

SPIRITUAL
CLIPS

ON HEALING MANTRAMS

Music as a Healing Agent

By Horace Leaf, F.R.G.S.

The healing power of music has long been known. The Ancients were familiar with it, and more than one patient was healed in those far-off days by appropriate musical notes. That repository of ancient history, the Old Testament, affords a typical example when King Saul had a mental breakdown. He did not ask for a medical doctor, but for a musician: "And Saul said to his servants, Provide me a man who can play well and bring him to me." David was selected because of his skill as a harpist: "David took a harp and played with his hand; Saul was refreshed, and was well."

The emotional stimulation of music is well known. Ample proof of it can be obtained by attending any popular symphony concert and watching music-lovers. Their reactions are profound and varied; their very souls seem to be moved.

Emotions are of great physiological significance, every changing emotion being registered in the body. One of the commonest experiments in psychological experimental laboratories is designed to demonstrate this fact. A story is read to a chosen subject to whom has been attached registering equipment, and as the tale proceeds, the heart and breath of the pupil records faithfully each changing emotion and mood, as the situations of the plot unfold.

Owing partly to this and other evidences, psycho-therapists attribute half the ills afflicting mankind to emotional states, most of which have been repressed and forgotten. In view of this it is surprising that the medical faculty has not paid more attention to this aspect of the human mind. Some attention has, of course, been paid to it where music is concerned, and music has been occasionally used in the treatment of patients, mostly those suffering from mental disorders. Its scope is, however, much more comprehensive, and in time it will be recruited for treating all kinds of maladies.

The fact remains, however, that music as a healing agent is largely a lost art and, as with so many other things, we must turn to primitive culture for proof. The long journey from savage to civilized has not been all gain. Much of untold value has been lost, and to

some extent healing by musical sounds is one of them.

When in Stockholm in 1924 I had the good fortune to dine with Mr. Karl Tiren, a famous Swedish Government official whose administrative duties were confined to Swedish Laplanders. In addition to being a scholar, Mr. Tiren was also a consummate musician, and at the time was giving a series of lectures and demonstrations of certain beliefs and practices of the people over whom he acted in his official capacity.

He had lived among the Lapps for many years and had so won their regard that they had made him a Shaman or priest. He was, in fact, the only white Shaman in the world. This was a most fortunate circumstance, because it opened, as it were, the door to their peculiar religious beliefs, and for the first time it became known that they possessed remarkable knowledge about the therapeutic nature of sound. Like Shakespeare, they knew about the music of the spheres, and with him they could say, "There's not the smallest orb which thou behold'st but in its motion like an angel sings."

Lapland shamen are known to possess remarkable psychic powers, and reliable explorers, such as Sir Harry Brittain, testify to having witnessed their magical prowess. Mr. Tiren informed me that so strange and impressive are some of their occult powers that he would not reveal them until after his death. So amazing are they that to broadcast them at present would do no good. Scepticism is too strong.

Karl Tiren is to be congratulated on the valuable light he has already thrown on the religion of the Laplander. These people are almost without guile. He agreed that there is a good deal of their magic capable of being explained in a "nat-

ural" way, and that a fair amount of superstition has grown up in the mind of the average Laplander; but it is sincere belief and not meant to deceive. Human imagination works on its own and creates its own illusions. The interesting thing about it is that it works, and on pragmatical grounds justifies itself.

This principle is always in operation, and exists as much among ourselves as among these more primitive folk. Every doctor relies on it for a certain amount of success, and sometimes "plays up" to it deliberately, as in the case of the famous Harley Street specialist who died a few years ago and left on record his gratefulness to the bread pills he used to prescribe and which, while doing no harm, did a tremendous amount of good. The principle is as old as the medical faculty. Most people have benefited by it.

Karl Tiren insisted that the popular meaning of the word "natural" needed to be considerably extended, as the power of imagination and suggestion prove. He took for example what is known as "Lapp-reading," practiced throughout Norway and Sweden, even in big centers like Oslo and Stockholm. The practice is based on the Laplander's belief that every condition of body and mind is related in some strange way to certain sounds and words. These words are able, they contend, to invoke the aid of powers independent of the patient and able to restore health.

This is no new belief. The Ancient Egyptians, for instance, had a god of words, and even the Old and New Testaments insist that the Word has creative power. I made the acquaintance of a number of highly educated men and women who had benefitted by Lapp-reading, including a well-known scientist who acted as in-

terpreter between Mr. Tiren myself. Mr. Loev, an engineer-inventor of outstanding merit, assured me that he had been instantly relieved of severe pain arising from scalding by Lapp-reading.

Mr. Tiren was the possessor of some of these remarkable powers, and they worked successfully under medical supervision. He had the formula under which they could be applied to produce the best result. There is, he explained, a special way in which the body must be touched when the magical sounds and words are being used.

His initial experience of Lapp-reading was particularly interesting, since it occurred on the day of his arrival for the first time in Lapland among the people whom he was to officiate. Step down from the vehicle in which he had been travelling, he fell and injured his thumb severely, causing him excruciating pain. Thereupon he immediately stepped from among a group of natives assembled to greet him an elderly Lapp, who took his hand and gently led him aside. Then began massaging the thumb slowly, at the same time repeating a certain series of words with musical cadence. To Tiren's surprise the pain not only ceased, but the swelling went down, and in a short time he was quite cured.

Massage plays an important part in the treatment, but a great deal depends on the healer being gently on the affected part. At the time the Lapp-reading goes in a low tone. There is no human sense of uncertainty, and earnestness and confidence of the "reader" inspires the patient. This must not be regarded in a prosaic manner as if it were accidental or even an inevitable action. It is all an essential part of the treatment.

Massage and blowing are by means patent to Lapp-reading. They have existed probably as long as mothers have tried to ease the pains of their children. The Vedas of Ceylon, about as primitive a race as exists, use it, and modern cures "beyond the skill of women." Their doctors are neither mystics nor magicians, but practical men who, like any doctor worthy of his salt, aim at curing

(Continued on Page 21)



ON HEALING MANTRAMS

Music as a Healing Agent

By Horace Leaf, F.R.G.S.

power of music has
own. The Ancients
with it, and more
nt was healed in
ys by appropriate
That repository of
he Old Testament,
al example when
a mental break-
t ask for a medi-
for a musician:
to his servants,
man who can play
im to me." David
ause of his skill as
d took a harp and
and; Saul was re-
s well."

stimulation of mu-
n. Ample proof of
y by attending any
ny concert and
lovers. Their reac-
ound and varied;
seem to be moved.
of great physiog-
y, every changing
registered in the
ommonest exper-
hological exper-
ies is designed to
fact. A story is
subject to whom
ched registering
as the tale pro-
and breath of the
faithfully each
n and mood, as the
plot unfold.

to this and other
ho-therapists at-
lls afflicting man-
al states, most of
repressed and for-
of this it is sur-
e medical faculty
e attention to this
man mind. Some
course, been paid
is concerned, and
occasionally used
of patients, mostly
from mental dis-
pe is, however,
orehensive, and in
recruited for treat-
maladies.

ins, however, that
g agent is largely
as with so many
must turn to prim-
proof. The long
ivage to civilized
gain. Much of un-
been lost, and to

some extent healing by musical sounds is one of them.

When in Stockholm in 1924 I had the good fortune to dine with Mr. Karl Tiren, a famous Swedish Government official whose administrative duties were confined to Swedish Laplanders. In addition to being a scholar, Mr. Tiren was also a consummate musician, and at the time was giving a series of lectures and demonstrations of certain beliefs and practices of the people over whom he acted in his official capacity.

He had lived among the Lapps for many years and had so won their regard that they had made him a Shaman or priest. He was, in fact, the only white Shaman in the world. This was a most fortunate circumstance, because it opened, as it were, the door to their peculiar religious beliefs, and for the first time it became known that they possessed remarkable knowledge about the therapeutic nature of sound. Like Shakespeare, they knew about the music of the spheres, and with him they could say, "There's not the smallest orb which thou behold'st but in its motion like an angel sings."

Lapland shamens are known to possess remarkable psychic powers, and reliable explorers, such as Sir Harry Brittain, testify to having witnessed their magical prowess. Mr. Tiren informed me that so strange and impressive are some of their occult powers that he would not reveal them until after his death. So amazing are they that to broadcast them at present would do no good. Scepticism is too strong.

Karl Tiren is to be congratulated on the valuable light he has already thrown on the religion of the Laplander. These people are almost without guile. He agreed that there is a good deal of their magic capable of being explained in a "nat-

ural" way, and that a fair amount of superstition has grown up in the mind of the average Laplander; but it is sincere belief and not meant to deceive. Human imagination works on its own and creates its own illusions. The interesting thing about it is that it works, and on pragmatical grounds justifies itself.

This principle is always in operation, and exists as much among ourselves as among these more primitive folk. Every doctor relies on it for a certain amount of success, and sometimes "plays up" to it deliberately, as in the case of the famous Harley Street specialist who died a few years ago and left on record his gratefulness to the bread pills he used to prescribe and which, while doing no harm, did a tremendous amount of good. The principle is as old as the medical faculty. Most people have benefited by it.

Karl Tiren insisted that the popular meaning of the word "natural" needed to be considerably extended, as the power of imagination and suggestion prove. He took for example what is known as "Lapp-reading," practiced throughout Norway and Sweden, even in big centers like Oslo and Stockholm. The practice is based on the Laplander's belief that every condition of body and mind is related in some strange way to certain sounds and words. These words are able, they contend, to invoke the aid of powers independent of the patient and able to restore health.

This is no new belief. The Ancient Egyptians, for instance, had a god of words, and even the Old and New Testaments insist that the Word has creative power. I made the acquaintance of a number of highly educated men and women who had benefitted by Lapp-reading, including a well-known scientist who acted as in-

terpreter between Mr. Tiren and myself. Mr. Loev, an engineer and inventor of outstanding merit, assured me that he had been instantly relieved of severe pain arising from scalding by Lapp-reading.

Mr. Tiren was the possessor of some of these remarkable phrases and they worked successfully under medical supervision. He knew the formula under which they may be applied to produce the best result. There is, he explained, a special way in which the body may be touched when the magical words and sounds are being used.

His initial experience of Lapp-reading was particularly interesting, since it occurred on the day of his arrival for the first time in Lapland among the people of whom he was to officiate. Stepping down from the vehicle in which he had been travelling, he fell and injured his thumb severely, causing him excruciating pain. There immediately stepped from among the group of natives assembled to greet him an elderly Lapp, who took his hand and gently led him aside and then began massaging the thumb slowly, at the same time repeating a certain series of words with a musical cadence. To Tiren's surprise the pain not only ceased, but the swelling went down, and in a short time he was quite cured.

Massage plays an important part in the treatment, but a good deal depends on the healer blowing gently on the affected part. All the time the Lapp-reading goes on in a low tone. There is no hurry, no sense of uncertainty, and the earnestness and confidence of the "reader" inspires the patient and creates a feeling of assurance. This must not be regarded in too prosaic a manner as if it were an accidental or even an inevitable reaction. It is all an essential part of the treatment.

Massage and blowing are by no means patent to Lapp-reading. They have existed probably as long as mothers have tried to ease the pains of their children. The Ved-dahs of Ceylon, about as primitive a race as exists, use it, and make cures "beyond the skill of white men." Their doctors are neither mystics nor magicians, but practical men who, like any doctor worthy of his salt, aim at curing

(Continued on Page 21)



THROUGH THE DOORWAY

Through The Doorway

« Second of a Series of Life In The Spirit World »

By Rev. Enid S. Smith, Ph.D.

Death is but the door leading to another room in the "house not made with hands." There is no rigid conformity in the experience people immediately after passing. Some do not know they are dead. Some fall into a dreamless sleep. Some feel a sense of triumph and freedom which thrills the entire being once they are separated from their bodies. Latter know the way to die.

The hour is at hand when people are taught the technique of death, for the way a person dies is much to do with the way he lives in the other world. For example, the victim of a blast, a soldier, those who die on the battlefield through violence, from extreme physical agony, or those who fear death—all these usually suffer a shock which could have been avoided entirely if they had had the proper conception of the life to come.

Again, unfortunately, death is associated with grief, darkness, despair, and is as unmentionable and taboo as is sex. Mankind must be taught *how* to die and *how not to harm his loved ones* through weeping and mourning. Everyone knows that the death of a loved one is a very hard thing to bear, but death in reality is a promotion. It liberates the *real* person, and unfolds his inner senses. What is there in this to cause grief, except for one's own personal feeling of loss? One touch of knowledge rolls away grief and sorrow as unexpectedly as was rolled away the stone from the door of the sepulcher of old. Grief is for the unconvinced, half-convinced, or for the materialist.

Since every person's passing and everybody's friends are different, perhaps one can get the clearest picture of the arrival in the other world by brief stories of different representative types of people who have passed over.

For example, take the case of a soldier who died in a recent war, shot and pinned down, fatally wounded, under his dead horse. He gradually realized he was dying, that his real self was being separated from his body, and that he was floating in the air above it, as

he tells us. He tried hard to free himself from the cord that held him to the useless body. It became thinner until at last it snapped. The pain of his wounds ceased, and he assumed an erect position, floating in the air above the ground. He spoke to a man that seemed to be trying to help his physical body, but the man did not hear him. The soldier then lost consciousness and finally awoke to find himself in a hospital bed. He was confused, had no idea how he had been killed, and asked the nurse where he was. He could not understand what had happened, so slept again for a

whom he had scarcely known would come and teach him about the new world. Whereupon, he felt something drawing him back to earth, and found himself wandering in thick mist.

He caught sight of some of his old friends like wraiths in a fog, but he could not make them see or hear him. Though miserable, he decided to settle down in this new country. It was so different from what he had been taught in church! There were no harps, gold streets, or angels with wings. The land seemed queer, and there were only a few who would try to help him understand the mysteries of the new life. He had never given much thought to what lay beyond death.

Finally he made a few questionable friends who discussed with him the state in which they found themselves. He was told by the helper promised him that in order to progress he would have to be of service to others. So, being a lover of animals, he decided to devote himself to the animals that came over there alone. They too were unhappy, hunting everywhere for their master or mistress. They could not understand why their earth friends could not see or hear them, any more than the soldier boy could make his earth friends see or hear him. So, he filled his time by trying to help stray animals make the best of their circumstances.

In contrast, note the arrival in spirit of William T. Stead, editor of *Review of Reviews*, who went down on the Titanic, helping his fellow sufferers to the last. For many years he had known the truth about death and the spirit world, and had done all in his power to prove and to forward the work of Spiritualism. When he arrived, he tells us that he found that his knowledge of the subject gained on earth was strikingly correct in all its chief points. This greatly delighted him. He had also

prayed to be delivered from experience of drowning. He told the world later that his feet not even touch the water. He was taken out of the body without inconvenience whatsoever. Not on the earth as he was, he could see everything going on there, especially the wrecked ship, the people the whole scene, and he began to help them now as he had done before his passing. When all passed out of the body and was ready, in one company they moved from the scene. Many were in agony as to their next state. Would the judgment and their sentence be? Others were all mental wrecks. They knew nothing. Their minds were paralyzed. Indeed a strange crew, waiting their rating in the new land. It was only a matter of a few minutes until the hundreds of dead bodies floating on the water were left behind, while their living souls were carried through the air. They had risen vertically and at terrific speed as if on a very large platform, which was hurled into the air with gigantic strength and speed yet there was no feeling of incertainty.

In an indefinite time, they arrived in a gloriously beautiful place, a place where people are taken to who pass over suddenly where the nerve-wracked new comer may regain his mental balance quickly. All was lightness and brightness. Everything was physical and quite as material every way as the world they had just left. Here they were welcomed by old friends and relatives, and each went away with some personal friends.

