo's teachings. His approach to the Gita is best explained in his own words:

Whatever the system (of the Gita) may be, it is not, as the commentators strive to make it, framed or intended to support any exclusive schools of philosophical thought or to put forward predominantly the claims of any one form of Yoga. The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian teacher nor to the spirit of a rigorous analytical dialectics, cutting off one angle of truth to exclude all others; but rather there is a wide, undulating, encircling movement of ideas which is the manifestation of a vast, synthetic mind and rich synthetic experience. . . . Its aim is precisely the opposite to that of the polemic commentators, who found this scripture established as one of the three highest Vedantic authorities, and attempted to turn it into a weapon of offence and defence against other schools and systems. The Gita is not a weapon of dialectical warfare: it is a gate opening to the whole world of spiritual truth and experience, and the view it gives us embraces all the provinces of that supreme region.

As a result of this integral approach, Aurobindo's "Essays on the Gita" has come as near as possible to a religious and philosophical scripture of modern India.

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far-seeing and patriotic prince Maharaja Sayaji Rao Gaekwar of Baroda.

### POLITICS TO PHILOSOPHY

But so dynamic a mind could not find peace in the surroundings of an Indian state. The great upheaval of the Swadeshi movement gave him the opportunity for the active life for which he thirsted at the time, and he seems to have thrown himself heart and soul into the nationalist agitation which shook Bengal in the period following Lord Curzon's Viceroyalty. As the editor of "Yugantar" and of "Karma Yogin," Aurobindo was the inspirer of the school of activism and it was widely believed that he was connected with the terrorist movement and the cult of bomb which made their appearance at this time. In any event he was arrested in connection with the Alipur bomb case and was in gaol for several months, though at his trial he was acquitted on the charge of conspiring.

His spiritual transformation or "sadhana" is said to have taken place in the gaol, and a tablet recently placed there by the Bengal Government commemorates this fact. There is no doubt that he came out of gaol a different man, one whose values in respect of the world had completely changed. He had attained a position of national eminence and was the hero of Indian youth. But instead of going back to politics, as most people expected him to do, he quietly retired for study, meditation, and practice of Yoga to the French settlement of Pondicherry. There he founded his ashram, now a centre of world-wide interest, visited by pilgrims from every part of India and an increasing number of people from outside.

Aurobindo's life in Pondicherry did not at first attract much attention, but with the publication of his "Essays on the Gita" in the magazine "Arya" (1916-18) it was realised that a figure of more than ordinary significance had appeared in the world of philosophical thought. The Bhagavad Gita has been the bedrock of philosophical thinking in India for over twelve hundred years. No great religious teacher from the time of Sankara (circa A.D. 800) had been able to establish his school without relating his teachings to the Gita through a

In a rather earlier book, "The Life Divine," Aurobindo had given his own version, in modern phraseology, of the Upanishadic teachings of the ascent of the human soul towards the divine. The doctrine of an "Overmind" which is "capable of including at once a mass of knowledge in a single view . . . and has a cosmic character not the stamp of individual thinking" is formulated in all Hindu philosophic thought. This is said to be the result of "illumination" and is taken over from the Upanishads as a basic teaching of Buddhism, whose Bodhisattvas are human beings who have attained this cosmic knowledge through realisation. The doctrine of the "Overman," the "Siddha," the enlightened, is presented by Aurobindo in his "Life Divine" with a wealth of metaphysical argument, based on his own experience of illumination.

### HIS INFLUENCE

As a sage and philosopher Aurobindo's position has been well established in India for over a quarter of a century now. Though he was undoubtedly in the orthodox tradition of Hindu thinkers and his teachings derived their inspiration from the Upanishads and the Gita, Aurobindo's influence has not been confined to the Hindus. The late Sir Akbar Hydari, who was a devout Mussulman, was one among the many non-Hindu intellectuals who came under his influence. The community in his ashram was truly international and contained many seekers after truth from the Western world.

In all the later years of his life Aurobindo kept a vow of silence and remained in total seclusion, giving his "darshan" (that is, the opportunity to see him in person) to his followers only twice a year. It is in entire accord with Hindu thought, that a realised soul does not require physical presence to advise and guide true seekers; and those who are his followers in distant parts bear witness to this direct guidance in their spiritual difficulties. On the days when he showed himself to his disciples there was a pilgrimage of many men of undoubted intellectual eminence who travelled to Pondicherry to catch a glimpse of the sage

Continued on page 6

and share the spiritual experience said to result from it.

Aurobindo's literary work was not limited to philosophical subjects. His published works include treatises on such questions as "The Renaissance in India," "The National Value of Art," "A System of National Education, Evolution, Ideal, and Progress." His poetical and dramatic works, which have been collected and published in two volumes and are said to be only a small portion of what he has actually written, also deserve consideration. He shared his interest in poetry with his brother Manomohan Ghosh, who was the friend of Laurence Binyon and James Stephens, and whose poems are among the best that Indians have written in England. Aurobindo wrote "Songs of Myrtilla and other Poems" at Cambridge (1890-2), and continued writing poetry even after he had become a yogi.

It is difficult to estimate Auro-

bindo's influence on modern India. Without doubt he is one of the great minds which have made Hinduism acceptable to educated India. His was one of the main influences which counteracted the spirit of unrest and uncertainty which threatened the hold of religion on the mind of young India. But as a religious teacher he was too intellectual to evoke the emotional side of the Indian character as was done by Sri Ramana Maharshi. His interests were too unrelated to the life of the people to generate and maintain the enthusiasm which Gandhiji's simpler faith and devoted life did among the masses. But Aurobindo remains the most massive philosophical thinker that modern India has produced, and his contribution to Hindu life—conveyed, let it be said, entirely in the English language—can be compared only with that of the great Acharyas, Sankara, Ramanuja, and Madhava, to whose company he really belongs.

as a result of the London Airport strike, normal Stratocruiser and Constellation services were being resumed. The Hermes services to East, West, and South Africa continue to be unaffected. Stratocruisers and Constellations are serviced at Filton, and are being brought back into operation since the return to normal working of the electricians there.

The strike, now in its twelfth day, began when the electricians refused to work with two non-unionists. The decision of the Northolt electricians, a British European Airways spokesman has stated, is not likely to affect B.E.A. services at the moment.

[Mr Isaacs's statement on page 6]

## BRITISH PLANE CRASHES IN THE MOUNTAINS

MADRID, DECEMBER 5.

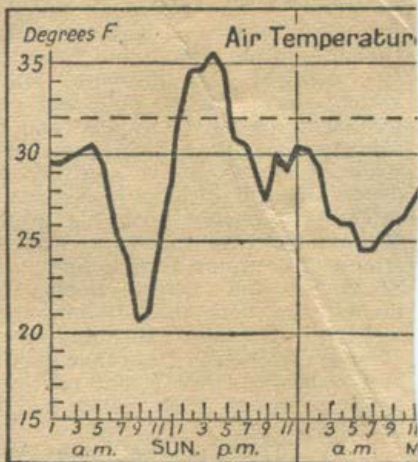
A plane reported to be British and to be flying to Gibraltar crashed on a mountain range in Alicante province this afternoon. Two farm labourers who witnessed the accident are reported to have said that they saw four bodies some distance from the wreckage.

No more details are yet available. Rescue parties have set out in a snow-storm.—Reuter.

Bradford-Oldham, and Oldham-Huddersfield roads, and Trains were advised throughout most of Yorkshire, where there had been further heavy snow showers in eastern districts.

In Wales, the road from Dolgelly to Cemmaes was open to single-line traffic but snow and ice were widespread.

Roads in East Durham were last night again open to traffic and the loading of colliers at the Sunderland coal staithes



# Pent-up? Get Yourself Painted, Says Painter

By ELIZABETH TOOMEY

United Press Writer

Having your likeness done in oils, Norman Garbo says, is as good a way to release pent-up emotions as a visit to a psychiatrist's couch.

Garbo (one of the Manhattan-born Garbos, and no relation to Greta), noticed the way men and women began telling him their innermost secrets when he first began painting portraits 15 years ago.

"Women like to talk about their dreams and their unhappy love affairs," said Garbo, who has done portraits of President Truman, the late Gen. H. H. Arnold, and numerous society women.

## Make 'Em Tranquil

"Men like to talk about big business deals they've put across, or how they started with nothing and worked up the hard way."

After 15 or 20 sittings, with the subject doing most of the talking and soft music playing in the background, Garbo says the most jittery debutante is as tranquil as a Mona Lisa.

"One big industrialist who had a terrible time getting to sleep got so relaxed during his sittings that he had a recording made of the background music I played, plus the soft swish of the brush on the canvas," Garbo, who is a boyish looking 32, said modestly. "It worked so well he would start to doze before the sitting was over."

The portrait artist claims no special credit for all this.

"The so-called blight of today

is the transitory nature of everything. People have no sense of security . . . no sense that what is here today will be here tomorrow," he said. "Women are especially conscious of the quick passing of their beauty. When they realize that their beauty is being recorded in oils, to last for generations, it has a calming effect."

Garbo, who does most of his painting in a studio in his home at Belle Harbor, L. I., where he lives with his wife, says he doesn't paint just to give psychiatric help to mankind. This phase, he added, is just a by-product of the art.

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**Miss Deb's**

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**HOLI-DATER**

**8.98**

**Crisp, crackling  
rayon taffeta with  
a full, full skirt  
and sparkle-y  
rhinestones 'round  
the neckline! One  
of three party-  
going dresses . . .**

**in navy, green, red  
or toast. Sizes 10 to 16.**

**MISS DEB SHOP FOR TEENS  
FABULOUS FOURTH FLOOR**

**at BRIDGE STREET, BROOKLYN**

Hamish



## AFTER HOURS

### Adding up the score

by Walter Weir

**T**WENTY-ONE YEARS AGO THIS MONTH—in October 1928—I walked through the doorway of a building at Third and Walnut Streets in Philadelphia to begin a job in advertising with N. W. Ayer & Son.

I had no knowledge at the time of all that advertising encompassed. Nor did I realize at the time that on an October day in 1949 I would still be at it.

Recently I was asked if I would do it over again, and my immediate response was, "No,—I'd stick at what I had originally intended to do." The friend who asked the question said he had asked it of several advertising men, and they had all made the same response.

I told him I felt that was no particular reflection on advertising—he would get the same response from any man who had spent twenty years in any profession, even the one he had originally dreamed of entering. For no profession makes use of all a man feels he has to give.

I read somewhere—enough years ago to have forgotten where I read it—that there are two kinds of people in the world: those who like to solve problems and those who don't. For the born problem-solver, no profession is quite so nourishing as advertising.

For here, daily, scores of problems arise—different problems, not the same kind every day—that demand solution, and demand it not only in the shortest possible time but in the most concise and practical way possible. Usually they are problems involving human nature—its motives, its reactions, its hopes, its wants and its needs.

During my first five years in advertising, I developed the feeling that I was in a sort of superior profession—superior as it dealt in ways and means by which one could influence people he would never see to perform actions they had never thought of performing.

I spent my next fifteen years unlearning this misconception. For I found that, despite my technical proficiency in the art of persuasion, I was not half so shrewd or wise as those millions I was being paid to address. I had to unlearn the reasons for which I thought they would buy—to learn the reasons for which they really bought. Actually, they were exerting *their* influence on *me*.

Actually, I found, the great contribution advertising makes is in reverse to what is generally thought. Instead of forcing upon people what advertisers want, it forces upon advertisers what people want. Instead of imposing upon consumers the will of advertising writers, it imposes upon advertising writers the will of the consumer. For few consumers will buy a package of hot air more than once—and they will not continue buying a product that is not constantly improved. Nor will they buy a product that is not presented to them in terms agreeable to *them*.

Aside from the ultimate destiny of the individual, no subject is quite as fascinating to a human being as other human beings—as human nature itself. And advertising is as close to human nature as any profession can get—dealing not in an abstract way with mortal beings, as with the size of their head or the amount of air they breathe or anything else so ordained and irrevocable; but with the thoughts they think, the feelings they feel, the hopes they hope and the things they want. It is a strange paradox that a profession regarded as so crassly materialistic should deal so constantly with the intangible side of human nature.

I suppose an ideal existence might be one devoted entirely to the study of philosophy. But no advertising man can sincerely practice his profession without becoming somewhat of a philosopher. He may become a cynic or a stoic or an idealist—depending on his own mental and spiritual equipment. But he is bound to wind up with some very concrete appraisal of human nature.

There are many things one can acquire in life—possessions, friends, respect, fame, knowledge, facility—but of them all I suspect that the most satisfying is an insight into human nature; into one's self. And no profession of which I know—including psychology—is so revelatory in this respect as advertising.

Adding up the score of years that I have spent in advertising, I don't feel I made a mistake in walking through the doorway at Third and Walnut Streets that October day in 1928. There are many things I might rather do—human nature is particularly subject to fancies; but there are few things I would rather have done.



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# EMPLOYERS *aren't* WILD GEESE

Bolton never sends people "just chasing." With his first-hand business experience he fine-screens them, makes sure they're qualified, or doesn't send them. More and more employers know this. It's an advantage for Bolton applicants. It saves everyone lost motion.

**SERVICE NATIONALLY**  
**WILLIAM BOLTON**  
*Advertising • Sales • Radio • Television*  
**PERSONNEL**  
1243 Western Saving Fund Building  
Philadelphia 7, Kingsley 6-1330  
*Interview by appointment. Or write.*

## NEED A CAPABLE ADVERTISING EXECUTIVE?

Young (35), seasoned . . . with plenty of "proven" know-how

**BUSINESS EXPERIENCE:** Former owner of large well-recognized N. Y. ad agency. Previous to that, General Mgr. of large agency; production chief of 2 nationally known agencies.

**PRODUCTION:** Active, extensive knowledge of all details from estimate to finished job. Able to traffic complicated schedules.

**PLANNING:** Market analysis, market development, expert in coordinating *all* advertising factors.

**CREATIVE:** Top-flight creative ability . . . able to spark entire campaigns.

**ADMINISTRATIVE:** Able to initiate policy, set-up, allocate and operate large budgets . . . supervise large staffs.

**HAVE YOU A PLACE IN YOUR ORGANIZATION FOR ME? WILL RELOCATE**

**"N" Box 917, PRINTERS' INK**

## THE EXTRAORDINARY STORY OF

# Two girls whose souls were lured from their bodies

**A** WOMAN lay dead on the operating table in a Washington hospital for ten minutes last week. A Caesarian operation was performed—and a baby born.

Then the mother began to breathe—and came back to life again.

Millions of people must have asked themselves: "Where did the vital spirit, the soul, go in those ten minutes?"

A remarkable story of the souls of two little girls leaving their bodies is told in a book just published.

The author—travel-book writer James Riddell—was an eye-witness. In "*Flight of Fancy*" (Robert Hale, 25s.) he gives the details.

### Sat before shrine

It happened on the island of Bali, in the village of Batah.

The two little girls—ordinary village girls, not dancers—sat in front of a small shrine.

They inhaled incense from bowls in their laps, while women chanted, until the spirit left the body and they became unconscious.

"Gradually their bodies sag forward until their faces are close to the burning embers—and then, suddenly, plop, they fall right forward on one side—completely out."

There seems no question of fraud—or even hypnosis.

### 'EMPTY' BODIES

Mr. Riddell continues: "Those two girls were no longer there . . . there were only two small bodies—quite empty—lying curled in front of the shrine."

Then came the most amazing part. The chanters asked the gods to come and inhabit the empty bodies, to make them dance. . . .

Mr. Riddell saw the two little girls' bodies rise.

But, when the chanting stopped, they were "the deadest-looking little girls one ever saw—eyes shut, faces wooden and expressionless, bodies motionless."

Shouting, laughing, the

effect on them.

## 2-HOUR TRANCE

When the chanting began again, the girls danced in a way they normally knew nothing of, with a grace foreign to them.

They bent themselves over bamboo poles, hands and feet touching beneath as they were hoisted into the air—their bodies still weaving and twisting to the music.

The trance Mr. Riddell saw lasted two hours.

Then the chanters asked the gods to leave the bodies, to allow their own spirits to return.

From only six feet away the author watched the transformation.

It took ten minutes—and the dancers were little girls again, dazed and dreamy at first.

## WHERE TO?

Mr. Riddell tried to fathom that towering, baffling question: *Where had the spirits of the girls gone to?*

He found no answer. The villagers could not say.

He believes that here is the great riddle to which mankind has lost the answer.

"They knew it in Egypt, and I think they knew it in Babylon. . . ."

Even at that, the powers of these Balinese people are "a great deal more than mere hypnosis or a dose of gas in the dentist's chair."