Stead found his father and friend. A curious fact struck him as they started off, and that was that he was clothed exactly as he had been on earth, and that his father was dressed quite as he had been dressed on earth. They went to a huge circular building with a great dome where they had freshments similar to what they had known on earth, except that there was no flesh food. The man

(Continued on Page 18)

Send for a free Book Catalog CHIMES, Brea, California.



REV. ENID S. SMITH, Ph.D.

long time. When he again awoke, he felt drawn toward the earth. The nurse told him to sleep again and never mind the fighting. Because he was suffering the shock caused by sudden death, he was kept asleep for a long time.

One day, however, when he awoke, he was told he could go home. Unhappy and greatly puzzled, he said, "You say I am dead. How can I go home?" The nurse replied that only his physical body was dead, and that a relative



Through The Doorway

Second of a Series of Life In The Spirit World

By Rev. Enid S. Smith, Ph.D.

he tells us. He tried hard to free himself from the cord that held him to the useless body. It became thinner until at last it snapped. The pain of his wounds ceased, and he assumed an erect position, floating in the air above the ground. He spoke to a man that seemed to be trying to help his physical body, but the man did not hear him. The soldier then lost consciousness and finally awoke to find himself in a hospital bed. He was confused, had no idea how he had been killed, and asked the nurse where he was. He could not understand what had happened, so slept again for a

whom he had scarcely known would come and teach him about the new world. Whereupon, he felt something drawing him back to earth, and found himself wandering in thick mist.

He caught sight of some of his old friends like wraiths in a fog, but he could not make them see or hear him. Though miserable, he decided to settle down in this new country. It was so different from what he had been taught in church! There were no harps, gold streets, or angels with wings. The land seemed queer, and there were only a few who would try to help him understand the mysteries of the new life. He had never given much thought to what lay beyond death.

Finally he made a few questionable friends who discussed with him the state in which they found themselves. He was told by the helper promised him that in order to progress he would have to be of service to others. So, being a lover of animals, he decided to devote himself to the animals that came over there alone. They too were unhappy, hunting everywhere for their master or mistress. They could not understand why their earth friends could not see or hear them, any more than the soldier boy could make his earth friends see or hear him. So, he filled his time by trying to help stray animals make the best of their circumstances.



REV. ENID S. SMITH, Ph.D.

long time. When he again awoke, he felt drawn toward the earth. The nurse told him to sleep again and never mind the fighting. Because he was suffering the shock caused by sudden death, he was kept asleep for a long time.

One day, however, when he awoke, he was told he could go home. Unhappy and greatly puzzled, he said, "You say I am dead. How can I go home?" The nurse replied that only his physical body was dead, and that a relative

In contrast, note the arrival in spirit of William T. Stead, editor of *Review of Reviews*, who went down on the Titanic, helping his fellow sufferers to the last. For many years he had known the truth about death and the spirit world, and had done all in his power to prove and to forward the work of Spiritualism. When he arrived, he tells us that he found that his knowledge of the subject gained on earth was strikingly correct in all its chief points. This greatly delighted him. He had also

prayed to be delivered from the experience of drowning. He told the world later that his feet did not even touch the water. He was taken out of the body without any inconvenience whatsoever. Near the earth as he was, he could see everything going on there, especially the wrecked ship, the people, the whole scene, and he began to help them now as he had done before his passing. When all had passed out of the body and were ready, in one company they moved from the scene. Many were in agony as to their next state. What would the judgment and their sentence be? Others were almost mental wrecks. They knew nothing. Their minds were paralyzed. Indeed a strange crew, waiting their rating in the new land. It was only a matter of a few minutes until the hundreds of dead bodies floating on the water were left behind, while their living souls were carried through the air. They had risen vertically and at terrific speed as if on a very large platform, which was hurled into the air with gigantic strength and speed, yet there was no feeling of insecurity.

In an indefinite time, they arrived in a gloriously beautiful place, a place where people are taken to who pass over suddenly, where the nerve-wracked newcomer may regain his mental balance quickly. All was lightness and brightness. Everything was physical and quite as material in every way as the world they had just left. Here they were welcomed by old friends and relatives, and each went away with some personal friends.

Stead found his father and a friend. A curious fact struck him as they started off, and that was that he was clothed exactly as he had been on earth, and that his father was dressed quite as he had been dressed on earth. They went to a huge circular building with a great dome where they had refreshments similar to what they had known on earth, except that there was no flesh food. The meal

(Continued on Page 18)

Send for a free Book Catalogue.
CHIMES, Brea, California.



Order NOW for XMAS
Personal white satin AURO-
SCOPE BOOK MARKS for
yourself and friends. Each one
dollar.

Address: Alberta Corbin,
Box 66, Avondale, Arizona

"FIRE OF WISDOM"

by
THE VIRGIN MARY

An Autobiography. Just off the press. Beautifully bound in blue with gold print. 28 Illustrations, one of which is the ACTUAL PICTURE of the Virgin Mary. Some of the contents are: "Sketches of Great Mediums," "It Happened in Chesterfield," "The Descent of the Spirit of The Virgin Mary," "The End of Time," "God Speaks," "The New Order," "The Last Call." Price, \$3.50.

FREE WHILE THEY LAST
With any of the books in this series — Mimeographed Copies of: "Spirit, Soul, and Body," "The Second Coming of Jesus Christ," "How to Get to Another Planet."

OTHER BOOKS

"The Prince of Peace" by Jesus Christ, an Autobiography, \$2.00. "How to Get to Heaven" Book I, \$2.75, Book II, \$3.00. All four books together, \$9.50. All our writings are Spirit DICTATED. From Mmes House & Andersen, P.O. Box 285, Albany 1, N. Y.

SPIRITUALIST EPISCOPAL CHURCH Of San Bernardino, Calif.

Church Phone: 89-523
Residence Phone: 86-9286



Rev. Lula Taber



Rev. Gloria
Taber Braxton

SATURDAYS, 8 P.M.

Nov. 5, Pow Wow
Nov. 12, Card Writing
Nov. 19, Loved Ones Materialization
Nov. 26, Materialization - Apport

SUNDAYS, 4 P.M.

Nov. 6, Loved Ones Materialization
Nov. 13, Master Materialization
Nov. 20, Loved Ones Materialization
Nov. 27, Master Materialization - Healing

Services Sunday 2 p.m. at 132 E. 5th St. Mental and Physical Development Classes. Materialization. Trumpet. Apport. Slate Writing. Clairvoyance. Clairsentient. and Clairaudient. Mon. 1:30 p.m.. Tue. & Wed. 8 a.m. Physical Phenomena. Private Consultations, and Private Trumpet by Appointment.

Home Phone 86-9286
Church Phone 8-9523

MUSIC IN HEALING

(Continued from Page 3)

their patients as quickly as possible.

The foregoing Lapp-reading applies only to those who may be regarded as laymen, healers, who know nothing of the inner and deeper characteristics of Lapp-reading, which are reserved only for the Shaman who has undergone a proper initiation. There is nothing slipshod about the method adopted by candidates for the exalted position of Noaide, to give the Shaman his native name. When these experts operate, they seem to have control over the automatic functions of the patient's body, including the bloodstream.

This ability has been, I was informed, frequently demonstrated to qualified medical doctors, among others, Mr. Karl Tiren, Mr. Loev assured me that he had been present at some of these demonstrations, which had even surprised Tiren himself, for it appears that Shamen do not know the limits of this power. One evening Mr. Tiren was hastened to a man whose arm had been torn off in a railway accident. Doctors had been sent for, but were so distant that the injured man must have died long before they could arrive. Tiren rushed to the dying man in time to see him turn up his eyes and drop his eyelids as the blood pumped out of the exposed artery. This was a severe test for the newly elected white Shaman, who knew little more than the various formulae imparted to him by his instructors. He had yet to see how they would work in practice.

Placing his hand in the approved fashion on the man's spine, he uttered the Lapp-reading formula, and to the astonishment of all present, and his own delight, the hemorrhage immediately stopped, and the patient opened his eyes and gasped "The pain has gone; I feel better." When the doctors arrived, fully expecting to see a corpse, they were astounded to find the man alive, the severed arteries and veins being exposed, but no blood escaping from them! They admitted that had they not seen it, they would not have believed such a thing possible.

On another occasion Karl Tiren was called to help a woman injured by an elk horn, which had inflicted a severe wound by penetrating the upper part of the forearm, descending to the hand. The poor creature was in a terrible state having lost a great deal of blood. The hemorrhage and pain ceased, as in the former case, immediately Tiren Lapp-read and performed the necessary contact. Incidentally, when Mr. Tiren recounted these cases to me, they were confirmed by someone pres-

ent who had seen the cures wrought.

How much suggestion plays in cures such as these must remain a moot question. There is always a tendency to attribute too much to this mysterious force, and that hinders the proper consideration of other explanations. Viewed from the philosophical standpoint, suggestion is capable of responding to several theories, all of them being more or less assumptions. But assumptions can be dangerous and capable of doing a lot of harm when anyone is seriously seeking a satisfactory explanation. No one knows exactly how suggestion works, and therefore no one knows fully what it is; we see the effects only. It is the cause we seek.

Karl Tiren admitted that suggestion is involved in some cases of Lapp-reading, because he had seen cures produced when words other than the prescribed formulae were used, the patient believing them to be true Lapp-reading. There remains, however, the interesting fact that, on the whole, the correct formula is usually much more effective than a wrong one. In both cases the patient would be ignorant of the exact meaning of words and sounds used.

Superiority is attributed to such normal factors as the quality and tone of the Shaman's voice, enabling him more correctly to produce the essential sounds. Then there is to be taken into consideration the great knowledge possessed by some Shamen, for there are Shamen of "high" and "low" degree.

Proof that Lapp-reading is not restricted to suggestion, is shown by its being able to influence lower animals and plants. Everything is believed to have a relationship to sound, which varies with its state and age. These sound values are also affected by the seasons, where living objects are concerned, and whoever knows them can exert a definite magical influence over the creature concerned. Thus grass, trees, rivers, mountains, lakes, elk dogs, indeed any animal, has a complex of sounds related to sounds, and it is these the Shaman has to learn.

Mr. Tiren made a special study of this aspect of Shamanism and Lapp-reading, and gave me a private demonstration of these melodies and harmonies. It was these he had been demonstrating at the Imperial Institute before the Royal Family and leading citizens of Stockholm.

One was the harmony related to a birch tree, another to a single-peaked mountain, a third to a double-peaked mountain, one to a dying dog, and many others: plaintive, sweet, forceful, commanding, but all beautifully harmonious and enthralling. To the Laplander these are but fragments of the great

symphony of nature, which he regards as an harmonious whole. Nature is the complete symphony because of that, perfect. Thus the simple Laplander philosopher and who shall say he is wrong. These appealing combinations of sound, virtually leit motifs, for these children of mankind, live so close to nature in her primeval state, a deep spiritual significance, and their aim is to their minds and bodies into harmony with the Great Symphony and enjoy perfect health.

Reprinted from *The Spirit Healer*, London, England.

HEALING AND SPIRITUAL ADVICE

Given by mail.

LOVE OFFERING

REV. FLORENCE McDOW
114 Plainfield Ave.,
Plainfield, New Jersey

HOLLOWAY WRITINGS

The books and essays of Dr. Herbert N. Holloway are among the finest in modern psychic, occult and spiritual literature.

You will enjoy the writings listed below, and they will promote growth by your understanding of the Mysteries.

Mediumship, Its Development.....
Communion Between Worlds.....
Future of Psychic Science.....
Clairvoyance and Intuition.....
The Human Aura, Its Forces.....
Life After Death.....
New Light on Karma, Rebirth.....
Psychic Forces, Etheric Advice.....
A Guide For Practitioners.....
Coming of the Space People.....
Messages From Space People.....
Flying Saucer Mysteries.....
Metaphysics of Money, Success.....
Emotion: Control & Expression.....
Breathing Exercises,
Meditation.....
Fasting, Fruit Diet and
Nature Cure.....
Natural Hygiene, Spiritual Diet.....
Cancer: Prevention & Therapy.....
Spiritual Healing, Methods.....
Conquest of Fear & Negation.....

CHICAGO LECTURES: Oct. 13 thru 13th on Sun. at 3:00 & 7:30 p.m. Also Tues., Wed., Thurs. 7:30 at 116 So. Michigan, R. 1200. For appt. phone WHITE 4-5700.

GRAND RAPIDS, MICH.: Sat. Oct. 16, at 3:00 & 7:30 p.m. Oct. 18, 19, 20 and 21 at 7:30 at tel Pantlind.

CLEVELAND, OHIO: Meetings for two weeks beginning Oct. 2. For information phone Mrs. A. Erickson at BR. 1-4764.

Write for free descriptive literature including School Prospectus, transcripts, information regarding personal counsel, Karmic Life Readings, monthly discourses, or services.

Speaking Invitations to church, college, meeting or given courteous consideration reply. Write to us and we'll reply!

THE HOLLOWAY SCHOOL OF PHILOSOPHY, HEALTH AND RELIGION

Box 27866, Los Angeles 27, Cal.
Telephone DUNKIRK 2-4451

CHRISTMAS
in AURO-
ARKS for
 Each one

Corbin,
 Arizona

DOM"

MARY

ust off the
 nd in blue
 ustrations,
ACTUAL
 gin Mary.
 nts are:
 Mediums,"
 esterfield,"
 Spirit of
 he End of
 ks." "The
 ast Call."

Y LAST

ks in this
 ed Copies
 nd Body,"
 of Jesus
 et to An-

KS

" by Jesus
 phy, \$2.00.
 n" Book I,
 . All four
 . All our
 CTICATED.
 Andersen,
 y I, N. Y.

ST
URCH
 o. Calif.

9-523
 86-9286



ev. Gloria
 er Braxton
 P.M.

terialization
 -Apport
 P.M.
 erialization
 ilization
 terialization
 ilization -

m. at 132
 d Physical
 s. Materi-
 t. Apport,
 airvoyance,
 airaudient,
 & Wed. 8
 mena. Pri-
 and Private
 ment.

9-9286
 8-9523

MUSIC IN HEALING

(Continued from Page 3)

their patients as quickly as possible.

The foregoing Lapp-reading applies only to those who may be regarded as laymen, healers, who know nothing of the inner and deeper characteristics of Lapp-reading, which are reserved only for the Shaman who has undergone a proper initiation. There is nothing slipshod about the method adopted by candidates for the exalted position of Noaide, to give the Shaman his native name. When these experts operate, they seem to have control over the automatic functions of the patient's body, including the bloodstream.

This ability has been, I was informed, frequently demonstrated to qualified medical doctors, among others, Mr. Karl Tiren, Mr. Loev assured me that he had been present at some of these demonstrations, which had even surprised Tiren himself, for it appears that Shamen do not know the limits of this power. One evening Mr. Tiren was hastened to a man whose arm had been torn off in a railway accident. Doctors had been sent for, but were so distant that the injured man must have died long before they could arrive. Tiren rushed to the dying man in time to see him turn up his eyes and drop his eyelids as the blood pumped out of the exposed artery. This was a severe test for the newly elected white Shaman, who knew little more than the various formulae imparted to him by his instructors. He had yet to see how they would work in practice.

Placing his hand in the approved fashion on the man's spine, he uttered the Lapp-reading formula, and to the astonishment of all present, and his own delight, the hemorrhage immediately stopped, and the patient opened his eyes and gasped "The pain has gone; I feel better." When the doctors arrived, fully expecting to see a corpse, they were astounded to find the man alive, the severed arteries and veins being exposed, but no blood escaping from them! They admitted that had they not seen it, they would not have believed such a thing possible.