What they have forgotten is: "*How to leave the body with the spirit and travel off with the spirit*"—as Mr. Riddell calls it. "The secrets of the real Truth."

## LOST POWERS

In Iraq he saw among relics of Ur of the Chaldees another clue—the "Looking Discs."

These, he believes, are connected with these ancient powers that mankind has lost. For the "Lookers" of ancient Egypt—mostly women—used such discs.

"By staring into the reflected brilliance of the sun they . . . were able to travel away from their bodies and move in other, subtler planes."

## 'CAN BE DONE'

He adds: "It can be done. . . . In a totally undisciplined way, one can do it in sleep. With training, such as the priests of Egypt had, it can be done awake."

Forty-year-old Mr. Riddell, who has travelled widely, was once A.D.C. to the High Commissioner for Palestine and Transjordan.

In the war he was chief instructor to the School of Mountain Warfare in the Middle East.

Don Taylor

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Only Wilfred Pickles  
makes more on radio  
BY SIDNEY RODIN  
THREE MILLION children have forced Sir William Haley,  
Director-General of the B.B.C., to give a ventriloquist  
and his dummy one of the most sensational pay rises  
in British broadcasting. They will be paid £250 a week

## Dr. Einstein's New Theory

(continued from page 371)

he gave unity to the vast tangle of living species. Their thoughts set off intellectual revolutions, and in time had such practical results as genetics and the radio set. The outstanding example for our generation is of course Einstein's own work. Nothing could have seemed more abstract than Einstein's formulation in 1905 of the Special Theory of Relativity; yet in a hundred shapes, the concept of Relativity has dominated our thinking ever since. Nothing could have seemed more remote than Einstein's linking together in that paper of mass and energy. Yet on that innocent equation rests atomic energy today, and with it the hopes and fears of our civilisation.

So do not think of Einstein as an abstract thinker who pushes mathematical formulae about. A little while ago, in a lecture room in Cambridge, I unexpectedly came across a blackboard covered with symbols, which had been carefully varnished and preserved. It was the board on which Einstein had lectured to us on this very subject nearly twenty years ago. But recalling the lecture suddenly, it was not the formulae I remembered. It was Einstein thinking aloud, vividly, physically: I can hear him talking now—'What would happen in a lift?' 'What would happen in a rocket?' It was typical of the man, simple, warm and wise, and each line an experiment and a challenge to thought. He who had done so much in many branches of science was looking then modestly for this one link which was still missing in large-scale physics, between the fields of force set up by gravitation and by electro-magnetism. It will be a long time before we shall know from actual physical experiment whether he has indeed now found it. Every scientist hopes that he has; and that not only because it will round off one side of physics, and must have great practical results; but because it will sum up the lifework of the man who has done more than any other to re-make and to knit together our understanding of the physical world.—*Home Service*

SEPTEMBER

1950

18

MONDAY

How much happier humanity would be if work, instead of a means to existence, were its end. But, in order that this marvellous change may come about, all mankind must follow the example of the artist, or, better yet, become artists themselves; for the word *artist*, in its widest acceptations, means to me *the man who takes pleasure in what he does.*

*Rodin.*

seducer into a preacher with side whiskers,  
back into a villain. When Angel Clare and his  
brothers see Tess and the other white-frocked  
maidens dancing, Angel is inclined to 'go and  
have a fling with them'. No, says one of his brothers, 'dancing in public  
with a troop of country hoydens—suppose we should be seen!—Besides,  
we must get through another chapter of *A Counterblast to Agnosticism*  
before we turn in'.

Thomas Har

Hardy often begins a novel with a spare, direct, active brilliancy.  
Consider *The Woodlanders* or *Jude the Obscure*. In *The Woodlander*  
the barber, Mr. Percomb, comes on a winter evening into the firelight  
by which a girl is making spars. The girl is frightened by the crunch  
his boots on the sanded floor, recovers herself, and says 'Mr. Percomb  
you look as unnatural away from your wigs as a canary in a thorn  
hedge. Surely you haven't come out here on my account—for—'

'Yes', he replies, 'to have your answer about this'. And to the  
reader's interest and amazement he touches with a cane the thick,  
lovely chestnut hair on her head, which he has come to buy. Yet the  
surprise, the activity, the clarity, the expectation aroused are soon  
lost in the complications of a melodrama. And in *Jude* (which I think  
Hardy's grandest absurdity among all his novels) he only entices the  
reader by the spare brilliancy with which he tells how Jude marries  
Arabella Donn, how they kill the pig, how she deserts him and how  
he has wound himself into the first loop of his fate—he only entices  
the reader down this convincing path into an overplotted fantasia of  
tactlessness and improbability. In some sense I suspect these flaws (all  
of which I have not mentioned) explain a startling fact—that Hardy  
remains a very popular novelist, most of whose novels are at this  
moment being reprinted. Startling, because the way in which Hardy  
sees the life of man is not at all comforting and can hardly wrap any  
of us in those illusions which we reward with great popularity.

Hardy is a novelist of the second expulsion of man. Till his day,  
though we had been expelled from Paradise, we had a hope of regaining  
it. Hardy sees himself and ourselves as expelled from hope. We are

SEPTEMBER

81

1881

# FUNERAL OF AUROBINDO MAY BE POSTPONED

## Public not to be permitted to watch ceremony

(From Our Special Correspondent)

MADRAS  
MAIL

**S**RI AUROBINDO'S body lying in Pondicherry, Dec. 6. State in the Ashram phenomenally continues to remain just as it was yesterday. Not the slightest change either in colour of the skin or its smoothness has been noticed.

Many pilgrims are visiting the Ashram, to have darshan.

It is said that the body will not be buried today if it continues in this state. It may be kept for another two days. Telegrams and people are still pouring in.

Sri Aurobindo will be buried in the central courtyard of the Ashram under the wide branches of the Service tree which he had tended during his life time. It is said to symbolise his work on earth.

All day long yesterday arrangements were being made for the burial of Sri Aurobindo. A grave, seven feet deep, was being dug in the centre of the Ashram, very near Sri Aurobindo's room, assisted by the ashramites, including children.

It is understood that he would be buried according to no special Hindu rites. The public will not be allowed to witness the burial.

### Attack of uremia

Sri Aurobindo was believed to have had an attack of uremia. Some months ago he underwent an operation, as a consequence of which he was on a very restricted diet.

So far there has been no report of any last message, or request made by Sri Aurobindo. A blanket of silence has been thrown over the Ashram. Mr Nalini Kanta Gupta, General Secretary, gave no information on this point.

Yesterday the citizens of Pondicherry were the first to hear of the tragedy.

where his body was laid on a wooden cot. He was covered with a plain white sheet from his shoulders to his ankles, and his hands were joined on his breast.

His expression was peaceful, as in sleep in a long meditation. The natural golden hue of his skin was no longer visible, but looked pale and ochre. His beard and hair were a dull white. His face seemed a little more fuller than in life.

There were flowers, all around on trays in vases, and in wreaths, and there were scented sticks at the doors and windows. The ante-room was lined with heart-broken devotees.

In a little meditation hall, in the Ashram, there is this quotation from the Mother.

"Let us work as we pray; for indeed work is the body's best prayer to the Divine."

This is framed in glass, and hung up for all to read. There are pictures of Sri Aurobindo in many parts of the Ashram. Most of them represent him as a man in his thirties and forties.

There are no reasons or indications to believe that the normal work of the Ashram will undergo any drastic change. With the Mother's most respected guidance, it will continue to be a place, which teaches and encourages a simple and spiritual life. The Mother is Sri Aurobindo's spiritual successor, and counterpart. The ashramites have the fullest faith in

centre of their worship and interest, as it was a part of their town.

From daybreak people flocked to the Ashram gates; a large undisciplined, emotionally overwhelmed crowd, some of them unwashed and sparsely clothed in their anxiety to have darshan of the departed saint. People came from surrounding villages and Cuddalore in buses and other hastily-improvised conveyances. The Police had to form a cordon at the gates, and maintain order.

Till sunset yesterday people were allowed to enter Sri Aurobindo's room,

her.

She is four years younger than the Maharishi. Telegrams from every part of India are being received each hour by the Mother. They convey widespread and heartfelt sympathies, and condolences on the passing away of Sri Aurobindo.

## TO ATTEND OBSEQUIES OF SRI. AUROBINDO

### Facilities for motorists

MADRAS, Dec. 6: The Collector of Central Excise Madras, announces that certain rules governing travel by car to Pondicherry have been suspended with effect from yesterday till Dec. 15, to provide facilities for people to go by car to Pondicherry in connexion with the obsequies of Sri Aurobindo Ghosh.

Under the existing rules, all cars proceeding from the Indian Union to French territory and returning to Indian Union within three days have to take temporary passes on a letter of guarantee filed at the Chauki through which they cross the frontier into the French territory. Cars once passed through a Chauki have ordinarily to pass through a different Chauki in a second visit to French territory.

Representations having been made that these rules are likely to cause inconvenience to public, desiring to go to Pondicherry in connexion with the obsequies of Sri Aurobindo Ghosh, the Collector has suspended the operation of the rules till Dec. 15, during which time cars will be permitted to use the same route any number of times.

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# 'AMBASSADOR OF INDIA'S PHILOSOPHY'

## TRIBUTES TO MAHENDRANATH

### Felicitations On 65th Birthday

By A Staff Reporter

The eminent Indian scholar and philosopher Dr. Mahendranath Sircar was warmly felicitated at a function held in observance of his 65th birthday at the University Institute Hall on Monday.

Paying his tribute to Dr. Sircar, the President of the function, Dr. Sarvapalli Radhakrishnan said that Dr. Sircar belonged to "that band of progressive thinkers who have their vision not limited to the past but also extended to the future."

Describing Dr. Sircar as "the ambassador of India's philosophy and mysticism to the continent", an address presented to the philosopher on the occasion stated that Dr. Sircar catered to the needs of the intellect and ministered to the aspirations of the heart.

Dr. Sircar in reply to felicitations said that "today in India we have almost lost the saintly vision of truth which is to be re-established." This did not reject anything. It attained knowledge of subtle and the transcendent world. But this knowledge went beyond them and established all expansiveness of knowledge and being.

A large and distinguished gathering including Prof. P. A. Schilpp of Northwestern University and Prof. G. P. Conger of the University of Minnesota, U.S.A., delegates to the Indian Philosophical Congress, were present on the occasion.

In his presidential address Dr. Radhakrishnan said that there could be no greater recognition and satisfaction for a teacher than to be told that his pupils and friends had profited from his works and were grateful to him for the services he had rendered. There was a common saying which held that those who were incapable of doing any practical work took to the profession of teaching. That had not been India's tradition however. In this country teachers had been the people who had been most revered and teachers specially of philosophy. This was the intellectual discipline which was regarded as the most significant. Of all the intellectual disciplines the most significant was the science of the self, the science of reality, philosophy.

A teacher, Dr. Radhakrishnan said, was called upon to engage in the two functions of studying and teaching. A true teacher not only imparted instruction but transmitted vitality. He gave not merely factual norms but by his own study and reflection transformed the norms. Indian culture had never been a fixed deposit, never been a stationary thing. It has always moved on from one stage to another—the Vedas, the Upanishadas, Buddha, the Acharyas, the saints and our modern thinkers. It has been one continuous succession of saints and seers who by their own experience have confirmed and created what has been handed over to them and made something new.

"There is a conflict between the past and the future," he said. "It is not merely a mechanical repetition of what has been handed over to us but something creative. This conflict is perpetually present wherever culture is alive and dynamic. In every age there is this conflict. In our age there is this conflict. We take

Reports received today said that the explosion which occurred yesterday, completely destroyed one of the principal gas supply stations for Italian industry in the lower P. O. Valley.—P.T.I.-R.

ROVIGO (ITALY), DEC. 24.—One workman was killed, another seriously injured and damage worth seven million lire (about forty million pounds sterling) done when a reservoir of methane gas exploded near here.

### Explosion In Italian Factory

It is notified for information of the trade that licences issued for import of raw cotton from dollar area which are marked valid for shipment up to December 31, 1950 would be deemed to be automatically invalidated for shipment up to March 31, 1951 (including the Grace period) unless they are cancelled earlier. Importers and mills, therefore, should no submit licences to this office for revalidation separately.

### Import Of Raw Cotton From Dollar Area

LISBON, DEC. 23.—Portugal and Norway have signed an additional protocol prolonging for another year the present commercial agreement between the two countries. It was officially announced tonight. Under the agreement Portugal will export more Port Madeira wine and cork to Norway and will import paper, artificial textiles, books, iron, steel and wireless sets.—P.T.I.-R.

### Trade Agreement Between Portugal & Norway

The Minister said the flower was found largely in productive growth in Afghanistan and could be grown in hills and above.—P.T.I.

VISAKHAPATNAM, DEC. 23.—Sri Dutt-Majumdar is on a study tour of the welfare work done in Madras State for the uplift of the aboriginal and backward classes. He visited the Arab colony scheme and the anti-malaria operations centre here. He has intellectual properties and could be used in place of D.T. for anti-malaria operations. If grown on a large scale, flower called "pyrethrum" found here to the district, called that a visit. Minister of West Bengal now on a visit. Niharendu Dutt-Majumdar, Judge.

### FLORAL D.T.

Gopalkrishnan heard from the journalists about the quality of foodgrains which are being supplied to the consumers co-operative stores. He said that the Government was making efforts to restore the cut in the foodgrains but he was not definite whether this would be possible from Jan. 1 next. He left for Rampur from where he would proceed to Meerut and then return to Lucknow.



use them as legal fiction, interpret them in the contemporary context, make them alive and call it a new kind of reality. That is what Sankara and Ramanuja did. They professed their loyalty to the perennial tradition, they made that tradition assume different shapes and face different contexts. Today in our age the same task is imposed on the interpreter of Indian culture. There are the orthodox and there are the progressive a conflict between those who cling to the shell of the past and another who interpret the spirit and significance of the past and make it a reality of the present."

#### TRUTH IS ETERNAL

Dr. Radhakrishnan said that truth was neither past nor present but it was eternal in its nature, it was universal in its scope and spirit and that was what true interpreters of Indian culture had to say. "Dr. Sircar has taken up that particular attitude which is in conformity with the traditions of our whole outlook, not in any cross section, but with the whole continuous tradition of Indian culture. Indian Culture is alive today after three or four thousand years of existence because it has perpetually been moving and that is why it is alive, it is real, it is vital and it enables us to face the problems of the future."

Dr. Sircar was one of those who were imbued with the whole spirit of the past and at the same time endowed with the significance of the future. He had worked for thirty years and contributed many works with single-mindedness and devotion to truth. He had now retired so far as teaching was concerned. The Vedic span of life was one hundred years and they hoped and prayed that Dr. Sircar would live long and contribute more and more valuable work for the benefit of all, Dr. Radhakrishnan concluded.

Presenting a set of books on behalf of the celebrations committee to Dr. Sircar on the occasions, Prof. Conger said that Dr. Sircar's books were well-known in the West. A man whose influence goes out like that over lands and seas certainly may be entitled to warm greetings from one from that far off land, he added.

#### DR. SIRCAR'S REPLY

Replying to felicitations Dr. Sircar said that man by forsaking the light at the centre was always being drifted by streams of influence inner or outer and a nominal world is created and fed by attractions and detractions and a host of pragmatic ideas and values. The chief end of philosophy was to point out the path of freedom from these attractions and repulsions and to wake up the eternal truth in the heart of hearts and free man from the limitations of life. In the midst of distractions which covered the world today, it was impressed that the world had lost the basic truth and the fruit had been de-established from equanimity, harmony and rhythm. The heart of India had all along been illuminated by the wisdom of the seer and it was the bounden duty of the learned society to establish it.

"The perpetual peace waves which are



World Fellowship of Buddhists and his wife, Sm. Mahalasekera Buddhist Association in the Assam Monday. Photo: "H. S."

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## Sri Aurobindo Memorial Fund

PONDICHERY, DEC. 25.—Sri Anilbaran Roy of Sri Aurobindo Ashram has issued the following statement:

"I have been asked about the proper form of memorial to Sri Aurobindo. The best memorial would be to place on a permanent footing the Ashram he has created at Pondicherry as the centre of his work of transforming the earth consciousness and divinising the human race. With Pondicherry as the centre such institutions have to be established all over India, and with India as the centre, all over the world.

"In order that this great work may not hampered at every step for want of funds I propose that a fund of one crore of rupees, to be known as the Sri Aurobindo Memorial Fund, should be raised. All who want to take part in this great work should send their contributions direct to the Mother, Sri Aurobindo Ashram, Pondicherry, South India."—U. P. I.

being thrown out from the centre of concentration beyond our knowledge should be received willingly and calmly. The Saints are still living and influencing humanity. The meditative adepts are fully aware of it. Freedom is worth pursuing in all fields of life. India today is rejuvenated with political freedom but the freedom which shines in the heart of hearts and which sanctions and bestows the peace of immortality and the calm of wisdom is still far off. The love and service of humanity have all along been the ideal of human culture. India has all along been impressed by the vision of the Cosmic Man. If today we can accept the unfettered and free vision, India would be saved from the debts to the sages."

Dr. Sircar said that the saintly vision was superior to philosophic knowledge which was attained directly and independently by immediate impression of truth in the heart of hearts. Today in India, we have almost lost the saintly vision of truth. This was to be re-established. This did not reject anything. It attained knowledge of subtle and the transcendent world. The order of the scientific and philosophical knowledge was covered by this kind of knowledge. But this knowledge went beyond them and established all expansiveness of knowledge and being. Indian seekers after truth, if they followed this path, would be able to realise the profundity of supreme saying of the Vedas and undisturbed peace would be established by the removal of all conflicts. Those who worked in this path, came in touch with the finest vibrating world from which all limitations were removed and the seeker enjoyed his transcendent silence in the depth of being. This transcendent was 'santi' and Brahman. Dr. Sircar concluded.

The address presented in both English and Bengalee was read by Dr. Haridas Chowdhury and Prof. Amiya Kumar Mazoomdar respectively.

Mr. Antony Elenjimitta, Sri R. P. Lahiri and Sri Rasik Lal Samaddar also spoke felicitating Dr. Sircar.

Sri Matilal Das, President of the 'Mahendra Jayanti Parichalok Samiti' proposed a vote of thanks.

## EMERSON AND MENTALISM

By MICHAEL SAWTELL.

(From a lecture given on the anniversary of Emerson's death to the Sydney Lodge of The Independent Theosophical Society.)

I have now to come to the time in life when I wish to talk about nothing else, to serious students of the Ageless Wisdom, than what Paul Brunton calls Mentalism. Mentalism is pure philosophy. It is the truth that the world is an Idea, and that all things are mental. Ralph Waldo Emerson was a pure Mentalist. His writings are teeming with Mentalism. In his essay upon History he wrote, "The facts of history pre-exist as laws in the Mind." In fact, this essay upon History opens with this statement: "There is one mind common to all individual men. Every man is an inlet to the same, and to all of the same." All those statements are pure Mentalism, to those who are able to understand them.

I have no wish to appear dogmatic, but rather to be mildly suggestive. Therefore, I will suggest that Emerson's essay upon the "Over-Soul" is one of the great classics upon Mentalism and is fit to be included in the Scriptures of the world. I think that everything that Emerson wished to say, he said in the "Over-Soul."

There comes a time in the life of the awakened Soul when a man finds that he can do with very little reading. I expect that we can all scan through many books, but in time we will no doubt outgrow this desultory reading and concentrate upon one great book, which may be for some the "Gita," or one of the other great Scriptures of the world, but my choice is the "Over-Soul," which I read continually.

Let us study more carefully the "Over-Soul." This essay, the same as all of Emerson's writings, is not in what the materialist would call in logical order. Emerson is suggesting in poetical language that there is another science and order of life, which must be realised by the thinker's own efforts, but which can never be explained in words. "An answer in words is delusive," said Emerson. "The questions which we lust to ask about

the future are a confession of sin." Yet all philosophic mystics, who by their own self-conscious efforts take the plunge into the world of the Real, or the Agnosia, or the "Over-Soul," try to explain to us the Supreme experience of the Over-Soul.

Emerson realised all this when he wrote, again in the "Over-Soul," "I dare not speak for it. My words do not carry its august sense, they fall short and cold. Yet I desire, even by profane words, if I may not use sacred words, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."

Paul Brunton says practically the same truth in the "Hidden Teaching Beyond Yoga," on page 311, when he says, "Yet we must never forget that Mentalism is only a step leading to ultimate truth. Both materialism and Mentalism are tentative view points which must be taken up and then deserted when the ultimate view point is reached." Back again to the "Over-Soul," in which Emerson said, "Before the revelations of the Soul, Time, Space and Nature shrink away." Once we become aware of the truth of Mentalism, we are very careful not to be misled by the so-called facts of life and their logical order. Such things belong to the Lower Mind, which are quite right and proper in their time and place, but they are not the means by which we may gain a self-conscious realisation of the Over-Soul. The mystical way to gain a clear realisation is, in the words of the "Over-Soul," "The heart which abandons itself to the Supreme Mind, finds itself related to all its works, and will travel a royal road to particular knowledges and powers."

Because Ralph Waldo Emerson was a philosophic mystic re-incarnated to lead, guide and cheer not only the American nation, but the whole English-speaking world, into the truth of Mentalism, his whole life was a living example of that truth which he had to

ps excepts pasted in already

explain. James Russell Lowell, a contemporary man of letters with Emerson, gave us this charming impression: "Emerson's oration was more disjointed than usual, even for him. It began nowhere and ended everywhere, and yet, as always with that divine man, it left you feeling that something more beautiful had passed that way—something more beautiful than anything else, like the rising and setting of the stars. Every possible criticism might have been made on it but one—that it was noble. There was a tone in it that awakened all elevating associations. He boggled, he lost his place, he had to put on his glasses, but it was as if a creature from some fairer world had lost his way in our fogs, and it was our fault and not his. It was chaotic, but it was all such stuff as stars are made of!" And now to-day on this anniversary of Emerson, I wish to add that it is impossible to take up any modern book upon any high ethical literary or philosophical subject without reading a quotation from Emerson. We must all quote Emerson. I doubt if justice has ever been done to the charm of his manner and the magic of his voice on the public platform. We will understand this when we read again in the "Over-Soul," "Those who are capable of humility, of justice, of love and of aspiration, stand already on a platform that commands the sciences and arts, speech and poetry, action and grace. For those who so dwell in this moral beauty already anticipate those special powers which men prize so highly!"

We Australian people are bound by so many ties of language, customs, trade, literature and war to the great American people, that I think all educated Australians ought to know something of Emerson. I delight to spread what knowledge I have of Emerson, because he is my hero, and may be able to help many others as he has helped me. In the "Over-Soul," that will please Theosophical students, is an explanation of the threefold powers of the Soul. Here it is: "A man is the facade of a temple wherein all wisdom and all good abide—the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius." That is the Mind aspect of the Soul. "When it breathes through his

will it is virtue." That is the Will aspect of the Soul. "When it breathes through his affections it is love." That is the Heart aspect of the Soul. All true philosophers such as Emerson know the threefold aspects of the Soul. That is the Mind, Heart and Will.

It is the life's work of a true mystic philosopher to gain through Mentalism a clear self-conscious realisation of the world of the Real. This does not need any great education, or knowledge of books, for, as Emerson said in the "Over-Soul," "Converse with a mind that is grandly simple and literature looks like word-catching." Neither does this study need any social position—it can begin in the humblest of places. It must, however, begin in the Mind. Until we fully understand that no matter what we may assume, we are still living in the fog of materialism.

He whose heart is pure and good, who is without pride, is mild, preserving, simple and plain, who considers every creature as his friend, and who loves every soul as his own, who behaves uniformly to everyone with kindness and love, who wishes to do good, and has abandoned vanity—in his heart resides the Lord of Life.

—The Vishnu-Purana.

#### FORM OF BEQUEST TO THE SOCIETY.

To those benevolent persons who may be disposed to assist this Lodge and its work, the following Form of Bequest is suggested:—

I give and bequeath to The Independent Theosophical Society, Sydney Lodge (formerly called The Independent Theosophical Society) Incorporated, for the use and purpose of the said Society, the sum of..... pounds, and the receipt of the Treasurer of the said Society shall be a sufficient discharge to my Executors.

The Sydney Lodge of The Independent Theosophical Society, being a corporate body, can receive bequests of real and personal property as well as money.

**JULY**  
1950

**30**  
**SUNDAY**

8th Sunday after Trinity.

Man, without religion,  
is the creature of circum-  
stances.

*Thomas Hardy.*

**SEPTEMBER**  
1950

**1**  
**FRIDAY**

The only real tragedy in life  
is the being used by personally-  
minded men for purposes which  
you recognise to be base. All the  
rest is at worst mere misfortune  
or mortality: this alone is misery,  
slavery, hell on earth.

*Bernard Shaw.*

**SEPTEMBER**  
1950

**19**  
**TUESDAY**

The integrity of the  
individual can alone  
secure the integrity of  
the state.

*Arthur Penty.*

**AUGUST**  
1950

**12**  
**SATURDAY**

The significance of a  
human being and his life  
drama are within him.

*Chehov.*

**SEPTEMBER**  
1950

**6**  
**WEDNESDAY**

We can never be sure that  
the opinion we are endeav-  
ouring to stifle is a false  
opinion; and if we were  
sure, stifling it would be an  
evil still.

*John Stuart Mill.*

**AUGUST**  
1950

**14**  
**MONDAY**

Whenever we catch a fleeting glimpse  
of the extraordinary unity of the uni-  
verse; when the motionless hills, the  
rustling trees, the swallows darting  
across the sky, and the insect crawling  
upon the window-pane suddenly become  
a part of our life and our life a part  
of the world about us, then we are  
aware, in a flash of intuition, of that  
love of the universe so greatly sur-  
passing submission to it.

*Andre Maurois.*

**SEPTEMBER**  
1950

**11**  
**MONDAY**

Liberty is not one of man's  
inalienable rights; it is a  
desirable but difficult acqui-  
sition, and must be contended  
for constantly.

*Andre Maurois.*

JULY  
30  
WEDNESDAY

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31  
THURSDAY

31  
FRIDAY

31  
SATURDAY

31  
SUNDAY

31  
MONDAY

31  
TUESDAY

# CONCERT AN

By Jerome D. Bohm

*Walter Hautzig, Pianist*

Walter Hautzig gave a piano recital in Town Hall last night. His program listed Bach's transcription of Marcello's Concerto in D minor, Hindemith's Second Sonata, Beethoven's Sonata, Op. 111, six Etudes by Chopin and Schumann's "Carnaval."

In this highly exacting list of offerings, Mr. Hautzig once again revealed himself as a serious-minded musician whose work revealed careful preparation, if not much in the way of an enkindling imaginative approach to music. His technique is a well grounded one and his playing was for the most part accurate, although excessive speed in several of the Chopin Etudes caused him to lose control of his fingers at various times and little of their poetic contents emerged.

There was some rhythmic jerkiness in his accounts of the rapid corner movements of the Marcello-Bach Concerto, but the central Adagio was given a poised, if rather uncommunicative, interpretation. Somewhat more effective was his revelation of Hindemith's Second Sonata, where his objective style was more appropriately applied than elsewhere.

His discourse of Beethoven's last Sonata was capable from the technical angle and gave every indication of thoughtful consideration of the composer's desires. But the profound insight into the transcendental ideational world envisaged by Beethoven in this creation is not part of Mr. Houtzig's interpretative gamut. The deliberate manner in which he played the titanic, impassioned opening measures of the first movement divested them of much their inherent meaning and the entire movement wanted in the incandescent sweep required for a veracious realization of its contents. The ensuing Arietta and first few variations were unconscionably dragged and kept at too consistently colorless a sound level and the murmuring figurations and chain trills of the concluding variations, while correctly negotiated, were not imbued with the spiritual qualities needed to suggest their transfiguring spirituality.

# Robert C. Stanley Is International Nickel

**Made It Largest Producer,  
Developed Uses in Peace;  
Discovered Monel Metal**

Robert Crooks Stanley, seventy-four, chairman of the board of International Nickel Company of Canada, Ltd., and its president from 1922 until last year, died yesterday at his home on the Country Club Grounds at Dongan Hills, S. I. It was under Mr. Stanley's direction that the company became the world's largest producer of nickel and platinum.

Mr. Stanley had been in the metallurgical field since 1901, when he joined a predecessor company of International, and was credited with several important inventions.

He was born in Little Falls, N. J., Aug. 1, 1876, the son of Thomas and Ada Crooks Stanley. He received a mechanical engineering degree from Stevens Institute of Technology in 1899, and in 1901 won a degree of mining engineer at the Columbia School of Mines.

## Joined Dental Company

In that year he joined the S. S. White Dental Company, Philadelphia, for whom he investigated platinum sands in British Columbia. Upon his return he assayed his samples at the refinery of the Orford Copper Company, Bayonne, N. J., which, with the American Nickel Company and others, was formed into International Nickel in 1902. Mr. Stanley was made assistant superintendent of the Camden, N. J., plant of American Nickel in 1902, and rose steadily. He was elected a director of International in 1917 and the next year was made vice-president in charge of all operations. On the death of W. A. Bostwick in 1922, Mr. Stanley became International's president.

As president his major concern was to swing the industry to peacetime importance, and one of his first moves was to organize the development and research division. It was the right time for such a move, for the end of the war had virtually eliminated the usual demands for nickel, and other outlets for it had to be found. Uses

# Picasso Brushed Off By Dali as Tool of Reds

By LOUIS REID

Salvador Dali, one the art world's most turbulent surrealist, disclosed yesterday he has come to a parting of the ways with Pablo Picasso, famed fellow-Spaniard exponent of modern art.

## CLAIMS ALLIES AID RED CHINA

America's Western European allies are undermining the joint cause of the Atlantic Pact nations by shipping war materials to Communist China and our own Government is not blameless, Sen. Herbert R. O'Connor (D.-Md.), charged yesterday.

He was one of several speakers at a national defense rally at the Statler Hotel sponsored by the American Coalition of Patriotic, Civic and Fraternal Societies.

The Senator singled out Britain for his sharpest criticism for sending goods to Chinese Communists.

"Our own Government has not been blameless," O'Connor

The rupture is not only over art, but over politics as well, for Picasso is a Communist. Dali says the Soviets have found Picasso's work "useful for propaganda purposes."

### "DESTRUCTIVE GENIUS."

That is the reason the Russians accept Picasso, not for his artistic worth, Dali asserts.

"It is for external use only," he said.

"Why? Picasso's paintings represent demoralization, disintegration, destruction.

"Picasso is a destructive genius.

"Pablo, he draw a peace dove, la paloma. La paloma she go bang all over Europe last Summer as part of the Communist peace propaganda."

As for Picasso's place as an artist, Dali said:

"Picasso—he is still in the distorted world of surrealism."

Dali is now painting self-portraits



"Right from this city as late as November sailed ship after ship with no preventive orders from our Government."

#### HAILS JOURNAL-AMERICAN.

Gardner Osborn, vice-president general of the Sons of the American Revolution, asked the 800 delegates at the rally to recognize the "day-to-day work of the N. Y. Journal-American in opposing and combatting communism."

He said:

"We all owe a debt of gratitude to this fine American newspaper."

#### RUSHMORE SPEAKS.

Another speaker, Howard Rushmore, of the N. Y. Journal-American, challenged a statement by Attorney General J. Howard McGrath that there were no Communist spies "running around loose."

Rushmore said that an FBI master report had names of 150 Americans involved in espionage for the Russian government during World War II and that not one had been arrested.

Other speakers included Dr. J. B. Matthews, former research director for the House Un-American Activities Committee; T. C. Kirkpatrick, editor of Counterattack, and Alfred Kohlberg, publisher of the Freeman.

TAXING

subjects and leading a trend back to Renaissance traditions, he said at the St. Regis.

Formerly, with his pictures of dripping watches, disembodied eyes, unearthly hands, Dali was the foremost exponent of the bizarre.

In a glib patois of French, Spanish and English, accented by restless hands and thin, upward-pointing mustaches, Dali said the new classical trend is taking rapid hold of young art lovers, has been adopted by young artists.

The result, he's convinced, means the return of art to the techniques of Velasquez and Raphael, "who touched men's hearts through their minds, for the wholehearted understanding of the many."

Dali has abandoned not only the "nightmarish" phase of his artistic life, he said, but also his identification with "Don Juan sensualism" and "Parisian sensationalism."

"I am fusing surrealism with the mystical," he said.

"Dali stands for fusion, Picasso for confusion.

"We're both geniuses," he added with disarming aplomb. "Spain, she is a land of contrasts: sun and shadow. Picasso at 71 stays in the cold shadow of outmoded art; Dali, much younger, 46, has come up into the wholesome sun."

In reply to Picasso's "peace" dove, Dali said he made a "true dove of peace, carved out of jeweler's bronze, as a compact for milady."

"I designed it to further what you call a pleasanter way of life."