On another occasion Karl Tiren was called to help a woman injured by an elk horn, which had inflicted a severe wound by penetrating the upper part of the forearm, descending to the hand. The poor creature was in a terrible state having lost a great deal of blood. The hemorrhage and pain ceased, as in the former case, immediately Tiren Lapp-read and performed the necessary contact. Incidentally, when Mr. Tiren recounted these cases to me, they were confirmed by someone pres-

ent who had seen the cures wrought.

How much suggestion plays in cures such as these must remain a moot question. There is always a tendency to attribute too much to this mysterious force, and that hinders the proper consideration of other explanations. Viewed from the philosophical standpoint, suggestion is capable of responding to several theories, all of them being more or less assumptions. But assumptions can be dangerous and capable of doing a lot of harm when anyone is seriously seeking a satisfactory explanation. No one knows exactly how suggestion works, and therefore no one knows fully what it is; we see the effects only. It is the cause we seek.

Karl Tiren admitted that suggestion is involved in some cases of Lapp-reading, because he had seen cures produced when words other than the prescribed formulae were used, the patient believing them to be true Lapp-reading. There remains, however, the interesting fact that, on the whole, the correct formula is usually much more effective than a wrong one. In both cases the patient would be ignorant of the exact meaning of words and sounds used.

Superiority is attributed to such normal factors as the quality and tone of the Shaman's voice, enabling him more correctly to produce the essential sounds. Then there is to be taken into consideration the great knowledge possessed by some Shamen, for there are Shamen of "high" and "low" degree.

Proof that Lapp-reading is not restricted to suggestion, is shown by its being able to influence lower animals and plants. Everything is believed to have a relationship to sound, which varies with its state and age. These sound values are also affected by the seasons, where living objects are concerned, and whoever knows them can exert a definite magical influence over the creature concerned. Thus grass, trees, rivers, mountains, lakes, elk dogs, indeed any animal, has a complex of sounds related to sounds, and it is these the Shaman has to learn.

Mr. Tiren made a special study of this aspect of Shamanism and Lapp-reading, and gave me a private demonstration of these melodies and harmonies. It was these he had been demonstrating at the Imperial Institute before the Royal Family and leading citizens of Stockholm.

One was the harmony related to a birch tree, another to a single-peaked mountain, a third to a double-peaked mountain, one to a dying dog, and many others: plaintive, sweet, forceful, commanding, but all beautifully harmonious and enthralling. To the Laplander these are but fragments of the great

symphony of nature, which he regards as an harmonious whole. Nature is the complete symphony, and because of that, perfect. Thus does the simple Laplander philosophize, and who shall say he is wrong?

These appealing combinations of sound, virtually *leit motifs*, have for these children of mankind, who live so close to nature in her more primeval state, a deep spiritual significance, and their aim is to bring their minds and bodies into harmony with the Great Symphony, and enjoy perfect health.

Reprinted from *The Spiritual Healer*, London, England.

HEALING AND SPIRITUAL ADVICE

Given by mail.

LOVE OFFERING

REV. FLORENCE McDOWELL
 114 Plainfield Ave.,
 Plainfield, New Jersey

HOLLOWAY WRITINGS

The books and essays of Dr. Gilbert N. Holloway are among the finest in modern psychic, occult and spiritual literature.

You will enjoy the writings listed below, and they will promote greatly your understanding of Life's Mysteries.

Mediumship, Its Development.....	\$1.00
Communion Between Worlds.....	.50
Future of Psychic Science.....	.75
Clairvoyance and Intuition.....	.50
The Human Aura, Its Forces.....	.50
Life After Death.....	.50
New Light on Karma, Rebirth.....	1.00
Psychic Forces, Etheric Advice.....	.50
A Guide For Practitioners.....	.50
Coming of the Space People.....	1.00
Messages From Space People.....	1.00
Flying Saucer Mysteries.....	.50
Metaphysics of Money, Success.....	1.00
Emotion: Control & Expression.....	.75
Breathing Exercises, Meditation.....	.50
Fasting, Fruit Diet and Nature Cure.....	.75
Natural Hygiene, Spiritual Diet.....	.50
Cancer: Prevention & Therapy.....	1.00
Spiritual Healing, Methods.....	.50
Conquest of Fear & Negation.....	.50

CHICAGO LECTURES: Oct. 2nd thru 13th on Sun. at 3:00 & 7:30 p.m. Also Tues., Wed., Thurs. at 7:30 at 116 So. Michigan. Room 1200. For appt. phone Whitehall 4-5700.

GRAND RAPIDS, MICH.: Sun., Oct. 16, at 3:00 & 7:30 p.m. Also Oct. 18, 19, 20 and 21 at 7:30 at Hotel Pantland.

CLEVELAND, OHIO: Meetings set for two weeks beginning Oct. 23rd. For information phone Mrs. A. J. Erickson at BR. 1-4764.

Write for free descriptive literature, including School Prospectus, travel notes, information regarding personal counsel, Karmic Life Readings, monthly discourses, other services.

Speaking Invitations to your church, college, meeting or camp given courteous consideration & reply. Write to us and we'll help you!

THE HOLLOWAY SCHOOL OF PHILOSOPHY, HEALTH AND RELIGION

Box 27866, Los Angeles 27, Calif.
 Telephone DUNKIRK 2-4451

**LEARN OF
AFTER-DEATH LIFE**
Conditions and experiences in Spirit Life as related by three young men, killed in World War, in
"THE WORLD INVISIBLE"
By Walter Stahr
Learn the answers to man's eternal quest regarding what happens after bodily death.
Price \$3.00
Order through CHIMES or thru author,
201 N. Royal Poinciana Blvd., Miami Springs, Florida

**Standard
ALUMINUM TRUMPETS**




Student 4"x32", 3 sec.\$3.75
Prof. 5"x42", 4 sec.\$5.00
Luminous Bands\$1.00
Post Paid
WHEELER AND LYNDE
Dept. C
2351 S. W. 15th St.
Miami 45, Florida

COUNSELLING BY MAIL
Hold a handkerchief between your palms, concentrate on your problems, write three questions—each on a separate sheet of paper. Enclose handkerchief, questions and love offering in an envelope and send to me. I will give you an answer from spirit and return your handkerchief promptly. Write:

REV. NINA P. HUGHES
1269 First St., Sarasota, Florida;
or Phone Sarasota 4-1561.

ALCOHOLISM
Mystical Treatment
Discovered for Alcoholism



Alcoholics are now treated with or without their knowledge.

The hundreds of Testimonials received from practically every State and some from abroad, reveal miraculous results in long standing, stubborn cases of alcoholism and obsessions, through this Unique Mystical healing phase.

LOVE OFFERING BASIS
REV. JOHN ST. DENIS, D.D.
Over 40 Years Practice
Write: Box 73276, Ascot Station (Formerly Station V) Los Angeles 3, Calif.

WANDERER
(Continued from Page 17)

"I have ever been taught, therefore, to avoid trying to give a general rule applicable to all spirits upon the experiences of any one community of spirits with which I may come in contact. Even in the visit we shall pay to this sphere, we shall only be able to see a part, a fractional part, of this immense sphere of evil spirits. Yet we shall traverse an extent of space far greater than if you had travelled over the whole of the little planet Earth, from which we both have come. In the spirit world like draws to like by a universal law, and those of entirely opposite natures repel each other so entirely that they can never mingle or even touch the circle in which each dwells. Thus in our wanderings we shall only visit those with whom, either from nationality or temperament, we have some germ of feeling in common, however slight."

THE IMPERIAL CITY
We were now traversing a wide causeway of black marble, on either side of which were deep dark chasms, of which it was impossible to see the bottom because of the great clouds of heavy vapor which hung over them. Passing and repassing us on this highway were a great many dark spirits, some bearing heavy loads on their backs, others crawling along on all fours like beasts. Gangs of slaves passed us, wearing heavy iron collars on their necks, linked together by a heavy chain. They were coming from the second or inner gate of what was evidently a large fortified city, whose dark buildings loomed through the dense masses of dark fog in front of us. Everything gave one the sense of being foul and horrible, in spite of the fine architecture and the magnificent buildings whose outlines we could but dimly trace. The second gateway was finer than the first, and, the gates being open, we passed in with the stream of spirits hurrying through it, and as before, we seemed to pass unseen.

"You will perceive," said Faithful Friend, "that here there is a life in no way different from the earthly life of such a city at a time when the city of which this is but a reflection, was in the full zenith of its power, and when the particles of which this is formed were thrown off from its material life and drawn down by the force of attraction, to form this city and these buildings, fit dwellings for its spiritual inhabitants; and you will see, in the more modern appearance of many of the buildings and inhabitants, how it has been added to from time to time, by this same process which is going on continuously. You will notice that most of the spirits here fancy themselves still in the earthly counter-

part, and wonder why all looks so dark and foul and dingy. In like manner this same city has its spiritual prototype in the higher spheres, to which all that was fair and good and noble in its life has been attracted, and where those spirits who were good and true have gone to dwell: for in the lives of cities, as of men, the spiritual emanations are attracted upwards or downwards, according as there is good or evil in the deeds done in them. And, as the deeds done in this city have in evil far exceeded those which were good, so this city is far larger, far more thickly populated, than those above. In the ages to come, when the spirits who are here now shall all have progressed, that heavenly counterpart will be fully finished and fully peopled, and then will this place we gaze at now, have crumbled into dust—faded from this sphere."

We were now in a narrow street, much as it must have been in the earthly city, and a short distance further brought us into a large square surrounded with magnificent palaces, while before us towered one even more splendid in design than all the others. A great wide flight of marble steps led up to its massive portico, and, looming thru the dark, cloudy atmosphere, we could trace its many wings and buildings. All was truly on a magnificent scale, yet to my eyes, all appeared dark, stained with great splashes of blood, and covered with slimy fungus growth, which disfigured its magnificence, as it hung in great repulsive-looking festoons, like twisted snakes, from all the pillars and cope-stones of the buildings. Black, slimy mud oozed up through the crevices of the pavement, as tho the city floated upon a foul swamp, and noise-some vapors curled up from the ground and floated above and around us in fantastic and horrible smoke wreaths, like huge phantoms of past crimes. Everywhere dark spirits were crawling across the dark square and in and out of the palace doors, driven onward by other and stronger dark spirits, with lash or spear.

Such cries as broke forth from time to time, such fearful oaths, such curses and imprecations! It was truly the pandemonium of the lost souls of the Infernal regions! And over all hung those black clouds of sorrow, suffering and wrong.

Next Month: More about the Imperial City, and The Fires of Hell.

Let no man quarrel with another because of his religion. His idea of God is his own individual right. No religion is better than another, if that seeming lesser religion gives that man his needful light—Evelyn Thompson.

YOUR SPIRIT INDIAN
I will paint in water colors by contact with your letter send Indian's name, and nation.
CARRIE F. BENJA
4016 E. 6th Street
Long Beach, Calif.

THE STILL SMALL
has a message for

Write: **M. WHEELER,**
Box 167, 11712 S. Alame
Orange, California

FLYING SAUCER BOO
FREE! Read "A Message Outer Space" key to decoding. Tells why saucers are \$1.00. "Relax First" tells author learned to relax himself out of the body, had 4-D experiences. \$1.00. **GOLDEN AGE INC.,** Box 1022-E, Oak Park

LANGUAGE OF SYMBOLS
VISIONS
(A Mystic Dictionary)
By Frances E. Chamber
Price \$1.00
Will Help Solve Hidden Messages Behind Symbols, Dreams & Order from author: P.O. Box 46-092 Hollywood 46, California

"When the need is great it as a Cradle of Comfort and your Soul." For assurance & precision in the unchanging reality within, read—
"JEWELS" by EV
Order from **CHRISTOPH** \$2.50 each
1140 Columbus Ave., Boston

SPIRITUAL ADVICE given by mail. Own handwriting, questions answered. Give date. Over 30 years spiritual. Ordained. Love offering or turned if no results. Enclose
Write: **Rev. A. M. Rous** Hears Dr. N.W., Atlanta Georgia.

Following Program
"Think What You Want"
By **Rev. Fr. G. Ba**
25 E. Ridge St.
New York 2, N.Y.
Who is an inspired Healer? Psychic Analyst, Metaphysician. Please print your interview appointments only. State faculties which require immediate attention. Date of birth and month. Enclose photograph if possible, with an stamped envelope.

WHITE CROSS HEALING
DIVINE HEALING
in accordance with the natural laws of your being, in cooperation with the Masters of Light.

COURSE IN HEALING YOURSELF AND OTHERS
Rev. Annabelle Dyson and Co-healers
OPEN DOOR TO TRUTH
Rev. George E. Dyson, P.O. Box 613, San Diego 12, California AT 1-7507

WANDERER

(Continued from Page 17)

"I have ever been taught, therefore, to avoid trying to give a general rule applicable to all spirits upon the experiences of any one community of spirits with which I may come in contact. Even in the visit we shall pay to this sphere, we shall only be able to see a part, a fractional part, of this immense sphere of evil spirits. Yet we shall traverse an extent of space far greater than if you had travelled over the whole of the little planet Earth, from which we both have come. In the spirit world like draws to like by a universal law, and those of entirely opposite natures repel each other so entirely that they can never mingle or even touch the circle in which each dwells. Thus in our wanderings we shall only visit those with whom, either from nationality or temperament, we have some germ of feeling in common, however slight."

THE IMPERIAL CITY

We were now traversing a wide causeway of black marble, on either side of which were deep dark chasms, of which it was impossible to see the bottom because of the great clouds of heavy vapor which hung over them. Passing and re-passing us on this highway were a great many dark spirits, some bearing heavy loads on their backs, others crawling along on all fours like beasts. Gangs of slaves passed us, wearing heavy iron collars on their necks, linked together by a heavy chain. They were coming from the second or inner gate of what was evidently a large fortified city, whose dark buildings loomed through the dense masses of dark fog in front of us. Everything gave one the sense of being foul and horrible, in spite of the fine architecture and the magnificent buildings whose outlines we could but dimly trace. The second gateway was finer than the first, and, the gates being open, we passed in with the stream of spirits hurrying through it, and as before, we seemed to pass unseen.

"You will perceive," said Faithful Friend, "that here there is a life in no way different from the earthly life of such a city at a time when the city of which this is but a reflection, was in the full zenith of its power, and when the particles of which this is formed were thrown off from its material life and drawn down by the force of attraction, to form this city and these buildings, fit dwellings for its spiritual inhabitants; and you will see, in the more modern appearance of many of the buildings and inhabitants, how it has been added to from time to time, by this same process which is going on continuously. You will notice that most of the spirits here fancy themselves still in the earthly counter-

part, and wonder why all looks so dark and foul and dingy. In like manner this same city has its spiritual prototype in the higher spheres, to which all that was fair and good and noble in its life has been attracted, and where those spirits who were good and true have gone to dwell: for in the lives of cities, as of men, the spiritual emanations are attracted upwards or downwards, according as there is good or evil in the deeds done in them. And, as the deeds done in this city have in evil far exceeded those which were good, so this city is far larger, far more thickly populated, than those above. In the ages to come, when the spirits who are here now shall all have progressed, that heavenly counterpart will be fully finished and fully peopled, and then will this place we gaze at now, have crumbled into dust—faded from this sphere."