#### RECALLS VATICAN VISIT.

Dali is intensely proud of his new religious art. His first major work of this theme is "Madonna of Port-Lligat," recently exhibited here and to be shown next Summer in Europe. He submitted the work upon its completion to Pope Pius XII, and he dates his visit to His Holiness as the climax of his spiritual evolution.

Dali said his wife, Gala, sat as the model of the Madonna. In the period he spent working on the painting he found "the serenity of spirit" he had long been seeking.

JAN. 16 '51

STRICTLY PERSONAL

# Vegetables For Body Or Soul?

BY SYDNEY J. HARRIS

A WISTFUL reader has written in to ask why a man of my "independent thinking" (whatever that may mean) has not yet become a vegetarian.



HARRIS

Now, there are two main classes of vegetarians; those who think that eating meat is bad for the body and those who think that eating meat is bad for the soul. I have no quarrel

with the first group; perhaps the future will prove them right.

But the thesis that eating meat is bad for the soul, I cannot for a moment believe. It is not only nonsense; it is dangerous nonsense—because it tries to wipe out the distinction between man and the beasts.

One of the great and terrible heresies in the modern world says that the difference between man and the other animals is

merely one of degree. Out of this heresy have come two opposite fanaticisms; the fanatic who would treat all humans like animals, and the fanatic who would treat all animals like humans.

The extreme scientific mind is an example of the first kind of fanatic, and the extreme humanitarian is an example of the second kind of fanatic. The scientist is wrong in trying to take the soul out of man; the vegetarian is wrong in trying to put the soul into the beast.

## Vegetables, Too

If eating meat is sinful because it is taken from living creatures, then eating fruits and vegetables is sinful, because they, too, are endowed with life. If it is wrong to kill a cow for food, it is wrong to pluck an apple for food.

There is an Eastern sect, known as the Jains, who wear veils over their faces at all times, for fear of inadvertently swallowing an insect, and thus committing a sin against creation. But the net result of their solicitude for insects has been their indifference over humans. It is more than a bad pun to say that they are much more concerned about their ants than about their aunts.

I believe it is wrong to kill animals for sport, because they were placed here not for our sport, but for our support. It is wrong not for what it does to the bird, but for what it does to the man. It is not wicked to eat a pheasant when you are hungry, but it is wicked to shoot a bird when you are bored. The vegetarians are looking at the truth from the wrong end of the telescope.

**By G. B. Lal**  
Science Editor

**T**HE patient—a well-to-do businessman in his early 40s—looked speculatively around the psychiatrist's office. He was pinning all of his hope on an experiment he had agreed to undertake. He had reached the point where he felt he had little to live for, despite the fact that he had a fine family and good friends. Alternating moods of fear, rage and despair filled most of his days and sometimes he believed he was losing his mind.

Narcoplexis was the term the doctors applied to the treatment he was to undergo. He had been told that he would be put to sleep with injections of Amytal sodium, often referred to as one type of truth serum. Then, while upper layers of his brain were narcotized, the psychiatrist and his assistants would try to penetrate to lower brain layers which would not be affected by the chemical and change undesirable "reaction patterns" he had developed from earliest childhood on.

Exactly how they would go about this remained a mystery to the patient but the experts had carefully formulated plans.

Earlier interviews had involved the discussion of what the man believed to be his problems and the recounting of his dreams. Unknown to the patient additional information about his personal life had been supplied by relatives.

From knowledge thus gained the psychiatrist had deduced that the patient's trouble was rooted in deeply buried memories of unpleasant experiences with his mother. In babyhood he had sensed that she rejected him. He had built up defensive types of behavior then which had become the foundation of his present trouble.

Everything was in preparation for the waiting patient when he was ushered into the treatment room.

A "script," much like the one used by a radio actor, had been prepared especially for him to hear. After he had been given his Amytal sodium injection and was sleeping soundly a

*"Jimmy, Darling, Let Me Hold You . . . Close . . . Warm," Said the Actress-Mother, Reading From the "Script."*



nurse who represented the patient's mother started reading. She addressed her little son who was only a baby named Jimmy.

"Jimmy, darling, let me hold you...close... warm," the actress-mother said. "You are smiling... You know me... One day old and you smile for Mother already."

The script continued with more expressions of a mother's love and eagerness to care for her child. It was read several times during the first narcosis (sleep) session. When the patient awoke he didn't remember hearing it. But his brain started "doing work" which is the term the psychiatrist applies to the process of change that goes on (unconsciously) in such a patient's mental system.

Similar treatments were repeated with suitable changes in the script as the work progressed. There were talk sessions with the psychiatrist after each narcosis, but they didn't refer to the script.

After about 16 narcosis sessions the patient was given all of the scripts to read, under the psychiatrist's guidance. All of this time "reaction patterns" had been changing and the patient's behavior and understanding of himself had been changing. Eventually he realized the underlying cause of his neurosis and recovered.

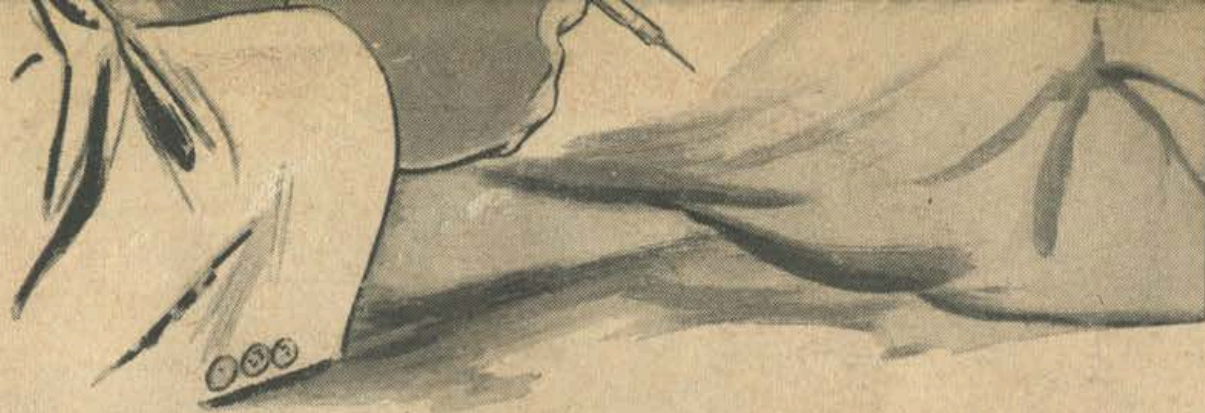
This case was included in a recent report "Direct Reorientation of Behaviour Patterns in Deep Narcosis," by Dr. Richard M. Brickner, of Columbia University, published in the Archives of Neurology and Psychiatry. Collaborating with Dr. Brickner were Dr. Robert T. Porter, Warren S. Homer and Julia J. Hicks.

The classic type of psychoanalysis takes months, sometimes years before a patient's mental difficulties are straightened out. Prof. Brickner and his associates say that it takes only about two months to complete most of the intensive part of the narcoplexis therapy.

Some of the scripts are necessarily hard-boiled in their nature since it is necessary to bring abnormal hates as well as unusual affections out into the open.

One patient, identified as Dan, had a basic trouble concerning a mother who had so dominated his childhood that she had made it miserable. A sample of the script read to him by an actor representing his father included this somewhat horrifying suggestion:

"Dan...hit her!...Mother's dead now... The Mother you let live will let you have a dog anytime you want one...Your cruel mother is



# PSYCHIATRY while you sleep

## Recent Experiments Employing Artificially Induced Slumber Have Given New Hope to Mentally Ill Patients

dead...Your new mother is glad."

These amazing words struck and changed the distorted earliest memories of the patient. Having destroyed the hateful elements in his mother's nature she became a good mother in his future "reaction patterns."

A woman alcoholic's basic trouble was an intense fear of her father. She saw him in her nightmares as an ogre. She constantly refused to remain in the same room with him. The prepared script told her drugged mind that her father really was gentle and loving. She lost her fear and stopped bothering about her father in any way. Alcoholism ceased to be a problem when the fear was gone.

Each case was checked for one year or more after treatments were completed. None of the

improved patients showed a recurrence of mental disturbances.

Amytal sodium and similar drugs narcotize and paralyze the later, upper mental networks of the brain where maturer memories operate. But the deepest, earliest networks are not affected by the dose. When they are assailed by constructive words the entire mental networks system starts to recognize itself in a more mature and useful fashion.

In India a simple drug from the root of a plant, botanically known as *Rauwolfia serpentina* Benth, is on trial in cases of mental disorders. According to Dr. B. Mukerji, of Calcutta's Drugs Research Laboratory, beneficial effects have been observed in some cases, which Dr. Brickner's theory may explain.

# Mirror of your mind

By Lawrence Gould Consulting Psychologist



His wife's "continual nagging" was his alibi for the fact that he could not keep a job!



**Can unhappy marriage be used as an "alibi"?**

Yes—at least unconsciously. Take, for instance, a young couple I know of. Their home life was one long wrangle; friends said they had never heard them say a civil word to each other. They quarreled about the food, about who should wash the dishes, about what movie to go to, about whether it was last Tuesday or last Wednesday that Aunt Minnie came to dinner. Most of all, they quarreled over the fact that he could not keep a job. He was bright enough when he put his mind to it, and began work each time in a flurry of good resolutions. But invariably he would make some blunder—usually caused by having failed to listen to instructions—and, resultantly, would be discharged.

He had a ready explanation for his friends: it was all his wife's fault. How can a man be expected to be on his toes at the office if he gets no rest at home? After an evening, if not a whole night of nagging, he was no good to himself or anyone else.

The truth, as analysis later revealed it, was he unconsciously made sure his wife would nag him, and might not have remained married to her if she had not. His real trouble was that he resented having to work for a living—a feeling which started from being compelled to go to work, when very young, to support an invalid father whom he believed to be merely "lazy." Self-respect would not have let him admit his determination to be just as lazy as his father had been, so he used his unhappy marriage as an alibi to prove his failure to succeed in business was his wife's fault.

DRAWINGS BY PAUL FREHM

If a couple with no moral scruples against divorce stay together, even though they are thoroughly unhappy, there is a good chance that one or both of them "needs" the unhappiness as a defense against his or her own shortcomings.

## Q Is it possible to lie to yourself?

Not consciously, if you realize what you are doing. If conscience permitted, you might lie to someone else—for instance, about the merits of a product you were trying to sell him—but common sense would tell you that deceiving yourself could have no effect but to get you into trouble. If you know you are on the wrong road, telling yourself it is the right one will just take you that much farther out of your way.

Yet, as you have almost surely noticed, people do deceive themselves in ways that are nearly as absurd as the following: Mary really knows it is overeating that makes her put on so much weight. John could see, if he would let himself, that being rude to customers is not the way to make sales. And Mother

"must be blind" not to recognize it was her Jimmy, not the small boy next door, who started the fight between them. Such obvious instances of self-deception are one of the strongest evidences that not only our actions but our beliefs are influenced by forces of which we are totally unconscious.

The impulse to lie to ourselves may be traced back to a conviction we all had to some extent as babies—our faith in the power if not the omnipotence of our wishes, which still makes it easy for us to imagine things are or will be as we want them to be. Even consciously many people still cling to the notion that if you want something badly enough, you will ultimately get it—though, truth is, it is not what you want but what you do which makes for success.



## Q Must your children "keep up with the Joneses"?

Since children are even more sensitive than adults to the feeling of being "different," there is no denying it is painful for them to have fewer toys or shabbier clothing than their playmates. And if many of their friends have a brand new car, for example, the children whose parents do not have one will face a real problem, though not quite the same one that you may suppose.

To a child, any possession which he enjoys has two aspects. On one side it is a source of pleasure, but beyond that, and far more important, it proves to him that whoever gave it to him loves him. But the younger a child is, the harder it is for him to realize his parents cannot do anything they please, and so could not give him everything he wants even

if they chose to do so. Psychologically, therefore, the only real danger in your children's being less well off materially than their playmates is that they may feel this means you do not love them as well as the other parents do their children.

But your children's certainty of your love—if they have it—was developed long before possessions had much meaning for them, and will not be likely to be seriously shaken later. You cannot wholly protect them from unhappiness and disappointment, which will come in other forms if not in this one. So if you find you are unable to give them everything they want or their playmates have, you need not feel you have ruined their young lives, or that you are a failure as a parent.

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# Mirror of your mind

By **Lawrence Gould** Consulting Psychologist



## Does a wife inherit the capacity to love?

Yes, in the same sense that she inherits the capacity to eat—both are inborn. The capacity and need to love is an essential element of human nature and no one is wholly devoid of it. But like such minor capacities as a talent for music, it depends for its complete development on a favorable "emotional climate," above all in childhood. As a child who grows up in a family of music lovers will come to enjoy and appreciate music automatically, so one who lives in an atmosphere of mutual affection between parents and between them and their children will learn more and more and find his deepest satisfaction in the mutual devotion he develops with his family and friends and ultimately with the person whom he marries.

In fact, the statistics show that children of happily-married parents are more likely to succeed in their own marriages than children of parents whose lives were inharmonious. Conversely, you are taking more than average chances if you marry a girl whose parents are estranged or who is hostile toward her father. It is only fair to say, however, that natural instinct tends to help even the girl who is thus handicapped to develop normal attitudes and feelings toward others so that relatively few girls may

DRAWINGS BY  
PAUL FREHM



It is a fact that children of  
happily-married parents are  
more likely to make a suc-





### Would you want to live your life over?

When people ask this question there usually is an unrecognized "catch" in it. What they mean is living your life over in the light of what experience has taught you, which really involves undoing the mistakes you made the first time. But that is not really living your life over. It is wiping out the life you actually lived and substituting for it one which you believe would be happier and better.

For you must realize, when you stop to think about it, that the life you lived was the only one you could have lived under the circumstances, and there was no way of recognizing your mistakes until after you had made them. Unless you have realized not only where you went wrong but why, going back and starting over probably would mean only your repeat-

ing the same blunders in a different form.

Remember, for instance, how Sir James M. Barrie in his play, "Dear Brutus," showed the man who felt his failure in life had been due to having "married the wrong woman." When allowed to go back and start over, he had exactly the same troubles with what he believed was the "right" one.

Dreaming of re-living your life may be harmless, but it is essentially an escape from the unpleasant fact that what has been done is done and that there is nothing for you now but to "go on from there." You have the kind of home life, the kind of business record and the kind of personality that you have and you must either accept them as they are and make the best of them or take steps to change them.



### Will spoiling children make them love you?

In the end it will almost invariably have the opposite effect. The essence of growing up emotionally is to shift from the childish feeling that if you want something badly enough, somebody is bound to give it to you, to the realization that what you want must eventually be achieved by your own efforts. This is at best an unpleasant realization which no child should be expected to reach at once and which demands both patience and understanding on the part of the parents. On the other hand, the longer it is put off, the more painful it becomes—if not begun until adult years, it is almost too much for anyone to achieve.

Because a child tends to resent having to stand on his own feet, parents who are morbidly afraid of

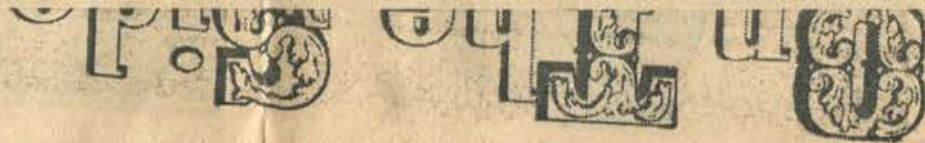
losing a child's love may keep on doing things for him which he should do for himself and giving him what he should be capable of earning. The net result will be that as the child grows older, his demands will become more and more impossible to meet while his resentment when they are not met will be so much the more bitter.

A typical instance is the grown son who quarrels with his parents because they refuse to set him up in business at the cost of their life savings. It is true the son is childish and unreasonable, but before they condemn him too unmercifully, the parents should realize that if they had given him a chance to grow up, he and they might still be on good terms instead of feeling mutually hostile and resentful.



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intended parrot. Col. O'Reilly did not teach this remarkable bird to swear. On the contrary, he taught him, among other things...



# Ex-Cartoonist Plans New Life As Evangelist

Will Omit 'Sawdust Trail,'  
'Love Offering'; To Seek  
Permanent Conversions

When the Rev. Charles B. Templeton takes to the evangelical circuit next January, he says he is going to try to bring people closer to God without a highly emotional appeal, without the "sawdust trail" and without the "love offering."

The thirty-five-year-old former sports cartoonist, known as Chuck Templeton, said in an interview at the Fifth Avenue Presbyterian Church, at Fifty-fifth Street, where he has been conducting the Lenten evangelistic mission, that he plans to do this by making religion real, practical and helpful in the language of the "man in the street."

"What good is it," he said, "if a person becomes emotionally upset, goes down the 'sawdust trail' before 10,000 persons to the front of the meeting to pray and confirm his belief in religious principles and the feeling is only temporary? We want the relationship to God to be permanent."

### Sponsored by Church Council

In his evangelical mission, to be sponsored by the National Council of Churches of Christ in America six months after he finishes his work at Princeton Theological Seminary in June, Mr. Templeton will have "after-meetings" of small groups who wish to solidify the feelings and ideas that were generated during the mass meeting. There will be no "love offering" to throw suspicion on his motives, because his sponsor will pay his salary.

Mr. Templeton thinks he has

### Plans Evangelistic Tour



The Rev. Charles B. Templeton

built a new church, which continued to draw thousands of persons to a religious life, he said.

When Mr. Templeton decided to make evangelism his work, he decided to become ordained in the Presbyterian faith. To do so he was told he had to have ministerial training. After having the requirements for high school and college diplomas waived, he went to Princeton. Upon completion of his training this June, he and his wife will go back to Toronto for six months and then take to the circuit.

Mr. Templeton said he is going to stress four points: prayer to God, rejecting any "juvenile concepts" of God being a bearded old man in heaven; Bible reading as a guide to everyday life; living for others, and establishing a relationship with the Church by membership and activity. The one hope for our world, he said, is through the Church and the things it teaches.

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learned enough in a year. His first as a simple convert to Christianity, an itinerant preacher through all the states, Canada, Mexico and Europe and finally as a theology student at Princeton to succeed.

Mr. Templeton was converted from a non-religious life by his mother, Mrs. Marion Boyntz Templeton, who, he said, was a recent convert herself.

"It happened," Mr. Templeton said, "when in the midst of my success I saw the futility of my life. After four and a half years on 'The Toronto Globe and Mail' as a sports cartoonist, I was syndicated in twenty-four papers. I had a feature of my own called 'Sports-traitts,' signed by Chuck Templeton, that was selling very well. I was making more money than I ever had in my life before or since. But it was no good. My life had no real purpose."

"I was praying at my bed," he continued, "for the first time in my life when my mother came in and convinced me that the Christian life was the right one."

**Read Widely "to Catch Up"**

After that he read all the books on theology, sociology, homiletics and religion that he could find, trying to catch up with an education that he left behind in high school, which he quit to go to art school and to play professional football as a backfield man with the Toronto Balmly Beach team.

For three years he wandered over the United States and Canada as a minister in the Church of the Nazarene, a fundamentalist group, preaching and illustrating by drawing scenes from religious life. The "Chuck" stayed with him, though, he said, because people knew him from his cartooning days by that name.

In 1941 he returned to Toronto, where he was born, and established the Independent Avenue Road Church. In a year and a half the church grew so quickly that people had to be turned away. At the height of the church's popularity, a sixteen-year-old incendiary set fire to the building and razed it. The congregation

to a five-year contract calling the Meeker has been signed by Mr. F. is on his way to Hollywood. De in "A Streetcar Named D" to a bit in "Mister Roberts" to a Ralph Meeker, who went to a Meeker to Metro

will stage the dances. Valerie Comden and Green, Val He and sketches by Nat Hike Betty Comden and Adolph music by Jule Styne. "Two On the Aisle" will Arts" and "Are You Will" was seen here in "Seven Before going abroad. Miss in various night club engagements "Your Gun" and remained Ethel Merman role in "An don where she went to R something of a sensation for he aut Uni "Flahoolley" signed by Cheryl Crawl

Peruvian singer who has been on the river became other So Stat with the This a fi gran So from of P half spea vice L. A orga from Tho Lehi Imp



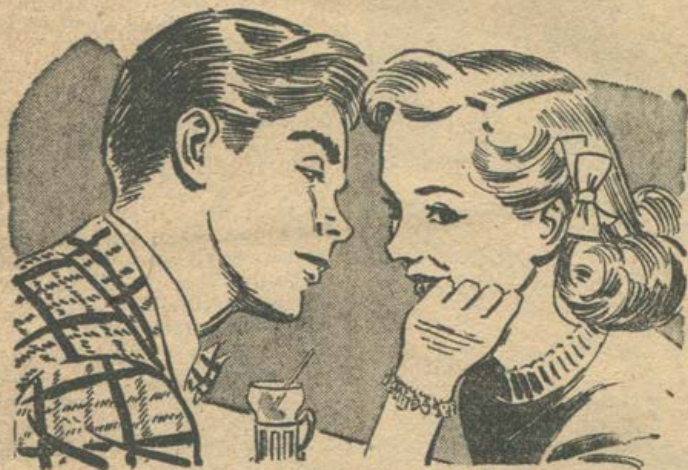
Yma Sumter

BERT McCORD of the THEAT Travel

## MIRROR OF YOUR MIND

By LAWRENCE GOULD

## “True Love” Is Possible If One Is Adjusted to Life



Can you be “truly in love” at fifteen?

Answer: You can feel as strongly at fifteen as at twice that age that one other person is the only thing in life that matters. But if “true love” means love based upon a realistic mental picture of what being married to the loved one would mean, the emotions of fifteen will seldom answer this description. Love at fifteen generally represents a sort of magical solution of life's problems, either at home or outside, which the child feels he or she cannot solve by more natural methods. The truth is, however, that you must adjust yourself to life as a whole before you are capable of loving truly.



Is “demand feeding” hard on mothers?

Answer: It is pretty difficult for some of them, reports Dr. Hanna Colm in the Quarterly Journal of Child Behavior. Whatever we may feel are the ideal conditions for a baby, we must not forget that his mother

has feelings also and that if we ask her to do more than she is capable of doing, the resulting tension and resentment will affect the baby in turn. The physician must take the mother's fear of being overworked or “tied down” into account and help her work out a feeding schedule that will involve the least possible strain on her.



Is patience a virtue?

Answer: It is a most valuable trait but it is not a virtue in the sense of being best achieved through effort and will-power. The psychiatrist has what may seem to an outsider to be “infinite patience” because he knows so well that emotional re-education cannot be hurried and that trying to put pressure on a patient only undoes any progress that he has made. Similarly, it is lack of understanding of their children and forgetfulness of their own childhood that makes parents expect youngsters to remember everything they are told the first time that they hear it.

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## WASHINGTON REPORT

## Remington Case Shows Need For “Security” Plan



time said that the four players involved have been suspended. They are Eddie Gard, a star last year who was the go-between in the bribe plot, and the three stars of the present team, Capt. Adolph Bigos, Sherman White and Leroy Smith, all of whom admitted accepting bribes.

#### FIX AT RESORT.

Gard, who also was involved in the fix of the City College and NYU players which broke Sunday, said in his confession that he was first approached by Salvator Sollazo, brains of the bribe plot, while working as a waiter and physical instructor at a Catskill resort. White and Smith played weekend basketball at the same resort.

The possibility that City College may be kept from Garden competition in future years also loomed today, following an investigation launched by the Board of Higher Education. The Board, which controls all City Colleges, including C.C.N.Y., Brooklyn, Queens and Hunter, in the meantime directed those schools not to book any additional Garden games until the completion of the investigation.

#### URGED BY BUSHNELL.

The L.I.U. Borscht Belt ban followed quickly on the suggestion made by Asa Bushnell, the Eastern College Athletic Conference director, yesterday. Bushnell said that the colleges may ban all outside athletic competition with particular emphasis on the "Borscht Circuit" in the Catskill Mts. He also announced that stricter control of their own sports may be undertaken by the colleges themselves. Bushnell said:

"The situation is damaging to all college athletics. I do think this is the time for action. We can no longer say 'it can't hap-

## ND Post To Jordan

CHICAGO, Feb. 20 (UP).—Johnny Jordan, basketball coach at Loyola University here, has been named cage coach at Norte Dame University, succeeding Ed (Moose) Krause, Loyola announced today.

The Rev. Richard E. Tischler, S.J., athletic director, announced that Jordan, a former Notre Dame star now completing his first season as Loyola coach, had asked and been granted a release from his Loyola contract to take the Notre Dame post.

N Jordan, 40, came here last April as a replacement for Tom Hag-

## Demaret Protests

HOUSTON, Tex., Feb. 20 (AP).—The newest and probably the most serious controversy in professional golf reached its show-down today.

Jimmie Demaret, the colorful Texan who is doing all the talking, champed over a fine of \$500 levied by the PGA tournament committee because he and eight other American golfers went to Mexico and played in the Mexican National Open. It was in defiance of a PGA order.

#### GHEZZI IN MEXICO.

Vic Ghezzi was fined \$350 but

# BOOKS AND THINGS

By LEWIS GANNETT

**A WOMAN IN POSSESSION.** By *Hallie Southgate Burnett*. Dutton. 252 pages. \$3.

ONE woman dominates Mrs. Burnett's novel, and she can hardly be described as a heroine. She is Judith Moore, the wife of a college instructor, who always seemed to do everything right. People often told Phil how lucky he was to have such a wife. Phil usually thought so, too. Judith herself certainly thought so.

### *A Woman Who Believed in Herself*

The story, of course, is of Philip's escape from bondage. This was no act of Philip's will. He had been married five years, and he still did not know that Judith steamed his mother's letters open while

he was at the university, and resealed them after reading. He knew, vaguely, that Judith had married him rather than he her, and he supposed it was because she loved him. Her frail beauty always suggested that she needed protection.

But Judith never needed protection. Her egotism was her sufficient armor. She never believed what she did not want to believe. Her strength was "simply to behave as if the true meaning of things did not exist, to set



Hallie Southgate Burnett

up a scene irrelevant to what had gone before, and to dominate it so completely there was no other way of acting." She never hesitated, groping for inner truth; she laid out a rational world that suited her, and, first convincing herself, next convinced others—especially Phil—that it was real. If anything went wrong, Judith conceived herself a martyr. She played the role superbly. Perhaps you have met the type.

### *Cold Beauty*

Then came a summer outing on an island in the St. Lawrence, with Phil's colleague Herb and Herb's wife Henrietta who enjoyed flirtation but honestly loved Herb, and with Herb's cousin Betty, a tousled outdoor type of girl who never planned anything but let things happen. As you might guess, Phil

fell in love with Betty, and found satisfactions he had never experienced with Judith. And then, as you might also guess, Judith began to rearrange the world, an enterprise in which she was almost fiendishly able—though, in the end, her success is not quite what the reader may have anticipated.

There are other characters, of course. There is a college dean who has more human understanding than is usually attributed to deans, possibly because his wife is not quite what the campus believes. (She had been an actress before she was a dean's wife, and on the campus she is still a good actress.) And there is an Island boarding-house keeper who is far from being as poisonous as country boarding-house keepers, at least in the novels, are generally assumed to be. Phil has a mother, who has always resented her husband's divorce, but changes her attitude toward divorce with true maternal passion when her son's welfare is involved. (Mrs. Burnett's implicit comment on contemporary attitudes toward divorce is at once subtle and shrewd.)

Always Judith dominates the story, the one fully realized character, the cold beauty whose facade is so utterly charming, so reasonable, so generous—and so false. The novel is worth reading, if only to understand Judith.

### *Rough and Ready*

**THE MAGGIE MURPHY.** By *John Joseph Ryan*. Norton. 224 pages. \$3.

If you are one of those who worries about the younger generation, you might enjoy bucking your way through John Joseph Ryan's wild tale of how he and his friend Ed, schoolmates on the mudflats near Tacoma, tied some expropriated boards together, fitted in a four-cylinder jalopy engine and puffed their way up the Alaska coast in what they called a boat.

They were boys in their teens; they had never fished and were unused to the open sea; they had no money when they started, and little when they returned. They got arrested a little; they ran into a jurisdictional strike between rival fishermen's unions; they bumped into a town whose marshal threatened to jail them on the ground that in Port Alexander it was illegal to stay sober. They caught salmon and halibut and made friends and had a wonderful time. In the end they sold the Maggie Murphy for \$225 and parted company. Mr. Ryan to join the Navy. He is twenty-nine now, and managing editor of a Fairbanks, Alaska, newspaper.

It's a rough-and-ready, informal, high-spirited yarn, probably a lot more fun to read than it was to live.

Book Notes

Foreign Aid

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**Miss Photographers' Ball**



Morris Warman

...ch, Pa., steps into the limelight

...one Llanerch, Pa., a suburb of Philadelphia. Chosen as her ladies-in-waiting were Brik Tone, eighteen, a showgirl, of Dallas, Tex., and Penny Ritter, eighteen, a model, of the New York City. The ball will be held at the Waldorf-Astoria Friday evening, April 6.

...cuss University Club at its headquarters mem- at the Billmore at 12:30 p. m. en's Wednesday.

**Women Engineers Told Of Career Opportunities**

Dr. John B. Russell, of Columbia University, said yesterday at the closing session of the Society of Women Engineers' third annual conference that women engineers should take advantage of the present emergency to establish themselves in the profession.

Dr. Russell, professor of electrical engineering, moderated a panel discussing the emergency and women engineers at the Barbizon Hotel for Women, Sixty-third Street and Lexington Avenue. He said that as in World War II, when women were drawn into the engineering profession where there were few to begin with, the current shortage of trained people will give women the chance to get into the field. He said that during the war women "did a very able job."

Mrs. Hilda Edgecomb, electrical engineer with the Rural Electrification Administration, said that the increased opportunities are reflected in the Federal government's desire to hire as many qualified engineers as possible, whether men or women.

**Kings Garden Clubs**

**Meet at 1 P. M. Today.**

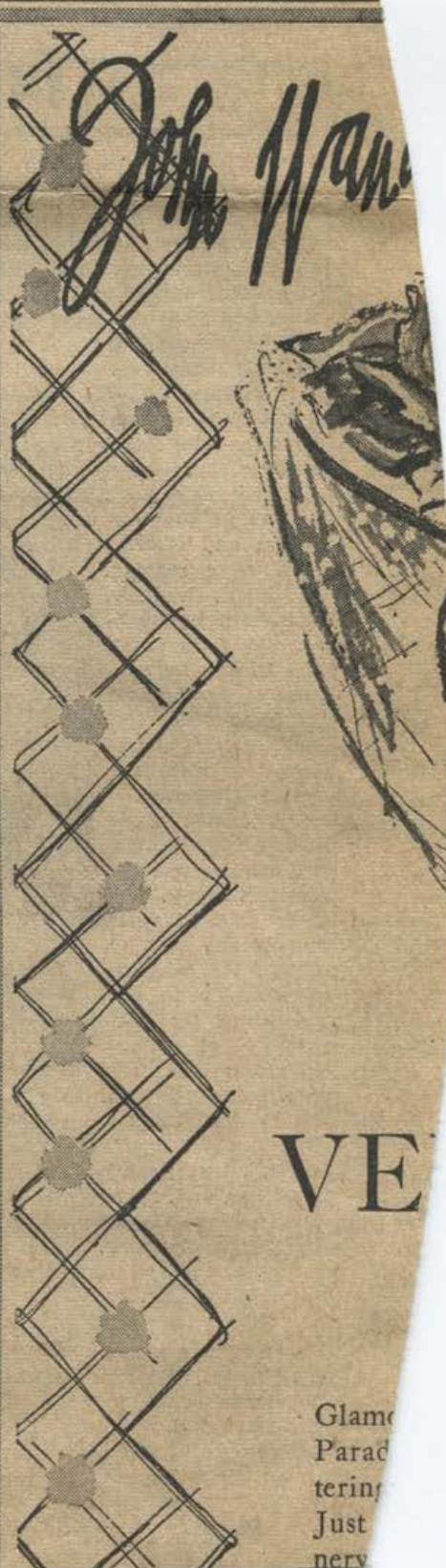
The Kings County Association of Garden Clubs will meet in the Children's Room of the Brooklyn Public Library, Grand Army Plaza, at 1 p. m. today.

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# BOOKS AND THINGS

By LEWIS GANNETT

*THE STORIES OF F. SCOTT FITZGERALD, selected and introduced by Malcolm Cowley. Scribners. 473 pages. \$3.75.*

A LOT of nonsense is being talked and written about F. Scott Fitzgerald, the "great writer of the 'twenties."

## *The Fitzgerald Renaissance*

It began, I think, in 1941, when Edmund Wilson edited Fitzgerald's unfinished "The Last Tycoon," calling it his "most mature piece of work . . . far and away the best novel we have had about Hollywood." The tide rose further in 1945 when Mr. Wilson republished Fitzgerald's accounts of his own crack-up, together with his letters to his daughter, which were perhaps the best and truest things he ever wrote. Last year we had Budd Schulberg's "The Disenchanted," a novel based on the tragic end of Fitzgerald's life. Then came Arthur Mizener's "The Far Side of Paradise," one of the best of all biographies of an American novelist. There Mr. Mizener set down the whole drama of Fitzgerald's life, with a glitter and a sob that matched Fitzgerald's own talent for glitter and heartbreak, yet somehow without bathos. It established the record, and the reader was left free to draw his own conclusions from it.