We were now in a narrow street, much as it must have been in the earthly city, and a short distance further brought us into a large square surrounded with magnificent palaces, while before us towered one even more splendid in design than all the others. A great wide flight of marble steps led up to its massive portico, and, looming thru the dark, cloudy atmosphere, we could trace its many wings and buildings. All was truly on a magnificent scale, yet to my eyes, all appeared dark, stained with great splashes of blood, and covered with slimy fungus growth, which disfigured its magnificence, as it hung in great repulsive-looking festoons, like twisted snakes, from all the pillars and cope-stones of the buildings. Black, slimy mud oozed up through the crevices of the pavement, as tho the city floated upon a foul swamp, and noise-some vapors curled up from the ground and floated above and around us in fantastic and horrible smoke wreaths, like huge phantoms of past crimes. Everywhere dark spirits were crawling across the dark square and in and out of the palace doors, driven onward by other and stronger dark spirits, with lash or spear.

Such cries as broke forth from time to time, such fearful oaths, such curses and imprecations! It was truly the pandemonium of the lost souls of the infernal regions! And over all hung those black clouds of sorrow, suffering and wrong.

Next Month: More about the Imperial City, and The Fires of Hell.

Let no man quarrel with another because of his religion. His idea of God is his own individual right. No religion is better than another, if that seeming lesser religion gives that man his needful light—Evelyn Thompson.

YOUR SPIRIT INDIAN GUIDE

I will paint in water colors for you, by contact with your letter. Please send Indian's name, and \$5.00 donation.

CARRIE F. BENJAMIN
4016 E. 6th Street
Long Beach, Calif.

THE STILL SMALL VOICE

has a message for you.

Write: **M. WHEELER, Rt. 1,**
Box 167, 11712 S. Alameda Ave.
Orange, California

FLYING SAUCER BOOKLIST
FREE! Read "A Message from Outer Space" key to decode Revelation. Tells why saucers are here. \$1.00. "Relax First" tells how author learned to relax himself right out of the body, had 4-D experiences. \$1.00. **GOLDEN AGE PRESS, INC.,** Box 1022-E, Oak Park Illinois.

LANGUAGE OF SYMBOLIC VISIONS
(A Mystic Dictionary)
By **FRANCES E. CHAMBERLAIN**
Price \$1.00
Will Help Solve Hidden Meanings Behind Symbols, Dreams & Visions
Order from author:
P.O. Box 46-092
Hollywood 46, California

"When the need is great it shall be as a Cradle of Comfort and Song in your Soul." For assurance and progression in the unchanging spiritual reality within, read—
"JEWELS" by **Evanine**
Order from **CHRISTOPHER,**
\$2.50 each
1140 Columbus Ave., Boston, Mass.

SPIRITUAL ADVICE given by mail. Own handwriting. Three questions answered. Give birth-date. Over 30 years spiritual work. Ordained. Love offering only. Returned if no results. Enclose stamp.
Write: **Rev. A. M. Rouse, 6026 Heards Dr. N.W., Atlanta 5, Georgia.**

Following Program—

"Think What You Want,"
By **Rev. Fr. G. Baron**
25 E. Ridge St.
New York 2, N. Y.

Who is an inspired Healer and Psychic Analyst, Metaphysician. Please print your interviews, for Appointments only. State difficulties which require immediate attention. Date of birth and month. Enclose photograph if possible, with an enclosed stamped envelope.

WHITE CROSS HEALING

DIVINE HEALING

In accordance with the natural laws of your being, in cooperation with the Masters of Light.



COURSE IN HEALING YOURSELF AND OTHERS
Rev. Anniebelle Dyson
and Co-healers

OPEN DOOR TO TRUTH
Rev. George E. Dyson, Pastor
P.O. Box 613,
San Diego 12, California
AT 1-7507

LIFE
periences in
by three
orld War,

VISIBLE"
hr
an's eter-
hat hap-
h.

CHIMES
r,
na Blvd.,
Florida

PETS



.....\$3.75
.....\$5.00
.....\$1.00

LYNDE

n St.
rida

Y MAIL

etween your
your prob-
lem—each
paper. En-
stions and
velope and
you an an-
return your
Write:

HUGHES
a, Florida;
61.

LISM
ment
coholism

holics are
treated
with or
without
their
nowledge.

stimonials
tically ev-
ome from
culous re-
ing, stub-
coholism and
gh this
al healing

BASIS

ENIS, D.D.
actice
cot Station
on V)
Calif.



BOOKS

A physicist examines the dilemmas of science in terms of the questions asked by the Greeks

by James R. Newman

NATURE AND THE GREEKS, by Erwin Schrödinger. Cambridge University Press (\$2.00).

Erwin Schrödinger is a master in the art of writing small books on large themes. In the 91 pages of *What Is Life?* he presented a bold and exciting synthesis of facts and theories in physics, chemistry and biology; an ingenious explanation of how living organisms perpetuate themselves and thwart entropy; and a moving epilogue on the philosophical implications of his scientific model. A few years later in the 67 pages of *Science and Humanism* he depicted with freshness and imagination the relation between quantum physics and ethics. In *Nature and the Greeks*, the latest of his little books, he continues his search for a comprehensive philosophical vision—a vision based on science yet affording a more rounded and satisfying picture than is comprised in the sum total of scientific knowledge. What is common to these essays is the attempt to define man's place in the universe and to alleviate—so far as a philosopher can hope to achieve this object—the widely shared, deep-felt anxiety of living in a world about which we seem to understand less as we learn more. *Nature and the Greeks* carries Schrödinger's special mark: a wholeness of outlook resembling that of the ancient philosophers to whom he now turns for refreshment, insight and the wisdom of innocence.

Schrödinger characterizes his "plunge" into ancient thought as a trend of the times, not confined to classical scholars and not to be explained as mere escape from the dismal present. Several factors impel the student of ideas to look backward for clarification. Among them are the unresolved conflict between science and religion, the conspicuous failure of science to shed light on certain questions of profound human concern, the "inordinately critical situation" in which

nearly all the fundamental sciences now find themselves. Perhaps, says Schrödinger, if we can trace today's confused "scientific world-picture" to the earliest stage of Western philosophy we may gain an understanding not only of how we got into this mess but how we can get out of it.

Our intellectual and emotional plight is sharply reflected in the relations between science and religion. The historic conflict between these two modes of thought has been from time to time suspended in a truce but never settled in a treaty of peace. This mutual and abiding distrust is deep-rooted and does not spring from "those well-known irrelevant details from which it ostensibly issued," such as the controversies over the theories of Galileo and Darwin. The true cause is the fundamental antagonism of two metaphysical attitudes. It is important to be clear on this point because the loose phrase "conflict between science and religion" tends to obscure the true nature of the controversy. Science does not so much conflict with religion as compete with it for power. The faith known as scientific naturalism presents as its witnesses the discoveries of science; religion appeals for support to what the British logician H. H. Price calls a "sense of the Divine" and "otherworldly beliefs." In this competition each side has learned not to underestimate the persuasiveness of the other's arguments. Religion has reason to fear that, if the scientific outlook prevails, God will become no more than a "gratuitous embellishment" to our image of the world. Science, on the other hand, has no gifts to match the spiritual comforts and consolations offered by religion. It may have been possible for an educated man of the 18th century to be content with the image science had created of the universe—a complete, dependable, well-ordered affair. This image has been destroyed and its successors do not comfort us.

Even ardent disciples of the scientific outlook would not claim that it so completely fulfills the "innate longing for a religious or philosophical stabilization,

in the face of the vicissitudes of everyday life," as to make one feel "quite happy without anything more." It is a precept of scientific method that one must not look for final answers. It is part of the scientist's discipline to put up with gaps in his knowledge, indeed to emphasize rather than conceal them lest specious conjectures discourage the search for true answers. Religion, however, cannot thrive in the twilight of tentative beliefs. Religion's answers must be final, the religious picture whole and self-contained.

In view of this fundamental divergence, it is not surprising that science and religion have not been reconciled. The front is quiet today, but not because the antagonists have composed their differences. Instead they simply ignore each other. "It is pathetically amusing to observe how on the one side only scientific information is taken seriously, while the other side ranges science among man's worldly activities, whose findings are less momentous and have, as a matter of course, to give way when at variance with the superior insight gained in a different fashion, by pure thought or by revelation." While the great majority of educated people in Western society are adherents of scientific naturalism and have rejected the religious outlook, it cannot be denied that in many instances these views are held with misgivings. Many, says Schrödinger, are undecided which outlook to adopt, and are saddened by the spectacle of a divided, antagonistic search for the same object—a fuller understanding of man and his place in nature. And in our period, so threatened and so bleak, the craving is more desperate than ever for even "a vague hope that the 'world' or 'life' of experience be embedded in a context of higher, if as yet inscrutable, significance."

This, then, is one of the major circumstances exciting renewed interest in ancient thought. Among the Greeks the "wall separating the two paths, that of the heart and that of pure reason" did not exist. Learned men were expected to have opinions, and to express them,



FX-104



*Big things are happening at Lockheed.
That's why:*

Lockheed in California increases engineering staff

Diversification at Lockheed is again resulting in more and better careers for engineers.

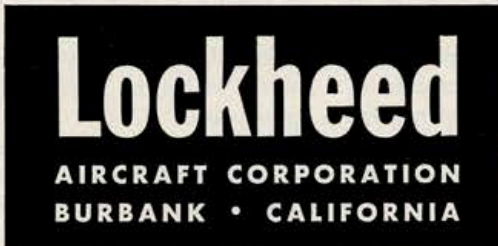
Already 11 models are in production — huge luxury airliners, transports, trainers, bombers, radar search planes.

Now Lockheed has new aircraft of the future coming up — the XF-104, a lightweight jet fighter; the XFV-1, a vertical rising plane; the Universal Trainer, a versatile new jet fighter-trainer. In addition, continuing development on the Super Constellation and other classified activities require a larger staff.

These new development projects offer engineers outstanding opportunity for achievement and promotion. To engineers who seek that opportunity, Lockheed offers:

1. **Increased pay** rates now in effect
2. **Generous travel** and moving allowances
3. **An unusually wide range** of extra employe benefits.
4. **The chance for you** and your family to enjoy life in Southern California.

Lockheed invites inquiries from Engineers who seek opportunity for achievement. Coupon below is for your convenience.



Lockheed has career openings for:

Servomechanisms and Autopilot Research Engineers

with a degree in Electrical Engineering and experience in research and testing of servomechanisms and autopilots.

Aircraft Design Engineers

for structural, mechanical or hydraulic design. To qualify, you need an engineering degree and experience in above or related fields.

Aerodynamicists

with a degree in Aeronautical Engineering and experience in sonic and supersonic performance and stability control.

Thermodynamicists

with a degree in Aeronautical or Mechanical Engineering and extensive experience in aircraft thermodynamics.

Aircraft Maintenance Design Engineers

for expert advisory guidance in maintenance design aspects. To qualify, you need extensive aircraft maintenance design experience, military or commercial. This position commands a high salary.

Electro-Mechanical Design Engineers

for important research and development on servomechanisms, autopilots and flight simulation. To qualify you need a degree in Electrical Engineering and at least two years' experience.

Electrical Design Engineers

with a degree in Mechanical or Electrical Engineering and experience in 1) aircraft circuit development and electrical design or 2) experience in design of electrical and electronic equipment installation.

Mr. E. W. Des Lauriers, Dept. SA-7
Lockheed Aircraft Corporation
1708 Empire Avenue, Burbank, California

Dear Sir:
Please send me your Lockheed brochure describing life and work at Lockheed in Southern California.

My name _____

I am applying for . . . (name position in this advertisement which fits your training and experience) _____

My street address _____

My city and state _____

on all subjects. It was not regarded a virtue to speak about atoms and to be silent about the soul, to propose theories about the motion of the planets and to disregard theories of ethics. Essentially there was only one subject; whatever was discovered about any part of it would bear on every other part.

The crisis of the fundamental sciences—which is the result, as Alfred North Whitehead once remarked, of scientific theory outrunning common sense—has also contributed to the present “retrospective tendency.” The old, secure, orthodox assumptions as to space and time have been overthrown. The relativistic theory of gravitation seems to show “that the distinction between ‘actor’ and ‘stage’ is not expedient.” Absolute motionlessness, absolute simultaneity, the non-interchangeability of energy and matter all now repose in the dustbin of discarded concepts. The ultimate constituents of matter are thought to be hybrids and are sometimes called wavicles—either because we cannot decide whether they behave like particles or waves or because we think they themselves cannot decide. The final touch of caprice is introduced by quantum theory in challenging what was always regarded as the most obvious and fundamental property of a particle, namely, its individual identifiability. It is now asserted that only when a corpuscle is moving “with sufficient speed in a region not too crowded with corpuscles of the same kind does its identity remain (nearly) unambiguous; otherwise it becomes blurred.”

It should be emphasized that these paradoxes do not belong exclusively to one sphere of thought. They are bred on ground common to science and metaphysics. Measuring instruments do not, after all, give information meaningful in itself; the canons of interpretation, the assumptions underlying the research procedure, determine the inferences drawn from the measurements. This is further evidence to support Schrödinger's thesis as to the unity of scientific and philosophic thought and the need for a comprehensive reappraisal of our scheme of things. In this reappraisal the study of Greek philosophy may help us to unearth “obliterated wisdom” and discover “inveterate error” at the source. “By the serious attempt to put ourselves back into the intellectual situation of the ancient thinkers, far less experienced as regards the actual behavior of nature, but also very often much less biased, we may regain from them their freedom of thought—albeit possibly in order to use it, aided by our superior knowledge of

facts, for correcting early mistakes of theirs that may still be baffling us.”

One of the prominent questions occupying the ancients concerned the reliability of the senses. That they often deceive us must have been evident even to primitive man. A straight stick obliquely immersed in water looks broken; honey tastes bitter to the jaundiced—a favorite example in antiquity of sensory delusion and relativism. “But the reliability of the senses is only the preamble to much deeper questions, which are very much alive today and of which some of the ancient thinkers were fully aware. Is our attempted world picture based on sense perceptions alone? What role does reason play in its construction? Does it perhaps ultimately and truly rest upon pure reason alone?” Until recently scientists scorned the attempt to explain the outside world by pure reason. But in the last two decades several of the foremost natural philosophers, including Sir Arthur Eddington and E. A. Milne, have from a handful of postulates and by mathematical reasoning alone deduced certain remarkably ingenious models of the cosmos. The most spectacular and dramatic instance was Eddington's inference that there are exactly $16 \times 17 \times 2^{256}$ elementary particles in the universe. Even Einstein's general theory of relativity, though based on and confirmed by experimental evidence, could only have been discovered, Schrödinger suggests, by a person with strong confidence in the inner harmony, simplicity, beauty and “reasonableness” of nature. One can perceive a similar faith underlying some of the grand unifying hypotheses of science—entropy, conservation of mass and energy, least action and so on.

The philosophical opinions of ancient times covered the full range: from unqualified *a priori* interpretations of the universe to the most radical forms of empiricism. Bertrand Russell once remarked that the Greeks were not addicted to moderation either in their theories or in their practice. Though they knew very little about the workings of nature they were not diffident in formulating universal laws; nor did individual philosophers refrain from denouncing as charlatans other philosophers with whom they disagreed. Schrödinger points out that despite our vastly superior knowledge the controversy is as heated as ever, and it is even doubtful that present-day philosophers, though mindful of the libel laws, are any more hospitable to the opinions of their opponents than were the Greeks.

Parmenides of Elea, who flourished

The inside story
of the weapon
that almost
changed the course
of history



by **WALTER DORNBERGER**

Doctor of Engineering and General in the German Army. With an introduction by **WILLY LEY**.

Germany's most awesome weapon, had it succeeded earlier, might have made Allied victory impossible. How the V-2 rocket was developed is an incredible and dramatic story, now told by the man who directed the experimental rocket station at Peenemünde.