When Fitzgerald died in 1941, almost all of his books were out of print. They are back in print now, and Malcolm Cowley has assembled a collection of twenty-eight Fitzgerald stories that includes ten never before put between book covers. They were picked, Mr. Cowley says, to form a "sort of journal of Fitzgerald's whole career" and "an informal history of two decades in American life."

## *The Boy Who Never Grew Up*

Rereading them, one is astonished at their brilliance, their romantic sheen and their monotonous juvenility. They make it painfully obvious that, even in his forties, Fitzgerald was still a wistful, slightly spoiled bright boy. He had no point of view, no perspective. He had cracked up in one sense, his wife in another, and the chapters in the Mizener biography which tell of his deep devotion to Zelda through thick and thin make him a sympathetic and tragic character. But Fitzgerald never wrote about that. He could write of his own crack-up. On occasion, he could see himself as "the perennial man of promise in American letters," who could make sentences, paragraphs, even chapters flow and coruscate. But when they glowed it was a teen-aged glow. When Fitzgerald emerged from

adolescence it was in self-pity, and middle-aged self-pity doesn't glow.

To the end, he believed in magic. He celebrated the romantic legend of the "It Girl, the Oomph Girl, the Glamour Girl"—of love at first sight, and that was as far as he could go, even in "The Last Tycoon." And, despite a few passages in his letters, he couldn't get over a sense of the glamour of quick money.

It doesn't do to blame the age. A generation that never knew it now tends to glorify Fitzgerald's youth as the jazz age and to worship its glamour. It didn't seem so glamorous to most of those who lived, or who wrote, in it. "This Side of Paradise," Fitzgerald's twenty-four-year-old success piece, appeared in the same year as "Main Street" and within a year or two of "Winesburg" and "Miss Lulu Bett" and in the same decade as "An American Tragedy," "The Forty-second Parallel" and "As I Lay Dying."

## *"The Magical Glory"*

In the preface to the Modern Library edition of "The Great Gatsby," Fitzgerald noted that critics complained that "my material was such as to preclude all dealing with mature persons in a mature world. But, my God! it was my material, and it was all I had to deal with." He was twenty-nine when he wrote "The Great Gatsby," and thirty-eight when he wrote that preface. He was old enough to have more than adolescent material. But, apparently, he never learned what it meant to grow up. Even in "Babylon Revisited," perhaps the best of the collected stories, he is still yearning for "magic" and overflowing with self-pity. The evidence of growth, such as it is, is in the letters. In one letter he wrote that the burden of "Gatsby" was "the loss of those illusions that give such color to the world so that you don't care whether things are true or false as long as they partake of the magical glory." In that sentence he almost had perspective on himself.

The collected stories are still, most of them, good romantic reading, some with a neat O. Henry twist at the end, others with an appealing Leonard Merrickish oh-the-pain-of-it sob for lost youth. They are clever, but in the end you feel as Fitzgerald did about Thomas Wolfe, who at least had occasional intimations of maturity:

He has a fine, inclusive mind, can write like a streak, has a great deal of emotion, though a lot of it is maudlin and inaccurate, but his awful secret transpires at every crevice—he did not have anything particular to say!



# Crisis in the Postal Department



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## Consolidate the Commissioners

# BOOKS AND THINGS

By LEWIS GANNETT

**THE VICIOUS CIRCLE: The Story of the Algonquin Round Table.** By Margaret Case Harriman, illustrated by Al Hirschfeld. Rinehart. 310 pages. \$3.

SOME say it started when John Peter Toohey and Aleck Woolcott turned in to the Algonquin in search of angel-cake, and some say—though this

is not Mrs. Harriman's story—that it was primarily a figment of F. P. A.'s imaginative "Diary of Our Own Samuel Pepys" in the Tribune and the "World." At any rate, for years there was a real round table in the Hotel Algonquin's dining room, and real wits met at it and swapped quips and gags, free (nowadays the best wits save them for anthologies). As Mrs. Harriman puts it, "the early nineteen twenties were a great time to be alive in New York"—particularly if you happened to be the cherished daughter of the proprietor of the Algonquin Hotel.



Harold Ross, a drawing from the book by Al Hirschfeld

**Carefree Twenties?**  
It is curious to watch the legend of the carefree twenties growing. The silver seemed a little tarnished when it was new. The twenties were the years of "The Outline of History" and "The Story of Philosophy," Dos Passos' grim trilogy and Faulkner's gloomiest swamps; it was the decade of the Ku-Klux Klan, the Harding scandals and the grim farce of Prohibition; of Leopold and Loeb, Sacco and Vanzetti and the great Wall Street crash.

Meanwhile, at the Algonquin, they quipped and cared. Mrs. Harriman's random recollections are mostly of the quips, and at the end she even suggests that the group broke up because politics became too serious for them. In the twenties, she misremembers, issues were simple—"votes for women, John S. Sumner, censorship, prohibition and the like." On an earlier page, however, she had observed that four of the original Round Table group—Bob Benchley, Dorothy Parker, Heywood Broun and Ruth Hale—actually trekked to Boston to shoulder banners of protest when Sacco and Vanzetti died. And the Round Table, for all its

diversities of opinion, would have found no chair for any one who denounced them as subversive.

## The Algonquin Wits

The Round Table had room for opinions, but none for bores. Aleck Woolcott, its high priest, of whom Marc Connelly said, "Rancor was his only form of exercise," would devote hours to the careful composition of an insult, but Woolcott's insults, like F. P. A.'s "mournful ferocity," were fundamentally an expression of affection. When Dorothy Parker was fired from "Vanity Fair," in awe of Ziegfeld's advertising contracts, Benchley and Sherwood also quit in sympathy—and went on to greater fame.

Their's was a civilized wit; it echoes still in the pages of "The New Yorker," whose crew-cut editor was a charter member of the Round Table. ("I feel so wonderful I'd like to take off my shoes and stockings and wade in Ross's hair," Ina Claire once said to Frank Case.) Mrs. Harriman's book is fundamentally a love letter to them all—to Ross's furious passion for exact expression, to Broun's lumbering "infracaninophilia" or love of the underdog; to Sherwood's stammering modesty, Neysa McMein's sunny nature, "blossoming like a rose among the neuroses," Edna Ferber's acid tongue ("For godsakes, Louis," she said to Bromfield, "brush that caviar off your blue jeans"), to Tallulah Bankhead's and Kaufman's and Connelly's inspired hammeries and her own father's deadpan wit (meeting Faulkner in the lobby one day, and hearing of his upset stomach, Case replied sympathetically, "Ah, something you wrote, no doubt?").

## Acid Affection

There was no radio in those days, as Mrs. Harriman recalls. There was no liquor at the Algonquin. The Round Table wits worked as hard as they played. No one was admitted to the table whom the circle thought cheap or merely notorious. Mrs. Harriman may exaggerate somewhat in calling the group "the greatest force in literature and the theater in all New York . . . a lasting influence" on America, and sometimes one hears the echo of what she herself calls "the tinkle of tired humor" in her pages, but the Round Table was something more than cafe society. Its basic unity was a quality of mind.

Frank Case himself put three books together, out of his memories of Algonquin quips and antics, before he died. Mrs. Harriman obviously struggled to fill the pages of another book from the old well, but the taste is still good. If Ross and his checkers had edited her pages, there would have been less repetition and more precision in detail. The acid affection would still be there. It was, if not a golden age, a grand crowd.

## Book Notes

### Study in Justice

The three-act dramatization of Herman Melville's "Billy Budd" by [unclear] and Robert Chap-

against similar acquisition of unprofitable commuter lines elsewhere; that politics would creep in, fares might go to any height, employees might suffer and that it

creditors might last for so many years as to prevent the railroad from borrowing the new capital to operate, gravely impairing safety of the passengers and the future

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To the New York Herald Tribune:  
The wage-boosting campaign reminds me of the donkey chasing a bunch of hay attached to the end of a stick tied to his head just out of reach.

Without going into the economic merits of the case here we can sense how a good part of the discussion over who gets the profits can be eliminated.

Reuther says the farmer only gets 3 cents for the corn in the can for which you pay 15 cents. (Probably the seeming disparity can be accounted for by added materials, handling, processing, storage, labor, rent, transportation and other charges). Meat packers declare they only get a cent a pound for meat passing through their hands.

A showdown is due in that important phase of modern merchandising—a showdown placing the blame where it belongs for much of the influence keeping mass productions from reaching needed mass markets, and cutting the ground from under some loose union claims.

It should not be difficult tracing principal products from origin to consumer destination, recording what toll each handler takes for his share, how much he adds to retail prices. This would shut off loose claims and time-wasting discussions, and provide a more satisfactory basis for required remedying of industrial maladjustments.

WALTER SONNEBERG.  
Philadelphia, Pa., March 6, 1951.

### Save the Penny Postal!

To the New York Herald Tribune:

The penny post card is Uncle Sam's only bargain. For years it has been in jeopardy. Now President Truman definitely asks Congress to double its price to increase postal revenues. He estimates that "more than 4,000,000,000 such-cards, more than 90 per cent of them for advertising or commercial purposes, will go through the mails this year." Why, then, not differentiate between commercial cards and others? Commercial cards sent out in large quantities, printed or mimeographed, would be easily distinguishable from hand-written cards. The latter are in frequent use for church notices, charity appeals, for hurried notes by travelers, for humble social correspondence by thousands of poor people, old people, people on pensions or dwindling incomes with no cost-of-living increases.

Why pick on this one remaining cheap convenience with such flagrant extravagance in high places? Why not, instead, accept Sen. Harry Byrd's proposal to reduce the budget by \$9 billion?  
A. G.  
Harwichport, Mass, March 6, 1951.

F. F. C. by Executive Order



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# Time for a Republican Showdown

Foreign Policy Debate Draws the Lines for

By Representative Jacob K. Javits

This address was delivered at the Harvard Law School Forum on March 2, in Cambridge, Mass., by Representative Jacob K. Javits, 21st Congress District, New York.

NOW is the time to have the showdown in the Republican party to decide whether modernism or ultra-conservatism will control the party machinery to pick the Presidential nominee in 1952. The sides have been clearly chosen in the course of the "great debate."

The sharp difference of opinion between Gov. Dewey and Harold Stassen on the one side and Sens. Taft and Wherry and former President Hoover on the other goes deeper than just the troops-for-Europe issue. The climate of this discussion is more important than the words. The question is whether the Republican party shall modernize or whether it shall stand for what it stood for in the 1920s. Those who advocate modernization see our country's opportunities and therefore its responsibilities as world-wide; we see the real hope for peace and higher standards of living in an extension of the principle of self-help and mutual co-operation, with the United States an active and fully co-operating participant. We believe that our national security and interest are directly affected by what goes on in every region of the world.

Those who are for a "Gibraltar" in the Western Hemisphere, though equally anxious to attain international peace, propose to back up the other free peoples only if they have first armed to our satisfaction or been attacked. In short, we are to follow—not lead—a defense mobilization of the other free peoples analogous to our own. The whole question comes down to whether we shall stay at home or go out in the world to seek peace and security. I think we have no choice in this jet-propelled, atomic world but

of Representatives succumb to a "stand-pat" negative opposition and to improvised coalitions with Southern Democrats. Such coalitions between ultra-conservative Republicans and Southern Democrats have been one of the most damaging developments which have affected the prospects of the Republican party. Advocacy of the proposition that Republicans should back a Southern Democrat for the Presidency can do more to hurt the chances of the Republican party to win in 1952, certainly in the industrial East and Mid-West and on the Pacific Coast, where it must win to attain a national mandate, than almost any other single activity.

THERE is no reason why the progressive elements in the Republican party in their effort to gain the right to speak for the party should be discouraged, for these elements have had great victories in the last elections. The victories of Senators Tobey, of New Hampshire; Morse, of Oregon; Aiken, of Vermont; Duff, of Pennsylvania; of Governors Dewey, of New York, Driscoll of New Jersey, Warren of California, Lodge of Connecticut, Youngdahl of Minnesota, Peterson of Nebraska, Beardsley of Iowa and McKay of Oregon, all of whom represent these progressive elements in the party, are of the greatest significance on this score. Of great significance, too, is that many states which generally send conservative Republican delegations to Congress, big and important states in the national picture, like Illinois, Ohio, Indiana, Michigan and Massachusetts, have Democratic governors.

The hallmark of the liberal Republican approach is that it is devoted to the bi-partisan foreign policy—which I point out means new ideas and criticism but leaves out partisanship—and, that it gives the people feasible alternatives on great

indeed author.

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# The Testimony of the Soul

By RUFUS JONES

Author of "New Studies in Mystical Religion," "Pathways to the Reality of God," "A Preface to Christian Faith in a New Age," etc.

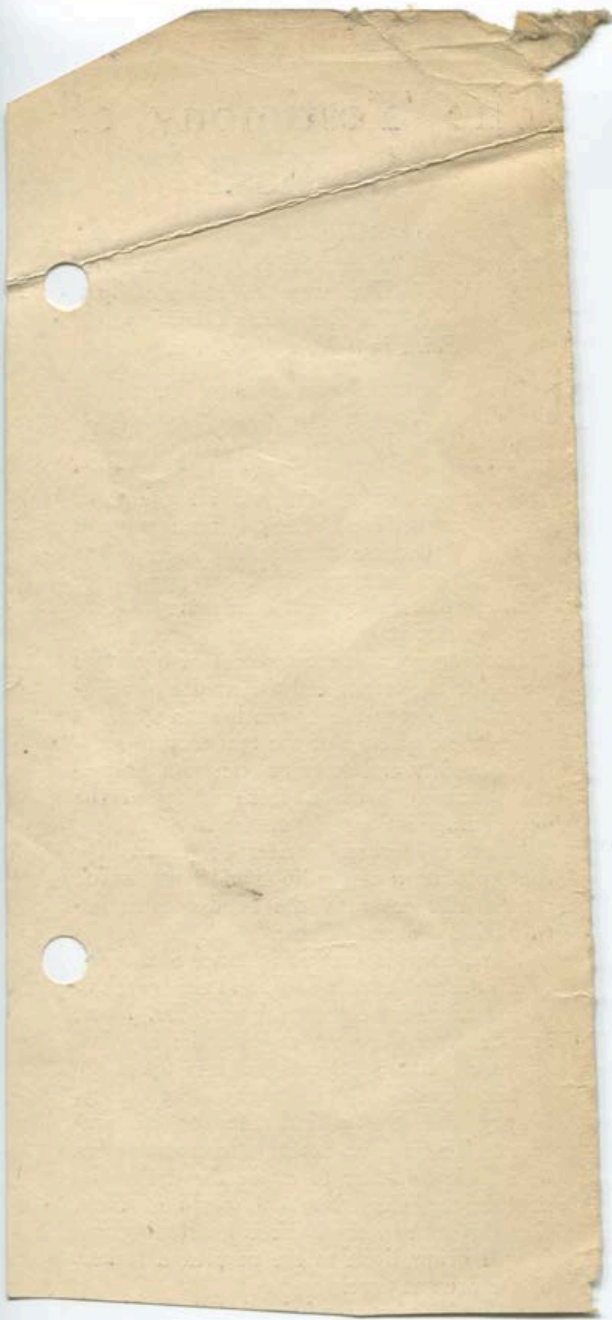
"We are more curious bits of the earth's crust, more than biological exhibits," writes Rufus Jones in his new book, "The Testimony of the Soul." We have a spiritual lineage. First, last and all the time, Dr. Jones believes, religion has lived and flourished because man in his inner depths is in mutual and reciprocal correspondence with eternal reality, and is in some measure the organ of it.

Accordingly this most recent of his books looks for the origin and the nature of religion in the depth-life of the human soul. It meets the challenge of the tendency to secularize society and to treat man as a biological specimen, with a fresh study of the deeper implications of personality.

"I am concerned," writes Dr. Jones, "for the exploration of the light and truth which attach inherently to the fundamental nature of man's central self."

Here, then, is another instance of modern man in search of the Soul, and the search in this instance is a successful one. Dr. Jones, as one would expect, stresses the mystical approach, but he draws no less upon the richest fruits of philosophy, psychology, history and the ethical life for his material. There is no attempt to construct an optimistic faith, or to evade the difficulties of this complicated actual world of facts. But the note of the book is heartening and it will bring light to the perplexed seekers of the present time.