General Dornberger follows the rocket program from its earliest beginnings, describes in vivid eye-witness detail the gigantic British bombing raid which nearly ruined the project, and goes on to tell how it recovered, how production was resumed, with what disastrous effect. In addition, he offers intimate glimpses of Hitler, Himmler, Göring, and their agents, and tells of the almost insurmountable difficulties of functioning under a totalitarian regime. To anyone interested in rockets, not only as weapons, but for space travel, as well as for students of history and politics, V-2 is an immensely important and revealing document. *Illustrated* \$5.00

THE VIKING PRESS
18 E. 48TH ST., N. Y. 17

**PUBLICATIONS ON
COMPUTERS & ROBOTS**

- P 2: COMPUTERS AND AUTOMATION.** Monthly except June. Articles on computing machinery, automatic control, cybernetics, robots, etc. Reference information: roster of organizations, list of automatic computers, etc. Annual subscription.....\$4.50
- P 6: CONSTRUCTING ELECTRIC BRAINS.** Reprint of thirteen published articles. Explains simply how an automatic computer is constructed; how to make it add, subtract, multiply, divide, and solve problems automatically, using relays or electronic tubes or other devices. Contains many examples of circuits.....\$2.20
- P 10: THE CONSTRUCTION OF LIVING ROBOTS.** Report. Discusses the properties of robots and of living beings, and outlines how to construct robots made out of hardware which will have the essential properties of living beings. Given circuit diagrams.....\$1.00
- P 11: CONSTRUCTION PLANS FOR SIMON,** the Small Mechanical Brain. Complete plans, circuits, essential wiring diagrams, parts list, etc., enabling Simon to handle numbers up to 255, and to perform nine mathematical and logical operations.....\$5.50
- P 3: CONSTRUCTION PLANS FOR SQUEE,** the Robot Squirrel. Complete plans, circuits, wiring diagrams, parts list, etc. Squee rolls over the floor, picks up “nuts” in his “hands”, takes them to his “nest”, there leaves them, and then goes hunting for more nuts.....\$4.00

SYMBOLIC LOGIC

- P 16: SYMBOLIC LOGIC—TWENTY PROBLEMS AND SOLUTIONS.** Report. Contains some problems by Lewis Carroll and John Venn (out of print), and many other new problems; takes to using symbolic logic in actual situations.....\$1.80
- P 5: BOOLEAN ALGEBRA (THE TECHNIQUE FOR MANIPULATING ‘AND’, ‘OR’, ‘NOT’, AND CONDITIONS) AND APPLICATIONS TO INSURANCE.** Report. Reprint. Explains in simple language: what Boolean algebra is; how to recognize the relations of Boolean algebra when expressed in ordinary words; and how to calculate with it. Contains problems, solutions, comments, discussion.....\$1.50
- P 4: A SUMMARY OF SYMBOLIC LOGIC AND ITS PRACTICAL APPLICATIONS.** Report. Rules for calculating with Boolean algebra. Other parts of symbolic logic: Applications of Boolean algebra to computing machinery, circuits, and contracts. Many complete problems and solutions.....\$2.00
- P 14: CIRCUIT ALGEBRA—INTRODUCTION.** Report. Explains simply a new algebra (Boolean algebra modified to include time) that applies to on-off circuits, using relays, electronic tubes, rectifiers, gates, flip-flops, delay lines, etc. Covers both static and sequential circuits. Applications to control, programming, and computing. Problems and solutions involving circuits.....\$1.90
- Your money is returned at once if you are not satisfied. You can see these for almost nothing—why not take a look at them? Send request direct—not through a dealer. (P.S. We also offer 12 more publications, and 26 courses by mail. We have students in 46 states and territories, 12 foreign countries. Ask us for information.)

MAIL THIS COUPON

Edmund C. Berkeley and Associates,
815 Washington St., R93, Newtonville 60, Mass.

1. Please send me publications circled:
P1 P2 P3 P4 P5 P6 P10 P14 P16

Returnable in 7 days for full refund if not satisfactory. I enclose \$..... in full payment (add 10¢ per item to cover cost of handling and mailing.)

2. Please send free announcement of publications and courses.

My name and address are attached.

about 480 B.C., gained fame for his extreme "antisensualism." His doctrine, set forth in a poem "On Nature," held that the senses deceive us consistently, that the multitude of sensible things is an illusion, that there is in fact only One Thing and that since this One Thing is everywhere there is no change, no empty space, no motion. Parmenides' philosophy was "the purest monism" ever constructed. His favorite pupil Zeno bequeathed to posterity a group of fascinating little puzzles involving Achilles, a tortoise and an arrow, which company he enlisted to prove that motion is impossible. Some of the best philosophers have tried to refute his arguments, but none of the refutations are convincing. The majority of persons continue to believe that things move.

The other extreme of opinion is represented by Protagoras, a Sophist philosopher of the fifth century B.C. To him is ascribed the saying "Man is the measure of all things." Schrödinger describes Protagoras as the "outstanding example of pure sensualism," a judgment which I believe to be misleading. Protagoras was a skeptic: he had as little confidence in the dependability of the senses as in the existence of objective truth of any kind. The fact that he doubted man's ability to fathom the structure of reality by pure reasoning does not imply that he advocated faith in the senses. Despite his skepticism Protagoras had pragmatic leanings. He was led from the doctrine that one man's opinion is as good as another's to the advocacy of a more equitable social system in which the majority would rule and "human institutions would be adapted to suit changing human requirements." Protagoras was probably a fine fellow but I think his philosophy has little bearing on Schrödinger's inquiry.

More to the point are the teachings in the sixth century B.C. of the philosopher Pythagoras and his school. We derive from them the conception of an external world "revealed to the intellect but not to the senses." Russell has said that Pythagoras was "one of the most important men that ever lived, both when he was wise and when he was unwise." He has been described as a combination of Albert Einstein and Mary Baker Eddy. He believed in the migration of the soul and he preached against the sinfulness of eating beans, of looking into a mirror beside a light and of sitting on a quart measure. His thigh was reputed to be of pure gold. His pupils so revered him that they did not dare to pronounce his name and were wont to settle doctrinal arguments

by the crushing phrase, "The Master said so." The Pythagorean order made a fetish of secrecy with respect to their mathematical discoveries as well as their religious tenets. A great scandal is said to have occurred when Hippasos, a faithless disciple, divulged the existence of the pentagon-dodecahedron; for this offense he was of course expelled from the order and "his grave was prepared for him as for a defunct."

It is hard to extract the truth about Pythagoras from the mixture of fact and legend, especially since he left no writings. Yet some of his doctrines are pretty well authenticated, and either he or his disciples are known to have made important mathematical discoveries. Pythagoras said that "all things are number," a celebrated dictum which I shall certainly not try to explain. Schrödinger suggests it originated as "a sweeping generalization of truly imposing boldness and grandeur, from Pythagoras' famous discovery of the integral or rational subdivisions (for instance, $\frac{1}{2}$, $\frac{2}{3}$, $\frac{3}{4}$) of a [musical] string." This connection between music and arithmetic survives in the mathematical terms "harmonic mean" and "harmonic progression." Other mathematical advances registered by the Pythagoreans include the great theorem about right-angled triangles, proof of the existence of incommensurables, and many propositions of number theory which are systematized in Euclid's *Elements*.

Further evidence for the combination of mysticism and scientific reasoning of the Pythagorean school may be found in its cosmology. The Pythagoreans knew that the earth was a sphere; Schrödinger says they were probably the first to know it. They taught that the earth was a planet which rotated and revolved (in the same period) about a fixed center (a "central fire," but not the sun) and that the observed diurnal motion shared by all the celestial bodies was not real but apparent. There are mistakes in this cosmology, but there are also astonishing insights, and one must admire the feat of "self-liberation from the prejudice that man and his abode needs must be in the center of the universe."

The Pythagoreans originated the religious attitude toward mathematics. This has been responsible for many mischievous preconceptions, and has added men's minds in other ways, but it has also been immensely useful. The fruitful search for order, symmetry and regularity in nature has been stimulated by Pythagorean convictions. Mystical doctrines as to the supremacy of numbers

have played a central part in the creative activities of some of the foremost mathematicians of history. In general "the intimate blending of religion and reasoning, of moral aspiration with logical admiration of what is timeless," which comes from Pythagoras, has profoundly influenced philosophical thought from Plato through Descartes, Spinoza and Kant.

Under the name of the Milesian School (a name derived from the city of Miletus in Asia Minor) are grouped the Ionian philosophers of the sixth century B.C.: Thales, Anaximander and Anaximenes. Each had a naturalistic explanation of the world, a unified theory based not on mathematics or theology but on sense perception. Thales, who was a successful businessman as well as a philosopher, said that everything is made of water. He regarded the earth itself as a flat disk of watery essence floating on water. This is not only a more sensible hypothesis than that everything is number, but has the merit of being testable. Anaximander, though not a businessman, was a more profound philosopher, and rejected Thales' theory. He held that all things come from a single but indeterminate primal substance which is all-pervasive and eternal. One of his remarkable conjectures, based on his observation of the helplessness of newborn land animals, related to the origins of man. Anaximander thought that man had once been a fish and that, as the dry land appeared, some of the more venturesome fishes left the sea and adapted themselves to the new environment. Anaximenes suggested that air was the basic substance, and that by rarefaction and condensation "every kind of matter could be transformed into the solid, fluid or gaseous state in suitable circumstances."

It can be said that the Milesians were the first scientists. Schrödinger supports this position on two grounds. First, "the grand idea that informed these men was that the world around them was something *that could be understood*, if one only took the trouble to observe it properly: that it was not the playground of gods and ghosts and spirits who acted on the spur of the moment and more or less arbitrarily. . . ." They believed the world to be ruled by "eternal innate laws." They were curious men, eager to find out and capable of being astonished. Plato, Aristotle and Epicurus emphasize the importance of being surprised, and we recognize it as an indispensable ingredient of the scientific attitude. Second, it was a momentous step to hold that all matter, despite the

infinite variety of its forms, is intrinsically the same stuff. "From our present outlook we must say that this move touched the most essential point and was amazingly adequate."

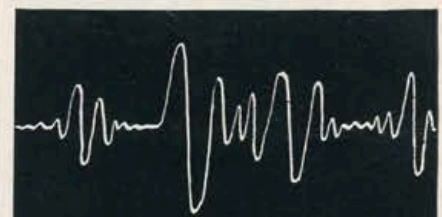
Before discussing the atomists Schrödinger deals very briefly with Xenophanes, who as a rationalist offered healthy opposition to the mysticism of the Pythagoreans, and with Heraclitus, who said profound and oracular things about the cosmic flux (e.g., "You cannot step twice into the same river, for fresh waters are ever flowing in upon you.") The treatment is superficial but Schrödinger never fails to make interesting points.

In the final section of his survey Schrödinger examines the ancient atomic theory of Leucippus and Democritus. The main features of their views are (1) that the atoms are invisibly small; (2) that they are in perpetual and disorderly motion; (3) that this motion persists by itself and requires no additional force for its continuation; (4) that the atoms possess weight not as an intrinsic property but as a result of their "whirl motion"; (5) that the soul itself is composed of atoms, "particularly fine ones with particularly high mobility." It is astonishing how closely the first three of these points resemble the modern scientific outlook, and even more astonishing that Leucippus and Democritus arrived at their beliefs without a scrap of experimental evidence. How did they do it? Schrödinger is disinclined to credit the possibility that this marvelous achievement was a "lucky guess." Instead, he suggests that atomism is a "thought pattern not so exclusively based on the recently discovered evidence as the modern thinkers believe, but on the cooperation of much simpler facts, known before, and on the *a priori* structure, or at least the natural inclination, of the human intellect." The Ionian philosophers anticipated the theory that the external world consists of nothing but atoms and the void. Anaximenes' concept of rarefaction and condensation as the cause of all the apparent changes in matter is hard to understand if matter itself is a "continuous structureless jelly." On the other hand if one thinks of a physical body as composed of innumerable small particles which remain always unchanged but which arrange themselves in different shapes as they recede from each other (rarefaction) or crowd more closely together (condensation), one achieves a comprehensible and beautifully coherent picture of physical reality. The additional merit of this model is that it does not challenge the validity of geometrical statements in-

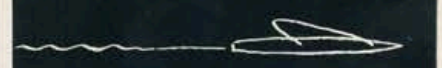
volving concepts of continuity and the like, since physical reality is only an "imperfect realization" of mathematical ideas. As a geometer, Democritus was fully aware of the difficulties which arise when one seeks to fit the concept of the mathematical continuum into physical thought. "To him atomism was a means for bridging the gulf between the real bodies of physics and the idealized shapes of pure mathematics."

But observe how the same problem has returned to plague us. On the hypothesis that the physical world is composed of particles, which can be counted, paired off, measured and so on, the most important physical theorems have been discovered. Yet there is now serious doubt that the atomic theory is "true," that individual single particles "exist," that the model which has proved to be so immensely fruitful corresponds to the "actual objective structure of the 'real world around us.'" There is evidence that the model of a structureless jelly world, of a continuum with curves and twists and folds but without holes or granules, of a universe which the topologist but not the arithmetician can master, is a closer approximation to the actual state of things than the atomic model "conditioned by the nature of human understanding." Of course the issue cannot be regarded as settled. Schrödinger admonishes us to "preserve an extremely open mind toward the palpable proofs of the existence of individual single particles." But we are forced to admit that even as the store of our knowledge increases, our theoretical understanding of it, darkened by logical paradoxes, is "diminishing at almost the same rate." We are confronted by the same difficulty that troubled Democritus, but we are unable to accept his solution.

In his excellent study *Early Greek Philosophy* the Scottish classical scholar John Burnet characterizes science as "thinking about the world in the Greek way." Schrödinger holds this assertion to be true in two important respects. The first is the more or less obvious fact that we share the Ionian hypothesis that nature is comprehensible and that observation and reason rather than magic afford the way to understanding. It is our faith, in Whitehead's words, that at the base of things we shall not find mere arbitrary mystery. Schrödinger's second point is more interesting and represents his distinctive contribution to a deep and vexed problem of philosophy. We recognize that, in its attempt to achieve objectivity in describing and understanding Nature, science deliberately simplifies the task by requiring the ob-



SUCCESS



for engineers
who can do!

Electronic Engineers with ingenuity, originality and a strong desire to build a successful career will welcome the new opportunities at the Westinghouse Baltimore Divisions. Openings in the AIR ARM and ELECTRONICS Divisions offer stimulating assignments, ample opportunity for merit promotions, and excellent employee benefits.

**ELECTRICAL ENGINEERS
MECHANICAL ENGINEERS
PHYSICISTS
MATHEMATICIANS
FIELD SERVICE ENGINEERS
TEST EQUIPMENT DESIGN
ENGINEERS**

SEND TODAY FOR BROCHURE AND APPLICATION—



Mr. R. M. Swisher, Jr.
Employment Supervisor, Dept. JY-4
Baltimore Divisions
Westinghouse Electric Corporation
109 West Lombard Street
Baltimore 1, Maryland

Please do not apply if employed at your highest skill in a defense industry.

YOU CAN BE SURE... IF IT'S

Westinghouse

server to cut himself out of the picture to be constructed. Now this removal by the observer of his own personality seems to us not only harmless but indeed an essential part of scientific procedure, a necessary guard against bias and irrelevant intrusions. After all, if we are looking for honest weight, we must keep hands off the scale. But we cannot get off so easily in appraising the character and the consequences of this resolute act of self-elimination. For in truth cutting ourselves out of the picture leaves it woefully incomplete; our masterpiece "gives a lot of factual information, puts all our experience in a magnificently consistent order, but it is ghastly silent about all and sundry that is really near to our heart, that really matters to us. It cannot tell us a word about red and blue, bitter and sweet, physical pain and physical delight; it knows nothing of beautiful and ugly, good or bad, God and eternity."

There is still another consequence of our initial renunciation. Whenever we inadvertently try to put ourselves back into the picture—an action to which we are drawn almost irresistibly—there arise the very paradoxes that so gravely threaten the foundations of science.

Is there an escape from this dilemma? Schrödinger says no, at least not as long as we can find no substitute for the method founded by the Greeks for understanding the external world. We are not part of the universe that science constructs for us. When the scientist cuts himself out of it, he cuts us out too. In his disconcerting mechanical model there is no place for consciousness, will, endeavor, pain and pleasure; the scientific world view "contains of itself no ethical values, no aesthetical values, not a word about our ultimate scope or destination. . . ."

Science has no answer to the question "Whence came I, and whither go I?" That is the price we pay for committing ourselves to this discipline of thought, a price which some think too high. Yet others are convinced that the rewards are adequate. They share Schrödinger's faith that science represents "the level best we have been able to ascertain in the way of safe and incontrovertible knowledge." They draw strength from his conviction that any thought we achieve in the many millions of years of tenancy we may anticipate even on this globe "will not have been thought in vain."

Nature and the Greeks is not as successful as the other books Schrödinger has written in the same vein. It seems to me uneven in treatment; at times

forced in its comparisons and analogies, struggling to achieve clear expression where Schrödinger himself is not clear in his thought; unduly discursive, as if the side trips were more attractive to the author than the main journey. Conceding that Aristotle and Plato are not among the most original of scientific philosophers, it is surprising that Schrödinger is unwilling to allot even a few pages to a discussion of their influence on the development of science and philosophy. All the same this is a wise, a deep, even a moving and touching book. Schrödinger is never banal; he never addresses the reader in a public voice; he does not gloss over difficulties but admits us to his own uncertainties; he has a remarkable capacity for relating science to man. What one feels most of all is that he cares about men and regards their loneliness and longing for answers to social, moral and religious questions as no less within the scientists' domain than questions about genetics or wave mechanics.

Short Reviews

DIALOGUES OF ALFRED NORTH WHITEHEAD, as recorded by Lucien Price. Little, Brown and Company (\$5.00). This is an unsuccessful work of piety. Lucien Price, an editorial writer for the *Boston Globe*, made the acquaintance of Alfred North Whitehead in 1932. Whitehead was then 71 years of age and had been lecturing on philosophy at Harvard since 1924. Price frequently visited Whitehead and took part in many memorable conversations at his legendary Sunday evening at-homes and on more intimate occasions. Almost from the start Price kept a record of what was said at these gatherings. We now have his assurance, supported by the fact that Whitehead had read and endorsed the book before he died, that the text is an accurate, often "verbatim" report. Whitehead's dazzling versatility is reflected in the variety of topics discussed here; they include the philosophy of mathematics, Ulysses S. Grant, Wagnerian music, Plato, Robert M. Hutchins, the Elizabethan drama, the meaning of liberty, the importance of muddleheadedness, anti-Semitism in America, Franklin D. Roosevelt, Chinese humor, and the naval strength of ancient Athens. The result is an occasionally interesting but painfully contrived book which falls short of what Price intended to accomplish and what Whitehead's superlative qualities deserve. The philosophy is fragmentary, the literary and historical judgments glib; a theatrical in-

tellectualism pervades the whole. There are too many epigrams and they sound rehearsed. The dialogues are neither natural nor spontaneous, nor are they dialogues in any real sense. With the others present performing more or less as end men, Whitehead does most of the talking. While what he has to say is sometimes profound and sometimes witty and sometimes wise, he discourses so incessantly that it is hard to credit Price's statement that he came away after "four or five hours' lively interchange with him, exhilarated as with a raging flame of life." Price may be as worshipful as Eckermann, but Whitehead could not possibly have been as tiresome as Goethe.

JOHN STUART MILL, by Karl Britton; **PEIRCE AND PRAGMATISM**, by W. B. Gallie; **SPINOZA**, by Stuart Hampshire; **JOHN LOCKE**, by D. J. O'Connor; **BERKELEY**, by G. J. Warnock. Penguin Books (50 to 65 cents). Penguin continues to render an invaluable and a unique service to literate readers of every interest, indeed to all readers except those exclusively devoted to Westerns and science fiction. The books listed above are a representative selection of recent volumes in the series edited by Professor A. J. Ayer on foremost philosophers. Professor Britton's study is a simply written, accurate exposition of the thought of one of the leading 19th-century philosophers, who concerned himself with social problems as well as with logic. The life and thought of the most original of American philosophers, C. S. Peirce, is sympathetically and ably handled by Professor Gallie. His concise and readable book will help to introduce Peirce to an audience for whom his extensive and expensive *Collected Papers* was never intended. The doctrines of Spinoza, whom Bertrand Russell calls the "noblest and the most lovable" of the great philosophers, are appealingly set forth by Hampshire, a fellow of New College, Oxford. O'Connor has done a clear, straightforward job on the empiricist John Locke, who founded the British philosophic tradition. Bishop Berkeley's brilliant ideas, which continue to stand as sentinels of clear, vigorous thinking, are well explained by G. J. Warnock, an Oxford philosopher. It is perhaps appropriate to note that the total cost of these five fine books is \$2.95, which is less than the average novel, and much less than any volume of memoirs by an admiral or politician.

SIR HANS SLOANE AND THE BRITISH MUSEUM, by G. R. de Beer. Oxford University Press (\$2.90). Hans Sloane

NEW AGE NEWS LETTER

Released by New Age Book Center, 1546 Glendale Blvd., Los Angeles 26, Cal.

Dear friend:

Have you heard of ~~the strange case of Annalee Skarin?~~ Of her sudden "disappearance" that completely baffled the F. B. I. - the frantic search for her body and the insistence of her students that she was "translated?" Some of you have read her wonderful book YE ARE GODS. Many, many lives have been totally transformed through this book that was written while light poured through her body. Many have often asked us, "Has anybody news of Annalee?" Yes, she has appeared in her "light body" and spoken to several people we know. It is one of the strangest and most inspiring stories in history. And now we have another chapter to add to the story: For Annalee and her husband who also disappeared (under the very noses of the watching F.B.I.) have reappeared in the flesh. We have seen and spoken to both of them! Space does not permit to give details. Suffice it to say that these two are "in but not of this world!" They radiate love and compassion and also great power...it takes strength to "overcome" the world! But Annalee insists that thousands have been "translated" and that centuries ago it was not so unusual. But mankind has forgotten so many things! Matter is not as "solid" as most of us think.

Incidentally, the Skarins have never collected any royalty from "YE ARE GODS" and for this reason the second edition is now selling for \$3.00 instead of \$4.75. How they live, we do not know. But then, everything about this couple is amazing and wonderful. They have "come back" to help and inspire others to "make the grade", to overcome and transcend the "lower self". For when the "Old Adam" is dead, a new and glorious being is born within us -- a "New Man". And the Skarins are here not only to tell us that it can be done but show us that it has been done! And listen friends, one may certainly entertain "angels unaware", for Annalee and her husband came to a meeting at our Book Center, while the F.B.I. was still searching for them...and we did not know who they were! They both laughed about this when we recently met them again by special invitation.

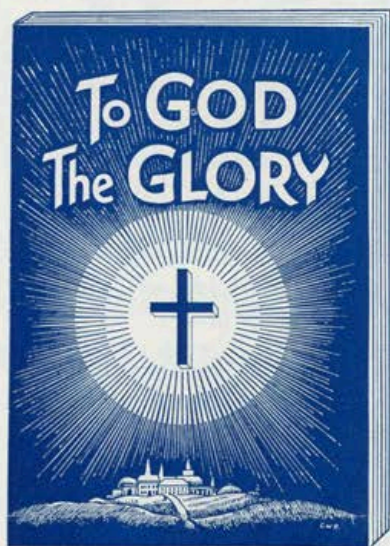
ANNOUNCING!

A NEW BOOK BY ANNALEE SKARIN

TO GOD THE GLORY

Sequel to **YE ARE GODS**

To God the Glory is a divinely inspired message that lifts man to the heights of his own soul—into the very presence of God.



In the words and teachings of Jesus, this book reveals how His great Love, which is being poured out to us in abundance, can, if we will but accept it, change our lives and lead us into His Kingdom—the kingdom of the soul or heaven.

It points the way to rend the veil of darkness, to overcome despair and fear by bringing forth the inner light and drawing closer to God.

One chapter explains the only acceptable sacrifice to God—the sacrifice of a contrite Spirit and open heart, the sacrifice of self or “Thy will be done.”

“Every vibration, when born of thought and emotion, produces a reaction in the universe that is immeasurable.” *To God the Glory* reveals this tremendous creative power within man.

“No man is greater than his power of prayer. This does not mean his ability to give great prayers to be heard of men, sent out in deep, sanctimonious tones. Great prayers measure the depth of a man’s feeling, the fibre of his soul, the unselfishness of heart, his love for God. The power of prayer is in accordance with the individual’s contact with that inner Source of Love and Light in the very depth of his own being.”

CLOTH BINDING

200 PAGES

PRICE \$2.95

If Your Goal In Life Is Truth — These Books Can Help You Find It!

SONS OF GOD

By CHRISTINE MERCIE

The Author's message:

“He who will learn to replace the desire of retaliation with a silent blessing will know the true meaning of the word power, for it will be given to him. He will cease to carry around with him his burdens of dislikes, hates and smoldering, unkind thought. Instead, he will carry only love and compassion and mercy and the power of understanding. And ere he is aware of it he will find himself clothed in light, which light is the white raiment spoken of in scripture and the shame of his own nakedness or sins will never appear. Slowly, gradually, like dropping off one by one the defiled rags of darkness he will find himself cleansed and purified and arrayed in eternal light and power.”

“Learn to be grateful in all things, even heartbreak, and transmute it into glory and power through praise and thanks. Worship and adore, not in fanatical words and actions, but with a song of inner gladness and eternal praise.

“Offer your burdens to the Lord with a complete releasing trust, and know that they can be thus changed into blessings.

“Rend the veil of unbelief. Let your hearts be softened with tenderness and divine, compassionate, Christ-like love. Perfect the gift within your souls, along with a contriteness of spirit. Train your hearts to melt and your mental eyes to see beyond the physical manifested world of solid and concrete things. Then the veil can be rent for the unbelief will be completely overcome.

“Open wide your hearts and souls and minds to the great Light being poured out without measure. Gather it in and multiplying it in your souls, send it out to help heal a world.”

PAPER BINDING 160 PP. 4x6 PRICE \$1.50

**Do YOU Use The Great Creative
Principle Of Almighty God?**

Read —

YE ARE GODS

BY ANNALEE SKARIN

**THIS AMAZING REVELATION
WRITTEN UNDER DIVINE INSPIRATION
HAS HELPED MANY TO FIND GOD**

Yes! It is true! We ourselves create every condition on earth. The eternal source of power is released *within man!*

“Grain comes forth only after it has been planted in the earth. There it germinates, breaking its outer shell, and gathering from the elements the strength and power of fulfillment, which it holds locked in the vision within itself, it comes forth multiplied.

“In the same way thoughts will only produce after they have been planted. This planting is done by holding to the thoughts with deep intensity *until they are dropped into the realm of emotions.* This is conception.”

YE ARE GODS is a work that appeals to the heart and mind, but above all, to the very Soul of man. One of the foremost publications of the New Age, this book proves the great truth of the scripture that, “All that the Father has, is yours.”

CLOTH BINDING 343 PP. 5½x8¾ PRICE \$3.00

What our readers say about these books:

"There really is no word to describe the pure beauty of *Sons of God*. I have never read a book that has given me such a lift, and I have read many books of all kinds. I am forty-five years old and at last I feel an awakening of my inner self. I feel for the first time in my life peace within. It is a most wonderful feeling. I feel my heart expanding, and without planning, am doing good to my fellowmen just naturally with such a happy feeling." *O.F., Stratford, Conn.*

"What a marvelous document is *Ye Are Gods*. I have been a student of the Truth for many years yet I have never found such a simple and clear elucidation of the Teachings of Jesus Christ as is given in this work of Mrs. Skarin." *C.C., Fort Wayne, Ind.*

"I am so happy I read *Sons of God*—in fact I read and re-read it and I am thankful to God for every word. It was jus. for me. I need it so much. Thank you!" *J.R., Philadelphia, Pa.*

"Please accept my deepest gratitude for the beautiful Light in the *Sons of God*—that leads to a greater Light *Ye Are Gods*. The message was just what I needed . . ." *E.P., New York City*

"I have just finished reading *Sons of God* and truly it is so marvelous, I just want every one to read it who I feel will understand it. For ten years I have been struggling to gain more knowledge just along such lines this book describes." *Mrs. T.C., Charlottesville, Va.*

"*Ye Are Gods*, I feel, is the greatest book of the New Age. It has been a tremendous inspiration in my life. I have read numerous metaphysical and religious books, but never have I found one with such Power, such unspeakable beauty, such glorious Truth!" *D.A., Los Angeles, Calif.*

"I can't begin to describe the feeling that has already come over me from reading *Sons of God*." *M.O., Hollywood, Calif.*

"I have read many of your religious and philosophical books. The best are *Ye Are Gods* and *Sons of God*." *L.F., Richland, Wash.*

"Just when I needed it most *Sons of God* came and I read and re-read it for help and inspiration." *M.K.S., Washington, Ohio*

"I have read Annalee Skarin's book *Ye Are Gods* and found it *very, very* interesting." *J.W., Salt Lake City Utah*

"I thank God with all my heart that your Godly written book, *Sons of God*, came into my hands. I had to read it through twice at once . . ." *M.L., Buenos Aires, Argentina*

"I have been seeking for many years to find the Real and your Book *Sons of God* has helped me tremendously to let go of my burden which I carried so long which consisted of regrets, resentment, fears, etc." *B.T., Orange, Calif.*

NEW AGE PUBLISHING CO.

1542 Glendale Blvd.

Los Angeles 26, Calif.

Order Form

Date.....

Enclosed please find \$..... Please send

.....COPIES TO GOD THE GLORY	\$2.95
.....COPIES SONS OF GOD	\$1.50
.....COPIES YE ARE GODS	\$3.00

Name

Street Address

City and State

California Residents Please Add Sales Tax



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXVII

January 15, 1956

Number 2

THE CURRENT BOOM IN RELIGION

RELIGION in FORM only

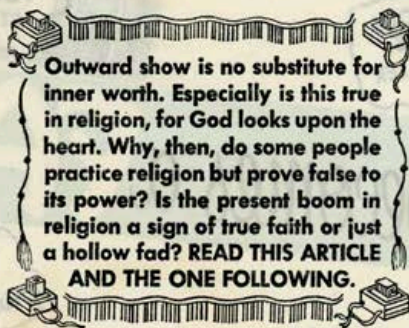
WE ARE living in a world of outward appearances. Outward appearances are often deceptive. This can hardly be illustrated more strikingly than by the case of the Pharisees. After the return from Babylonian captivity, Pharisaism became the faith of the orthodox Jews; in Jesus' day the profession of Pharisaism became very popular, even a fad. To be a Pharisee meant respectability. Outwardly the Pharisees appeared wholly righteous, indeed, the most religious of men. Always numbered in their ranks were men of sincerity and of the highest standing. Yet what do we find? That the Pharisees took a prominent part in plotting the death of Jesus. How can we explain that? By understanding that the Pharisees were religious faddists; they had religion in form but not in truth.