"The Testimony of the Soul"



# BOOKS AND THINGS

By LEWIS GANNETT

WE READ of Sinclair Lewis's death in Panama; it was front-page news there. A week later, in San Jose, the newspapers were still writing about him; the "Diario de Costa Rica" reprinted a two-column tribute to him from "El Tiempo" of Bogota. The Colombian newspaper wrote of him as one of the great writers of our day: it said that in George F. Babbitt he had created a character "as representative as Don Quixote, Hamlet, Faust or Tartarin" de Tarascon.

## 'Time' and 'the Great Belch'

Then, in Golfito—a cocoanut-palm picture-book town carved out of the jungle only fifteen years ago for employees of the United Fruit Company's colossal banana farms—an American handed us a copy of "Time" magazine with its cocky dismissal of Sinclair Lewis. Lewis was, the "Timewriter" pontificated, "not a great writer, not even a very good one"—worse than Dreiser, in fact. He was a "knocker of homo americanibus" in "the era of the great belch."

What constitutes a "great writer" is something which the "Timewriter" did not pause to define. Surely the question of "knocking" has little to do with it. Dostolevsky and Tolstoi, the Prophet Jeremiah and John Milton were all, in their day, considered "knockers," and it is generally agreed that they were writers. Hamlet was hardly a happy man, and Cervantes, Goethe and Daudet are not remembered because they were smug about their days and generations.

It can be argued that Sinclair Lewis was not, essentially, a "knocker," though it hardly matters. If the "Timewriter" had bothered to reread "Main Street" he must have recognized in it the brooding affection which accompanied its passionate attack on the myth of the Utopian small town. All his life Lewis loved the small-town craftsman doing a good job of work—the type appears and reappears, even in his worst novels. What he despised was concentration on keeping up with the rich neighbors. He did not invent his philosophy; he picked it out of the American air, where the voices of Jefferson, Emerson and Lincoln have never ceased to rustle.

## Babbitt, an International Character

What he did create were characters, notably Babbitt and Dodsworth, and Carol Kennicott, the forerunner of the Hokinson girl. America, and the world, recognized them, and applauded and squealed. The Babbitts, and the sons and grandsons

of the Babbitts, still squeal, as the spiteful little piece in "Time" magazine made evident. The writer in "El Tiempo," remarking that there were Babbitts in Bogota and Santiago, Buenos Aires and Montevideo, noted the other side of the medal. Sinclair Lewis had given an international type a name. Thirty years after "Main Street" appeared, and a quarter century after "Babbitt," the entire world understands the meaning of the phrase "main street," and stamps a certain type of burbling business man a "Babbitt."

There was a time when the whole world recognized, or thought it recognized, homo americanus in Cooper's "Leatherstocking," but that time has passed. Until George F. Babbitt was born in Sinclair Lewis's pages, not another character in American fiction, with the possible exception of Tom Sawyer, had made himself a recognized citizen of the international world. Neither Hawthorne nor Melville, not Howells or James, Hemingway or Steinbeck or Faulkner, has so stamped a character upon the mental map of the world. And this, one might add, without any aid from the movies.

## Sinclair Lewis, Writer

To create a character as universally recognized as Uriah Heep and Karamazov, not to speak, as the Bogota paper suggested, of Don Quixote, Hamlet, Faust and Tartarin—that, surely, is as clear a title to distinction as any writer could ask. It may not fit into the "Timewriter's" conception of the "American Century," but it is a part of the community of ideas which helps to unite the so-called United Nations. It is what makes literature.

That Sinclair Lewis's later work petered out is true. He was puzzled, and somewhat bedeviled by his own success; twentieth-century writers seem to have more difficulty in enduring success than their nineteenth-century forebears. Lewis tried to be a playboy; he drank too much; twenty years ago most of his friends believed that he had burned himself out. But he was a passionate craftsman; he kept on writing. Through almost forty years he produced novels—a long span for any writer. Kennicott-Babbitt-Dodsworth-Cornplow is his monument, and a good one. The editor of the newspaper in Bogota, Colombia, assessed his role in the world with more understanding than the writer for the great international Yankee business magazine. But then, the Latins really respect literature, and, as Sinclair Lewis knew, the Babbitts never do understand themselves.

Engagement Announced

Book Notes

To Be Married in Autumn

# adiens, 3-1, to Aid Play-Off Chanc



**ROVER SCORE:** Arthur Stone, of the New York Rovers, feints the Johnstown Jets' goalie, Dick D'Amore, out of his cage and slips the puck (arrow) into the mouth of the goal for the second score in the first period of yesterday's game at Madison Square Garden

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## ANOTHER VIEWPOINT

By Bob Cooke

Copyright, 1951, New York Herald Tribune Inc.

Looking for the No. 1 Man

FOR the benefit of baseball writers, the Pittsburgh Pirates have included uniform numbers along with other pertinent data on their 1951 roster which just arrived in the mail. . . . The latest Pirate brochure doesn't number the club's board of directors, however, which creates some doubt as to the team's No. 1 man off the field although Branch Rickey will do until a better Mahatma comes along. . . . Harvard football fans, who enjoy living in the past, can have a big year for themselves if they go back as far as 1900 when the Crimson defeated and held scoreless seven opponents within twenty-two days. . . . Among the



## Middleweights Nearing Peak For Title Fight

Robinson Likely to Concede 6 Pounds to LaMotta in Chicago Bout Wednesday

By Jesse Abramson

The fight of the week, perhaps of the year, will be fought in Chicago Stadium Wednesday when Sugar Ray Robinson, world welterweight champion, challenges Jim LaMotta for the world mid

# Know Thyself

By Wells Carr

## Are You Pushing Yourself Too Hard?

If you are, you are not resisting unhealthy pressures. Within, there may be feelings of inferiority which unconsciously make you strive over-ambitiously for recognition. And an accompanying insecurity will keep you constantly fearful of trouble and failure and deprive you of mental peace.

Our modern society is complex and neurotic—the pace is too fast; demands are great, and there are many other adverse pressures.

(Score each question answered affirmatively according to directions.)

1. In bed at night, are you unable to mentally relax and fall asleep? (Add 2.) ( )
2. And during the day, are you restless and tense even in free moments? (Add 4.) ( )
3. Are you grouchy, snappish? (Add 3.) ( )
4. Do you usually feel exhausted—often wonder if you can summon up enough energy to tackle the next day's work? (Add 6.) ( )
5. In looking back, were you less harried mentally; did you enjoy life more? (Add 5.) ( )
6. Does the desire to drop everything and get away somewhere keep recurring? (Add 5.) ( )
7. Are you plagued by a lot of aches, pains, minor ailments? (Add 4.) ( )
8. Are you so preoccupied by your worries that you have become vague, forgetful, confused? (Add 3.) ( )
9. Do you find it more difficult to concentrate than formerly? Do you make more errors in your work? (Add 3.) ( )
10. Do you seem to have lost your zest for many former pleasures and pursuits? (Add 3.) ( )

Twenty-one to 38: You are the victim of many unhealthy pressures from both inner and outer forces; you must carefully analyze what they are and try to combat them. Eight to 20: You reveal that you are pushing yourself too hard and you

IF YOU MISS YESTERDAY'S STRIP you haven't lived—and today's is even more revolt



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## Probe Asked In Killing of Vet by Cops

The Dept. of Justice was asked today to investigate the shooting of John Derrick, the ex-GI who was celebrating his discharge last Dec. 7, the night he was killed on a Harlem street by two city policemen.

The New York Branch of the National Assn. for the Advancement of Colored People, in a letter to Asst. Atty. Gen. Friedman, requested a "complete investigation" and charged that a "faulty presentation" of the case had been made to Dist. Atty. Hogan's office to the grand jury.

Lindsay H. White, New York branch president, wrote he had conferred with Rep. Powell (D-N. Y.) and then decided to seek aid from the Civil Rights Division of the Justice Dept.

Derrick was killed as he left an Eighth Av. bar with two companions. The two policemen said the trio had acted suspiciously and were ordered to halt. Derrick made a motion for a gun, the policemen said, and was shot down on the street. Police later found a gun in his pocket, they said.

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HOTELS AND RESTAURANTS

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Nude-Posing Wife



## Jimmy Cannon Says:

En route Florida, Mar. 1—When I awakened and raised the shade of the Pullman the morning glittered with summer. There was a lazy flock of crows drifting over a field where ramshackle cows grazed, bony and high-hipped. The porter brought in the morning papers and basketball led the sports department of the Savannah blats. The bulletin, only fifty words of it catching the edition, curtly explained City had quit basketball for the season and Floyd Layne had been lagged by the D.A. The story followed me through the beautiful day and every time we stopped at a depot the hick paper had more to it. I got it in small pieces, and finally the AP had it complete, including the shirt-tail that the Garden may kiss off basketball.

It's filthier than the Black Sox mess and bigger because they're kids and supposed to be amateur and the ball players were pros. Universities are mixed up in this and private corporations own baseball franchises. The journalists wept quarts for the White Sox, who took the dirty money, and they did it with Say It Ain't So and dragged in the dirty-faced kids and our national honor and the curse of tainted money. The people of baseball were goaded by the information dug up by city-side sleuths but they straightened up and acted like men eventually and, while I can't allow them to do an encore, they're entitled to take a bow. But the university people, the leaders of youth and the holy custodians of the minds of the next generation, are ducking and running and covering up like Jersey Joe Walcott after he's been hit a good punch.

Their explanations sound like a sermon preached by Father Divine, loud and angry and pious and jumbled. They can't handle the sport. It has run away from them and has become the property of the gamblers. The people who run the places where the kids got caught have closed up the store. The layouts which weren't made by the D.A. are playing dead dukes and sitting back, frightened but cute, like a guy drawing for a royal flush and afraid to look at the last card and letting it lie face down. It's breaking the way I got it coming down on the train from the rube newspapers, a little bit now and then more later at the next station and how much is there to come?

All of them can't be kinky, I reflected, sitting there in the diner with the country-side gleaming, but the



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the poverty along the right of way no matter how hot it gets. Not every kid that plays basketball for a university is a burglar but how many of them are just all right until the D.A. turns them upside down? It's a pile of filth, but how big is it?

You should have been with me in City's dressing room the night they beat Lafayette with what was applauded as an honorable team. It was the best night Layne ever had and there was an old professor, standing in the mists the showers made. Out of the fog of the splashing water came Layne, skinny and stooped and looking around with his big frightened eyes. The old prof congratulated him and I went to him with a couple of questions, but he seemed dazed by his wonderful triumph over evil and seemed all filled up.

What about Eddie Roman and Ed Warner and Al Roth, I asked him, falling right in with the whole play. He muttered gently, away down in his thin throat, rubbing himself with the towel. I passed because I figured why shake up this nice boy who has been betrayed by his crooked teammates. Sentimental reporters noted he was still loyal to the guys who had swindled him out of the glorious memory of being on a team that won two national championships. I really turned it on that night. I passed the Say It Ain't So angle because it didn't fit. Don't be surprised if I play cards with strangers before I get off this train.

The journalists suspected but there were laws of libel to prevent them from printing rumor. The coaches couldn't detect it. There were (20) plain clothes bulls in the Garden every night there was a college game. The university presidents wouldn't believe it. The athletic directors made excuses for it until it fell apart on them. No one can tell when they're levelling until the D.A. taps a wire and starts to stand stool pigeons on their heads.

No one will ever know how many players were corrupted and what universities they represented so the hell with it. Let them take a year off and decide how they can police it without demolishing the lives of more kids. What's a year's moratorium if they can lick it? If they can't beat it, then they should hang it up forever. Let them invest a year. I don't mean just City and LIU. I mean every university with a team that plays in a public building.

Putting one year into it is small change when you figure what y took out of it.

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## Lemon Tops Feller's \$50,000

Lemon signed a Cleveland contract just before the 30-day holdout deadline that makes him the "highest paid pitcher in baseball," Indian publicists said today the

**Adc**

Green-

berg announced the signing last night at the Indian's Tucson, Ariz., training base. Lemon agreed to terms via a long distance telephone call to his home at Long Beach, Calif. He will join the Indians today.

A Cleveland official put the tag of "highest paid pitcher in baseball" on Lemon.

It is understood the Indians first offered Lemon \$30,000 and

he yelled to about Feller won 23 games only pitcher 11. Feller w

In addition club's most hitter. He hit runs, beating in that department a class by hitting in.

# BOOKS AND THINGS

By LEWIS GANNETT

**MORNING JOURNEY.** By James Hilton. Little, Brown, 345 pages, \$3.

MR. HILTON pays his respects to Hollywood—and to the radio and television, to the world of book publishing and perhaps even to America—in his new novel.

## Hollywood Today—and America?

"This place is swarming with craftsmen who might have been artists if only they'd stayed away," he says through the character of his demonic director, Paul Saffron. "And everybody's scared—scared of each other, of gossip columns, of ulcers, of the public, of Washington, of censorship—there's something gets into the blood from being scared of so many things all the time—you can smell it. . . . These folks are afraid for their lives, they've built themselves a concentration camp that they're all fighting to stay inside—a damned democratic de luxe concentration camp where you hold elections by postcard poll of morons and smart alecks, where you by-pass the adult intelligence and shoot for the blood pressure of the twelve-year-old."

Paul was a man who, "balancing fabulous success against equally fabulous failure," had "won more personal success and lost more producers' money than any one else in the business." He was a genius with the boundless artistic ego, and a boor. He always forgot his failures, and he was always bored with his successes. He couldn't relax. "You mustn't sit back and hoard luck," he told his wife at a time when she thought they were happy; "that's just the way to lose it."

## The 'Communication of Excitement'

If Paul was ever in love, it was with the idea of what he could make of a woman—which is, of course, a very exciting attitude to any woman with a dream of the stage. It was exciting to Carey Arundel, when he told her, in the days when she was a bit actor in the Abbey Theater in Dublin, that he couldn't teach acting but that he could

"communicate excitement," and that the kindling of emotion in the actor—in his mind, in his voice, in his movement—was the essence of the theater. It was exciting, later, to blonde Wanda in the German movie. It was exciting to Greg Wilson on the Hollywood lot. But it was also irritating to those through whom Paul did not choose to communicate his own excitement.

Paul was, decidedly, not a gentleman, as Carey Arundel's second husband was, and possibly what Mr. Hilton is trying to say is that the world needs geniuses more than gentlemen. At any rate, it needs excitement; security is not enough, and fear of excitement is death. Carey remembered, in a strange talk with an astronomer on a mountain peak, a play in which she had starred, which every one knew was without excitement, yet they kept on rehearsing in a sort of hypnotic trance as if they were stuck in a groove of disaster and had to go through with it to the end. It flopped, of course. Some one, she thought, should have stopped and said, "Are we all crazy?" "But if you all were," the astronomer replied, "how would that have helped?"

It was this same astronomer who had solaced Carey with cool wisdom when she asked about the next world war and talked of a world driving headlong down a road it knew was fatal. "If nature abhors a vacuum," the astronomer said, "science abhors a catastrophe. In a sense, it's too easy to contemplate."

## Skillful Story-Spinner

I cite these somewhat cryptic utterances because I suspect that Mr. Hilton had it in mind not only to tell a story of the theater but also to preach a cosmic sermon. There are flashes of cosmic and comic wisdom here and there throughout the book, but they don't seem to be quite integrated with the story. And the question of the genius-boor is always baffling. Mr. Hilton is more successful in transmitting to his reader the sense of a flesh-and-blood boor-genius, I think, than Mr. Schulberg was in "The Disenchanted," where the boorishness was so much more convincing than the genius. But the question of the "rights of genius" remains debatable. There have been geniuses whose genius included a modicum of decency toward other human personalities.

It is also true that "gentlemen," in their nice, quiet ways, can also, like Carey's second husband, be stifling. . . . Perhaps it is best to say that if Mr. Hilton doesn't provide the answers to his own questions, he tells an absorbing story. He knows his theater, Broadway or Sunset Boulevard, its magic and its wackiness, and he is also one of the most skillful of living English story-spinners.



Halsman

James Hilton

**Bills Before the Legislature**

**Books Out Today**

ENGLAND: PAST, PRESENT AND FUTURE  
by Douglas Jerrold (New York)



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*John Wanamaker*

# For a Woman's Spring



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## Jimmy Cannon Says:

Lakeland, Fla., March 5—On top until September, the Tigers blew up on their last road trip. They didn't come apart and quit but slowed down and the Yankees caught and passed them. They held on and finished second, three games behind the Yankees. If, like the Giants, Detroit had lagged for the first couple of months and then pulled themselves together to come on with a worthless rush, chances are the sports journalists would have applauded Red Rolfe's management as the acts of an inspired man behaving with the impulses of genius.