In the twenty-third chapter of Matthew we read how Jesus scathingly denounced these religious faddists: "All the works they do they do to be viewed by men; for they broaden the scripture-containing cases that they wear as safeguards, and enlarge the fringes of their

garments." (Matt. 23:5, NW) These scripture-containing cases or phylacteries were leather cases containing strips of vellum on which were written the words of Exodus 13:1-10, 11-16; Deuteronomy 6:4-9; 11:13-21. These phylacteries, worn on the forehead or on the arm, became an important appendage of the Pharisee's appearance, so much so that some wore them ostentatiously broad. This was either that they might have the more written on them, or that, the characters being larger, they might be the more visible; thus they could acquire greater esteem among the people.

For this reason Jesus said to them: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every kind of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness."—Matt. 23:27, 28, NW.

Just as a "wolf in sheep's clothing" is more dreadful to the unsuspecting flock,



Outward show is no substitute for inner worth. Especially is this true in religion, for God looks upon the heart. Why, then, do some people practice religion but prove false to its power? Is the present boom in religion a sign of true faith or just a hollow fad? READ THIS ARTICLE AND THE ONE FOLLOWING.

so those outwardly righteous religionists were a great source of peril to others. Jesus emphasized this by using another forceful illustration: "Woe to you, because you are as those memorial tombs which are not in evidence, so that men walk upon them and do not know it!" (Luke 11:44, NW) Since the law of Moses considered unclean those who had touched anything belonging to the dead, the Jews took care to have their tombs whitewashed each year, that, being easily discovered, they might be avoided. But the Pharisees—their uncleanness was not apparent, they were hidden graves, unsuspected tombs! The people stumbled on the Pharisees, not knowing they had touched death and were "defiled."

Outward show but no inner worth: that was the religion of the Pharisees. They were the kind of religious faddists well described by Christ's apostle as "men corrupted in mind and despoiled of the truth, thinking that godly devotion is a means of gain." But not only the Pharisees were faddists. The entire Jewish nation was deeply religious; their form of godly devotion was highly impressive but inwardly

their religion was hollow. Most of them stumbled on Jesus, rejecting him as the Messiah; not only that, but in the days of the prophets they showed that their godly devotion rested on a substratum of selfishness. So Jesus told the religious faddists: "You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me.'"—1 Tim. 6:5; Matt. 15:7, 8, NW.

The case of the religious faddists in Jesus' day is most significant now. Why? Because Christ's apostle foretold as a concrete sign of the last days of this present wicked system of things that there would be a boom in religion—pharisaical religion. Do we see it? Do we see multitudes of people who have religion in their confessions, their catechisms, their prayers, their songs, their books, their oaths and their mottoes but are yet destitute of the power of godly devotion? In short, do we see people who have religion in form but not in truth? For the views of prominent clergymen on these questions see the following article.

A collage of religious-themed items including books, stamps, and a church illustration. The items are arranged around a central banner that reads "Religion becomes a FAD".

- Books: "AMAN CALLS", "POWER for POSITIVE", "SILVER CHAR", "RELIGIOUS BOOKS. BEST-SELLER LIST".
- Postage Stamp: "POSTAGE STAMPS" featuring the Statue of Liberty.
- Church Illustration: A black and white illustration of a church building with people gathered inside.
- Text Box: "97,482,711 AMERICAN CHURCH MEMBERS".

THE greatest religious boom in history is now on. The evidence is overwhelming, especially in America. Not only does the American president open his cabinet meetings with silent prayer, not only is there a meditation room for prayer

in the Capitol in Washington, not only do religious books appear week after week on best-seller lists, not only have the words

"In God we trust" been inscribed on United States postage stamps, but what is more significant is that church construction has reached an all-time high as the pews of established churches overflow. Moreover, statistics in the *Yearbook of American Churches* for 1956 show that 97,482,711 Americans are now church members—about 60 per cent of the population. This compares with a figure of only 16 per cent a century ago. "Apparently people are interested in religion," stated yearbook editor Dr. Benson Y. Landis, "to an unprecedented degree in modern times." What does all this mean?

The consensus of opinion among prominent clergymen who have recently spoken on the subject is that the religious boom means little because it is more hollow than sound, more of a fad than of faith.

Thus it was that cleric C. Newman Hogle of New York's First Methodist Church in Jamaica, Queens, agreed with Billy Graham that the current religious boom is in a number of ways "hollow." (New York *Times*, September 12, 1955) And preacher-writer Bernard Iddings Bell, canon of the Episcopal Church, said: "Religion has become a fad. There's an awful lot of people joining the church, but what it means I don't know. I'm not sure it means anything. . . . It's too easy to be in the church." (*Time*, January 17, 1955) Also expressing the view that the religious boom may be just a "fad" or a "shadow" is Dr. Eugene G. Blake, a leading Protestant spokesman and president of the National Council of Churches of Christ in the United States. Writing in a feature article in *Look* maga-



zine for September 20, 1955, Dr. Blake raised the provocative question: "Is the religious boom a spiritual bust?" His answers, too, suggested that religion has become a fad.

But why should religion become a fad? Because people are finding that religion can often get them what they want. This is the opinion of leading clergymen. Declared cleric Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church in America: "Much of the revival of religious interest seems to place the emphasis on using God for

our own purposes of success, of health, of freedom from burdens and strain." (*Look*, September 20, 1955) Agreeing with this is cleric James A. Pike, dean of New York city's Cathedral of St. John the Divine. Said Dean Pike: "In the realm of personal religion, there is a tendency to seek to use God as one of a number of resources to enable us to get what we want and enjoy life as we would. True religion puts God first and us second; its true prayer is: 'Thy will be done with our help; not my will be done with Thy help.'"—New York *Times*, September 6, 1955.

A similar appraisal of the religious boom was expressed by Dr. Blake in his *Look* magazine article. It has become fashionable now, says cleric Blake, to "make an instrument out of God" by using religion for selfish ends. Explains Dr. Blake: "Concern is expressed today that many people with a new religious interest are attempting to turn that interest into magic; to use God for their own purposes rather than to serve God and find his purposes. To try to use God for any purpose, however noble,

is always wrong. . . . The concern of the churches is that there appears to be a growing interest in what a religion can do for a man, without an accompanying moral concern about what a religious man ought to be and do."

In what ways are the masses using religion for their own selfish gain? Rabbi William F. Rosenblum of New York's Temple Israel suggested that much of the revival is "just a flight from fear." Dr. Landis, editor of the American churches yearbook, suggested that "the awesome destructive power of atomic energy may have something to do with it." And Dr. Blake aptly raised the question whether the religious boom is the "parallel of fox-hole religion in the age of atomic fission."

Closely related to those who use religion to escape from fear are the peace-of-mind seekers, those who go to church to be soothed and lulled by music, prayer and psychology. Of these Dr. Blake writes: "Perhaps the most popular religious movement in American churches today is the effort to purvey 'peace of mind' to anxious men. Here again, we need to remember that a Christian ought to be poised in spirit, an integrated person above the fear and anxiety neuroses that affect so many modern men. . . . The Christian Gospel must not be distorted to give a sense of peace to men where there is no peace and ought not to be."

Another reason why religion is becoming a fad is its use in the quest for success, the kind of success qualified by the word "financial." Of this Dr. Blake writes: "Mammon is dressed up in modern clothes and the word of Jesus is changed from: 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you,' to the slightly different but idolatrous, 'Believe in "the Man upstairs" and he will make you prosperous and successful.'"

Also throwing light on the fad for religion is the increase in the number of people who crowd the offices and haunts of the Father Divines, the Oral Roberts and the Prophet Joneses and the hundreds of other purveyors of faith who suggest that they have direct commissions from God to provide everyone with health. Of the teeming adherents of faith healers, Dr. Blake writes: "Modern man, worried about the security of his job, is also neurotically concerned about his health. . . . People would not go to healers unless they believed themselves sick and knew nowhere else to go."

The dread of communism also illuminates the religious fad, for people have come to view religion as the instrument to combat communism. "Here again," says Dr. Blake, "to try to use God or religion even for this vital purpose is to make an instrument out of God." Similarly, Dean Pike comments: "We are told that we should return to religion to strengthen us against communism. Of course we are against communism and if as a people we were truly devoted to God—with Him first in our lives—we would be secure and nothing would disturb our peace. But to seek to use God, who is everlasting, as a means to attain something that is earthbound—something that is part of the passing show, namely, our particular national interest—is to turn things completely around." —*New York Times*, September 6, 1955.

Then there is the feeling prevalent among religious faddists that church attendance is a useful family practice and not unhelpful to one's reputation. Of this gleaming cloak of respectability furnished by religion, philosopher John Dewey wrote: "It seems to me that the chief danger to religion lies in the fact that it has become so respectable. It has become largely a sanction of what socially exists—a kind of gloss upon institutions and conventions."

(*The Christian Century*, July 13, 1955) It is this mantle of respectability that many religious faddists find expedient to wear.

But the use of religion as a cloak of respectability does not conceal the world's moral rottenness. The greatest morals decline in history brands the present religious revival as "hollow." Though church membership in the United States has grown faster than the population the grim fact remains that crime has grown faster than church membership. Thus Dr. Blake writes: "Today in our country, it is a cause of worry that morality seems to be on a decline at the moment when there appears to be a religious boom." Then he declares: "Religion without morality is no religion at all."

So using religion as a blind for moral badness is another of the instruments used by faddists. Of course, there is nothing

wrong with such things as the desire for health, the desire for success and the desire for peace. But when they are "made into objects of man's ultimate concern," declares Dr. Blake, "then they become idols and their devotees fanatics. Then religion is just a fad, the 'thing to do.' Then our faith is but a shadow, a spiritual bust."

What the modern world is experiencing, then, is a boom all right, but it is a boom in false religion. This in itself is most significant. For a boom of false religion, an unprecedented number of religious faddists—all this constitutes further evidence of the "last days" sign: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, . . . having a form of godly devotion but proving false to its power." —2 Tim. 3:1-5, NW.

"SOMETHING RADICALLY WRONG"

☛ Back in 1879 a noted pastor wrote about the lack of mental alertness on the part of a large number of parishioners. Why this mental stagnation? Pastor T. Dewitt Talmage gave his answer in the *Christian Herald* of January 23, 1879; the answer is enlightening today: "When I was a layman, worshipping in the pews, I noticed that religion was very often associated with dullness. . . . I noticed what every layman notices and remarks, that there is something radically wrong in the Church of God at this day. In our boyhood days we tried every kind of art to keep awake in church. We ate caraway-seed, and cloves, and cinnamon, and held up one foot until it began to ache, and pinched ourselves until we were black and blue. Or we got stimulus from an older brother who stuck us with a pin. . . . What is the use of hiding the fact that there is much sleeping done in the churches? Many of our churches are great Sunday dormitories. Men who are troubled at home with insomnia and cannot sleep on the pillow at night, find in churches sometimes the needed anodyne. If we do not keep our audiences awake, it is the fault of us, the clergy, and not the fault of the people."

Insight into the Spiritual Famine

☛ Under the heading "Wanted—Good Jokes" a publication called *Bowman's Facts and Fun for Farmers* recently contained the following request: "I want all the new, clean, mild or hilarious jokes I can get. I cannot get too many of them." The request was signed "Rev. R. B. Fisher, Medina, Ohio."



ASIA, the largest of the continents, is a gigantic land mass. What success do Jehovah's witnesses have in preaching to its 1,272 million inhabitants?^a The answer is that they find it slow and difficult to make progress, but progress there is. Asia is the home of heathendom. It is the center of Eastern culture. It is the nursing ground for the great non-Christian religions of Mohammedanism, Hinduism, Buddhism and Confucianism. This gives rise to a complicated, conglomerated state of mind that is difficult to describe. Asiatics are steeped in tradition and ancient folklore. No matter how illogical or unreasonable a matter may seem to the Western mind, to the Eastern mind it is accepted as fact without proof. Their complicated languages reflect a state of early confusion stemming from the days of the confusion of tongues at Babel. The Asiatic mind finds it difficult to accept new ways, to simplify and to make advantageous changes. They fear conversion and dislike others' offering them help. Many continually live in a realm of unreality and refuse to face modern facts of life. The abounding of idolatry, ancestor worship and immorality (practically no moral restraints exist, through having no conception of sin) has brought the mentality of the Asiatic very low; so low, in fact, that many lead an existence not far from that of animals. To such a degree of debasement has the Devil driven these masses. Never-

theless, Jehovah has some of honest and contrite heart in these lands who are being hunted out by His witnesses.

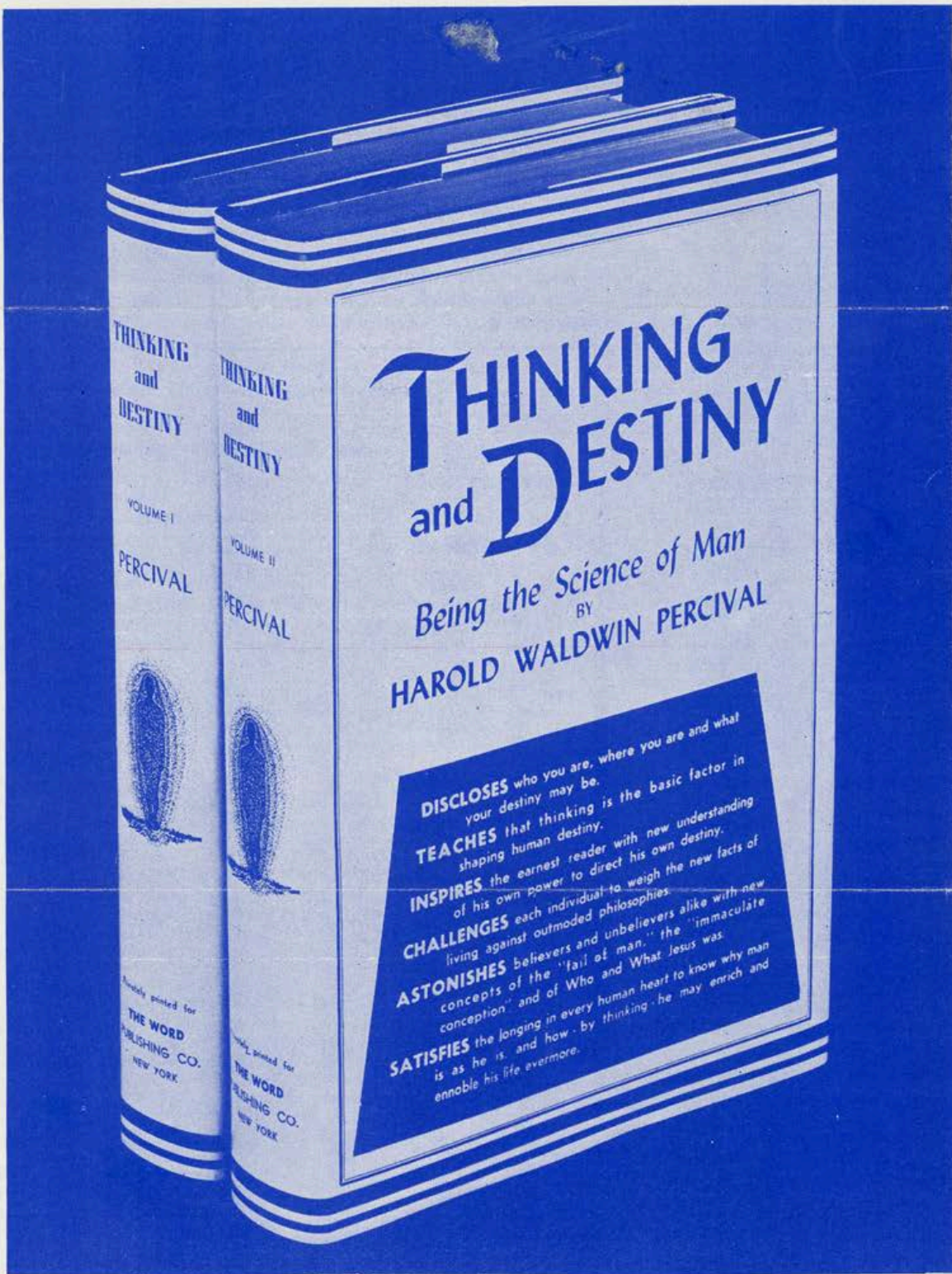
In 1942 the vast continent of Asia was practically untouched as far as Jehovah's witnesses were concerned. In that year 406 ministers were reported active in six lands, mostly in or near India. In Japan the work was banned during the war years. From March to May, 1947, the Society's president, together with his secretary, made an extensive tour throughout the Far, Middle and Near East visiting witnesses in Asiatic lands.^b Arrangements were made to open missionary centers in all these various countries visited. At first in 1947 only seventeen missionaries were sent, but by 1955 there were 186 missionaries scattered in 18 lands of Asia, including Japan. Language has been a great barrier and the missionaries have worked hard to communicate with the peoples in their own tongue. From 406 in 1942 the number of active ministers in Asia rose to 4,541 in 1955. After much difficulty solid foundations have been laid in such countries as Lebanon, Palestine, Pakistan, Burma, Thailand, India, Korea, parts of China and finally in Japan.^c

Actually Asia should be called the "dark" continent as far as true Christianity is concerned. Note the following small beginnings.^d

^a 1955 *World Almanac*; statistics do not include the U.S.S.R.