It is difficult for Rolfe to qualify as a genius. The historians demand specific types. They must be like Joe McCarthy, crabbed and inaccessible, withdrawn into a cranky solitude. The wild flashiness of Leo Durocher is appraised as the spasms of a violent seance. The accusation of brilliance has never been denied by Durocher, who has only won the pennant once in 13 years of Big League stewardship.

It is my opinion that Bill McKechnie was the greatest manager of his time. Only McCarthy compared with him. McCarthy was an employe of rich franchises. McKechnie operated in the slums of baseball but was able to win four pennants. McKechnie was a serene man, who discussed a baseball game as though it were a clerical task. Modesty expels a man from the company of those anointed by printers's ink. Normal deportment defaces a manager's reputation as a profound thinker.

The manager of the Tigers is a pleasant man who neither complains nor brags about his help. As a manager he is intelligently stern but his personality is neither contrived nor spectacular. Colitis caused him to leave the Big Leagues before his time. It has given him much pain and sapped his energy. But yesterday, fifteen pounds heavier, Rolfe appeared sounder than he has been since he played third base for the Yankees.

It was McCarthy's habit to glare at his team and then to scold them for defects in blurring denunciations. Durocher conducted himself with the exuberance of a basketball cheer leader before the game became the slot machine of sport. At the workout yesterday Rolfe was a fascinated spectator. He knelt on one knee behind first base and occasionally contributed mild advice.

I feel Rolfe is a guy who wants to be inconspicuous but surrenders to the demands of his job. It should be a difficult season



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for him and he has reasons to be grumpy. But the disappointment of last year has not altered his manner.

The club is depending on Virgil Trucks to approach his old form, because last season he was useless after May 19 when he jerked a muscle in his arm. It is doubtful if Hal Newhouser will do worse than last season when he won 15 and lost 13. There is hope that Wayne McLeland, who was able to win 21 games for Dallas last season, may show enough stuff to make it. It is doubtful if the side-arm hurler will be able to compensate for the loss of Art Houtteman, who was drafted after winning 19 games.

But pitching is a secondary problem for Rolfe.

"We don't have that right-handed power," the manager said. "If we had speed we could have held our lead last season. We're the slowest club in the Big League. We don't have one base stealer."

It will probably be Don Kolloway at first base, unless Dick Kryhoski improves as a hitter. Although Steve Souchock is a first baseman, Rolfe classifies him as a pinch-hitting outfielder.

"We're a pretty steady ball club," Rolfe said. "We're not erratic. We don't make bad plays but we don't make great plays. You take Lipon. Johnny's steady. He will do a good job but he won't make that really big play. Souchock ought to help us because if we had a right-handed power hitter last season we would have turned a few more games into the winning columns. I think with Trucks in shape all season we would have won it easy, even without the right-handed thump."

Catching is the club's crippling defect. Aaron Robinson hit .226; Bob Swift only a point higher. The job will probably go either to Henny House or Myron Ginzberg, who were both dropped back to the minors last year.

"You can't win pennants with catchers hitting like that," said Rolfe. "I'm going with Ginzberg until he eliminates himself. I'm going to give him the chance to keep the job. House looks like he can still be fooled by good pitching. But he's got a lot of natural ability. I don't know if he's ready yet."

The Red Sox astound Rolfe.

"I picked them last year," he said. "I didn't see how we could beat them but we did. They should win again next year. But how can you tell about them? I know one thing. The Yankees are going to miss Whitey Ford. He could pitch like hell."

Last year was the season the Tigers should have won. It may be a long time before they get that close again.

... suggested to help Bobby right with me. I'd be grateful.

"There was no doubt. What if a guy like me hit went to his what he was a was a hitter all came to Thom to say to him's guy knows. He's always did it."

"I guess that's it was," Thom watched me hit remember it was of Boston's next to the Polo Ground to sit back and re ball," he said. "We up there. Don't re be overanxious," he said, but whe Mel told me th just had to do hitting off my foot was unbra and Mel strai just hope I c now. That's all When you ge fall out of of it last year.

Tonight

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## Giants Cross Fingers Against

Staff Correspondent

Petersburg, March 5—The ts are fearful the flu bug have caught up with them

Eddie Stanky played three innings of yesterday's game, but later all on Dr. Anthony Pal a shot of penicillin. nning a tempera it was only a

Of the eight hurlers used in the eight-inning game, Sheldon Jones easily looked the best. His changeup pitch worked beautifully. Allen Gettel, Leo Du-rocher's hope as the team's No 1 relief hurler, gave up two walks, a triple and a homer the only inning he wor! Bobby Thomson's homer whacked off Gettel's scre which is the serve that

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# Corrective Posture

By Eleanore King

"IN taking care of a baby there is so much bending that I can't seem to straighten up any more. My backbone sticks out all up and down now. Although my mother-in-law says it's probably too late to do anything about it now, I feel I should try."

If you're young enough to have a baby, you're certainly young enough to be lovely! Minding a baby these days is sufficient cause for an acute fatigue slump. Anyone whose occupation demands slumping, bending, stooping should adopt corrective posture technique.

Telling yourself "Stand up straight" won't do the job. You need first to rebuild vitality and muscular coordination. Follow the energy-packed diet I'm forwarding to you. Then rehabilitate your posture possibilities by doing corrective routines in a lying down position.

You can find dozens of opportunities a day to lie down if it's sufficiently important to you. Picture yourself as a distinguished young mother and wife, carrying yourself like a queen. You instill confidence.

Your good posture will be your child's best insurance for a heritage of good posture.

Are you thinking, "This is all true, but how can I—working 18 hours out of 24—concoct lying-down time for myself at this critical stage?" Banish the can'ts for a few days and flip each time:

1. You talk on the telephone—even ½ minute. Nothing better than the good hard floor for your spine. And the getting up and down keeps your graceful.

2. You hold baby's bottle. He can get his water, orange juice, formula, etc., as healthfully blanketed on the floor with you beside him straightening out your kinks.

3. You stay with baby to quiet or soothe him.

4. You make out your marketing lists, schedule, menus. Writing occasionally in this position is good for your upper arm and neck muscles.

SEE? You've created 30 minutes daily for corrective posture. Once your muscles are strengthened and coordinated, good standing, sitting, and moving posture is less strenuous—and comes more naturally.

That is keen self-analysis. Perhaps the gradualness of her own recovery explains why Mrs. Massing's narrative has so little of the common ex-Communist's neuroses. She always hated and still hates the mechanically conditioned wooden-headed Russian bureaucrats, but she has not forgotten the romantic fire of her youth in the movement. She understands how decent people have been caught in the network and poisoned, and she obviously hopes that more of her erstwhile comrades in America will yet see the light.



estimate.

JANUARY 22 TO FEBRUARY 20 (Aquarius)  
—Success depends greatly on how you use (and follow through with) resources. Be cooperative, energetic, and give others due chance to air their views. Keep learning; keep faith.

FEBRUARY 21 TO MARCH 20 (Pisces)—  
Economy, planning, careful execution important. Each will need extra attention. Money, business matters may present problems, we all have them at times. Work with inner calm, relax, too.

YOU BORN TODAY may at times seem contradictory; at one period you are the sympathetic, self-effacing type, then again you may show indifference, and be exacting. Pisces works with unusual patience, has a high degree of intelligence, but needs spurring on in anything that doesn't really appeal.

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# BOOKS AND THINGS

By LEWIS GANNETT

**THE AGE OF LONGING.** By Arthur Koestler. Macmillan. 362 pages. \$3.50.

"WHAT I particularly dislike about you," the American girl says to the French ex-Communist poet in Arthur Koestler's new novel, "is your arrogant heartbrokenness."

## Arrogant Heartbrokenness

The poet was, as he put it, of a generation soured by middle-class corruption which had "turned to



Erich Hartmann  
Arthur Koestler

acid drops to fight one's nausea," and had been worse nauseated than before. He had, ten years before (the novel is set in the middle 1950s), written a famous "Elegy on the Death of a Tractor" and an "Ode to the Cheka," and now he stood alone, proclaiming that "Those who are under the curse of honesty to themselves must remain mangy lone wolves with nowhere to huddle for warmth."

This is a gloom and doom filled novel, packed with arrogant heartbreaks. Its most appealing character is an old French aristocrat, who, having heard all there was to say before he was fifty, had for a quarter century listened to no one's voice but his own. "The people of Pompeii were lucky," he said; "they did not know beforehand." He knew that doom was at hand; the continuity of history was about to be cut. He believed in continuity. Not in tradition, he explained; tradition was based on inertia. Continuity meant "to be conscious of the past, but as the past, not as the present or the future." To imitate the past and to abolish the past were to him equal sins against life.

But the aristocrat was reconciled to death, and besides, nobody listened to him any more than he listened to anybody else. The other talkers in Mr. Koestler's talkative book are mostly engaged in calculating their personal chances of survival.

## Mr. Koestler's Talkers

Some of them are more or less recognizable. There is the neo-nihilist, Sartre-like Professor Pontieux, "the favorite philosopher of the younger

generation, who liked his writings because of his incisive clarity of style and complete ambiguity of content." There is the writer Leontiev, who begins like an Ehrenbourg decking the rags of Communist dogma with ribbons of eloquence. (But Leontiev, when he hears that his wife is dead in Russia, dares to voice his disgust with torture in his homeland, is invited by three American publishers to write his memoirs, and finds he cannot produce a ringing line.) There is the Polish refugee, Count Boris, who had lost, in an Arctic prison camp, a lung and a half, and had also lost both sense and "style." There are other refugees, chiefly interested in denouncing one another for deviations from their various true faiths.

There is also Professor Vardi, who, convinced that the United States is a decadent postscript to the Liberalism of the Nineteenth Century and that the Soviet Union (now rechristened "The Commonwealth of Freedomloving People") is the revolutionary future, decides to return to it—and is, of course, promptly purged.

And there are Hydie, the American girl, and Fedja, the Commissar. Hydie is a girl who claims that she has "a woman's body, a man's brains, the aspirations of a saint and the instincts of a harlot." She satisfies her instincts with Fedja, who has a primitive force she has not met in American or English men ("he made her feel as if she had been run over by an express train," and she loved it); she talks about her aspirations, and makes little use of her brains.

## Nightmare

But she talks. They all talk, endlessly. Some of it is scintillating talk, and much of it isn't. Sometimes Mr. Koestler seems to be saying through his doomed characters that there is no hope at all because the West has lost its old faiths while the East still believes in its ikons of Great Popular Leader No. 1, Great Popular Leader No. 2, etc. Sometimes he indicates that the West, paralyzed by fear, needs a people bravely eager to sacrifice its homes and mothers for a New Dream. Once he suggests that if Hydie would just kill Fedja, as Judith killed Holofernes, the armies of the enemy would melt away.

It is a wonderful kaleidoscope of the fifty-seven varieties of arrogant brokenheartedness, the bitter moods of the ex-Communist European intellectual. For Americans, who, despite their crooners and their blues songs, don't really believe in permanently broken hearts, or in doom, it has an eerie unreality. It is Mr. Koestler's nightmare, and marked, like the best nightmares, by "incisive clarity of style and complete ambiguity of content."

**Johnston**

entire free world looks to America for positive leadership, we need to have labor, management and all other groups pulling together as a more blanket formulas. Therefore, he said, a step-by-step approach was best.

(Continued from page 3)

## Saving Marriages

### Reconciliation Agency Urged in Albany Bill

To the New York Herald Tribune:  
I earnestly solicit your editorial support of the legislation which I drafted and which was introduced in the State Assembly last week by Assemblyman Bernard Austin, pertaining to the establishment of a reconciliation agency as a branch of the Domestic Relations Court.

The new bill provides a proceeding in the nature of a hearing for conferences before a panel consisting of a justice, a psychiatrist, a social worker, minister, lawyer, layman and others experienced in marital problems. The court will have power to compel attendance of the respondent as well as any witnesses who may be exerting an adverse influence on the marriage in order to enable the agency to sift the causes of marital trouble and try to effect a reconciliation.

The purpose of the legislation is to alleviate the bewilderment and suffering of innocent children who are the real victims of separations and divorces.

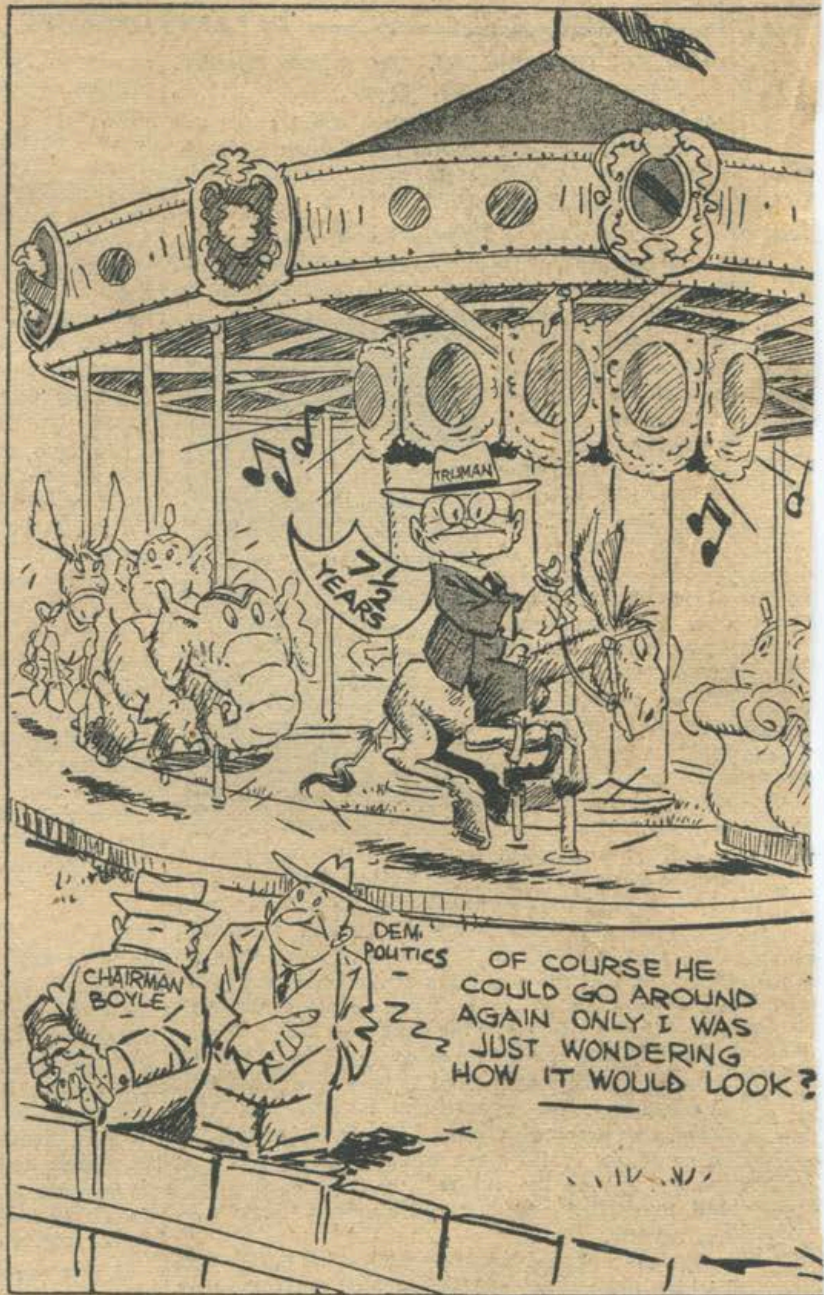
While voluntary religious and social-service agencies attempt reconciliations, they do not possess the power to compel the other party to come in and discuss the problem. This legislation does no more than compel attendance at a hearing or conference, which is what any parent should be willing to do for the sake of a child alone. Failure to attend will be punishable by contempt, as in the case of other recalcitrant witnesses.

This is a radical change in the judicial system of the state and for the first time attempts to implement the public policy of the state toward marriage with definitive, co-operative efforts to bring about reconciliation and save children as well as their parents from the injury to society and to themselves resulting from separations and divorces. It provides a cooling-off period and an opportunity for calm discussion with a panel of experts and is bound to have a salutary effect in reducing marital litigations.

In the course of twenty-seven years of practice, which embraced many matrimonial matters, I am convinced that the experiment is worth while. **EMIL K. ELLIS,**  
Chairman State Legislative Committee Federal Bar Association of New York, New Jersey and Connecticut.

New York, Feb. 26, 1951.

## The New Constitutional Amendment



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## U. N. Eyes—and Stalin's—Lo

Council Session in Santiago Points Up Necessity for Develop

By Peter Kihss

TAKE SUCCESS.—Latin America, their World War II peak armed self-suff  
Steaming coffee plantations forces, goes like this: mutual