^b W 1947, pp. 236-240, 251-256.
^c W 1951, pp. 588, 631-637; 1948 *Yearbook*, p. 165; 1950 *Yearbook*, pp. 189, 190.
^d 1954 *Yearbook*, p. 273; 1956 *Yearbook*, pp. 32-37.

For the Sheer Joy of Reading
 the Thrill of Discovery, and
 the Priceless Benefits of Self-Knowledge
You will want this Book as the Keynote for the New Age.



Announcing the Establishment of
THE WORD FOUNDATION, INC.
 for the Promulgation of the Writings of H. W. Percival



His "Spiritual," Mental, Psychic and Physical Atmospheres.

Your Personal Guide to a Knowledge of the SELF and its Powers

The supreme knowledge that man may possess is Self-Knowledge. As a flower unfolds to the light of day, so man can unfold increasing powers, potentials and capacities as he acquires more knowledge of his real Self by the Light of Intelligence.

THINKING AND DESTINY brings you more Light, more Light on your thinking; **Light to Find Your "WAY" Through Life.** *Thinking and Destiny* reveals how you may receive increasingly more of this supernal Light, this Conscious Light that can be as a lamp unto your feet, and an illumination along the path to your godlike destiny.

Here is revealed the great Mystery of Identity, or the real Self, and how this mystery may be solved by each individual. **Man's lifelong search for something that will satisfy** is in reality the quest for his real Self; the identity, the selfness and I-ness, which each one is dimly conscious of, and feels and desires to know. Hence the real Self is to be identified as Self-Knowledge, the real though unrecognized goal of human seeking.

ARE YOU READY and willing to glorify your life with an unfoldment into Self-Knowledge and the dominion that comes with understanding? In the meantime you will not be, you cannot be, satisfied with anything less. **From what you have made for yourself as your destiny** you must learn the two great lessons which all experiences of life are to teach:

**What to do; and,
What not to do.**

You may put these lessons off for as long as you please, or learn them as soon as you will — that is for you to decide; but in the course of time you will learn them. Here is the Key to this Knowledge.

The 1,000 Pages of THINKING the Ages, and How Man, Today

*I hold it true that thoughts are things
Endowed with being, breath and wings,
And that we send them forth to fill
The world with good results, or ill. — Jonathan Edwards.*

THIS is the keynote of the New Age — MAN'S REALIZATION OF HIS SUBLIME HERITAGE to direct his own destiny through thinking; his recognition of the exalted nature of the deathless Self and its inherent powers for mastery and redemption.

Such is the theme of THINKING AND DESTINY, the seeker's compendium and guide in a bewildered world — **A BOOK GRANDER IN CONCEPTION, AND MORE REVEALING THAN PERHAPS ANYTHING EVER BEFORE PUBLISHED.**

As the author states in his introduction, THINKING AND DESTINY shows that **thoughts are real things**, are living beings. It reveals the mental processes by which thoughts are created, and how these thoughts are the potentials, the blueprints from which man builds out the tangible material things with which he has changed the face of nature, and made his way of living and his civilization.

This Condensed TABLE OF CONTENTS Shows

973 pages of text, preface and foreword — 30 pages of illustrations and explanations — and hundreds of subjects listed in

INTRODUCTION

Plato. "Know thyself." Consciousness.

THE PURPOSE AND PLAN OF THE UNIVERSE:

Theories concerning the "soul." An accident is a part of a thought. "Accidents" in history. "The wrath of God." The innate faith in justice. The story of original sin.

OPERATION OF THE LAW OF THOUGHT, AS DESTINY:

Mind. Thinking. A thought is a being. How thoughts are created. Physical, psychic, mental and noetic results of thoughts. **Power of a thought.** Hastening or delaying destiny. Responsibility. Conscience. Sin.

PHYSICAL DESTINY:

Outward circumstances at birth. Healthy or sickly bodies. Unjust persecutions. Errors of justice. The span of life. Manner of death. Money. Poverty. Reversals. The born thief. **There is no accident of wealth or inheritance.**

Rise and fall of a nation. The facts of history. Agents of the Law. Priests. Gods. The Government of the world. Intelligences govern the order of events.

PSYCHIC DESTINY:

Prenatal influences. Six classes of psychic destiny. Conception. Prenatal influences of the parents. Thoughts of the mother. Inheritance of former thoughts. The first years of life. Psychic inheritance. Mediumship. Materializations. Seances. **Clairvoyance.** Psychic powers. Vibrations. Colors. **Astrology.** The spirit of alcohol. Dreams. Nightmares. Obsession in dreams. Hallucinations. Somnambulism. Hypnosis.

The process of dying. To be conscious at time of death. **The states after death.** Communications with the dead. Becoming conscious that the body has died. The judgment. **Hell is made by desires.** The devil. Heaven is a reality.

MENTAL DESTINY:

The Triune Self, the individual Trinity. An Intelligence. Active, passive, real thinking. Moral aspect of thinking. The ruling thought. Sense-knowledge and self-knowledge. Conscience. **Results of honest thinking; of dishonest thinking.** Thinking a lie.

Responsibility and duty. Intuition. Genius. Conception of a "Beginning." The Realm of Permanence.

The trial test of the sexes. Rises and falls of kingdoms. The forms of nature come and go. There is progression but no involution. The entities of the kingdoms. The tiger. **This is an age of clairvoyance.** Spiritism. **Mental seeds of disease.** Purpose of the trial test. There is no escape from and their procedure.

Faith, Hypnotism. The Self-suggestion. Intention. Examples of a formula. The Eastern movement. knowledge. The atmosphere. What the breath does. The fourfold. Its dangers.

The system of Patanjali. Ancient commentaries. Sacred words. The ancient survive. What the West

States of the human being. The round of twelve. Mental hells and mental

"SPIRITUAL" DESTINY:

When Self-knowledge is test and trial of the sexes. The Light of the Intellect. The lunar germ. Intention of the lunar germ. **Conception in the head.** Rebirth. **Hiram Abiff.** Originality of free will and destiny.

RE-EXISTENCE:

Death of the body. The in the Realm of Permanence. The "fall" of the of feeling-and-d. The purpose of re-existence. "I."

After death. How a doer exists. The thoughts death. Events determined next life. Family. **The sex.** The time between re-existence.

G AND DESTINY Reveal Secrets of ay, May Control His Own Destiny

The book explains how the unseen thoughts of man exteriorize as the acts and objects and events of his individual and collective life, creating his destiny down through the ages of time. But it also shows how man can learn to think so as to control his future destiny.

YES, YOU CAN CONTROL YOUR DESTINY BY YOUR THINKING. THIS GREAT BOOK GIVES YOU THE SECRET OF THIS POWER.

THINKING AND DESTINY is like a vast, panoramic picture of the pilgrimage and destiny of mankind from the remotest past ages unto the present day and beyond. It is at once profound, lucid and understandable. It unveils the great mysteries of man's being, his origin, his powers, and above all his ultimate purpose in life.

Never before a book with such immediate and far-reaching values to every reader! Here you will find Light and practical help on your problems of the moment, and beyond that a clear exposition of the **STEPS WHICH ALL MUST SOONER OR LATER TAKE ON THE GREAT WAY OF REGENERATION AND REDEMPTION.** In this respect it is truly a priceless guide. **for nowhere else has the written word revealed this information to mankind.**

Shows the Scope of this Great Book's Value to You

of symbols, illustrations and charts — 31 pages of definitions in a comprehensive index. Truly, a veritable treasure trove.

sexes. The "fall of man." Wise of cycles. Rise of the latest cycle. come through human thinking. but no evolution without, first, in the animal and vegetable igence nature.

thought. Schools of thought. Mystical healing. Thoughts are the **cause of a disease.** The real cure. from payment. Mental healers.

The mesmeric force. Self-hypnosis. tional use of passive thinking. ula.

ent. Degeneration of the ancient osphere of India. The breath. es. The psychic, mental and noetic old physical breath. Pranayama.

anjali. His eight steps of yoga. ies. Inner meaning of some San- nient teaching of which traces West wants.

n being, in deep sleep;—in trance. lve stages between re-existences. ental heavens.

NY: e is available to a human. The sexes. History of the Triune Self. Intelligence. The intelligence in erm. Loss of the lunar germ. Re- germ. Divine, "immaculate" con- d. Regeneration of the physical Origin of Christianity. The prob- l destiny.

The doer after death. The doer ermanence. Trial and test of the the doer—Wise men. The story The of the sexes. The ace. Error in the conception of

doer portion is drawn out for re- ights summarized at moment of nined at moment of death for the e sex. Cause of changing the sex. -existences.

Memory after death. Why is it fortunate that the human does not remember previous re-existences. When re-existences of a doer portion stop. A "lost" soul." The hells inside the earth. The lecherous. Drunkards. Drug fiends. The state of a lost doer. The test in which the doers failed.

GODS AND THEIR RELIGIONS:

Religions, and on what they are founded. Why belief in a personal God. Classes of Gods. How Gods are created. How long they last. Appearance of Gods. The Gods of Christians. The qualities of a God. The knowledge of a God. His objects and interests. The moral code. Flattery. How Gods lose their power. What a God can do for his worshippers. After death. Unbelievers. Prayer.

Benefits of a belief in a God. Seeking God. Prayer. Outside teachings. Inner teachings. Christianity. St. Paul. Jehovah. Worship. The story of Jesus. Symbolic events. The Kingdom of Heaven and the Kingdom of God. The Trinity.

THE GREAT WAY OR PATH: REGENERATION:

Future Development. The Great Way. Brotherhoods. Ancient mysteries. **Initiations.** Alchemists, Rosicrucians. The Threefold Way. The lunar, solar, and light germs. Divine "immaculate" conception in the head. Changes in the body during its regeneration. Entering the Path. A new life opens. Advances on the Path. The perfect immortal sexless physical body. The Way in the earth. The traveler leaves the world. What he sees. Shades of the dead. Preparing oneself to enter upon The Way. **Honesty and truthfulness must be the foundation.** The regenerative breath.

THE POINT OR CIRCLE:

Creation of a thought: Method of thinking. Thinking which does not create destiny. Pre-chemistry. Dimensions. The heavenly bodies. Time. Space.

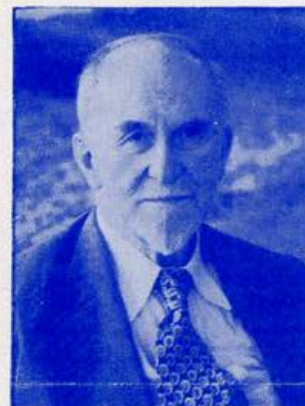
THE CIRCLE OR ZODIAC:

The Twelve Nameless Points. The value of the zodiacal symbol. What it symbolizes. The Zodiac reveals the purpose of the Universe. **The Zodiac as a historical and prophetic record.**

THINKING: THE WAY TO CONSCIOUS IMMORTALITY:

For whom this system of thinking is presented. Becoming conscious of Consciousness. Stages on The Way to Conscious Immortality.

Brief Biographical Notes about the Author and the Evolution of this Book



Harold Waldwin Percival

In 1904 Mr. Percival founded **THE WORD Magazine**, devoted primarily to the mysterious, unknown side of **MAN**, his Origin, the purpose of Life, and his ultimate Destiny. The founder's inspired Editorials appeared in all of the 156 consecutive issues of **THE WORD**, which is preserved in bound form in many Public Libraries in the U. S. and Europe.

Some of the Editorials were to form the foundation of *Thinking and Destiny*, greatly enlarged and elaborated in all essential details. In 1912 this book actually began to take form, and was developed at intervals until 1932 when the first dictation was finished. Since then it has been worked over again and again, and then, in 1946, the author, in his 79th year, at last allowed the manuscript to be printed and published.

An indication of the author's way of thinking is that although there is very much that has never before found its way into print, **NOT ONCE DOES THE FIRST PERSONAL PRONOUN OCCUR** in the thousand pages of text in this stupendous and extraordinary work.

In his Foreword the author says of himself: I do not presume to preach to anyone; I do not consider myself a preacher or teacher. Were it not that I am responsible for the book, I would prefer that my personality be not named as its author. The greatness of the subjects about which I offer information relieves and frees me from self-conceit and forbids the plea of modesty.

"I dare make strange and startling statements to the conscious and immortal self that is in every human body; and I take it for granted that the individual will decide what he will or will not do with the information presented."

Some of the Real Benefits that may be Yours through Reading and Studying THINKING AND DESTINY

WHAT READERS SAY ABOUT

"THINKING AND DESTINY"

- "It solves age-old psychological puzzles."
- "Never have I read anything like that book."
- "The most significant and valuable book ever published."
- "... a masterpiece of that type of literature."
- "The wonder of all wonders."
- "... a continual source of inspiration."
- "There is nothing like it in the entire universe."
- "... the book of Humanity."
- "The chapter on the Zodiac is one of the wonders of the world."
- "... the most inspired volume I possess."
- "... the grandest book I have EVER read."
- "I have searched all my life for this information."
- "It shall be my constant guide and inspiration."
- "I have found it the most amazing disclosure I have ever seen."
- "I appreciate your stupendous effort and offer my grateful thanks."
- "It is worth its weight in gold."
- "My whole life has been changed by what you have taught me."
- "Tremendously convincing; one has to clean house to make room for this new TRUTH."
- "This marvelous book of yours is the complete answer to all that I have been searching for so many years."
- "The privilege of reading *Thinking and Destiny* has been the most important event in my life."
- "... have been completely fascinated ... tops everything I have previously read."
- "Since receiving this book of books, I have all but lived in it ... the most wonderful book out."
- "I am speechless in humble reverence to this great soul for making the truth so clear to one who wills to be on The Way."

This book brings enlightenment to all intelligent readers. Its study is invaluable to teachers and students of metaphysics and the Bible, to adherents of all faiths, practitioners in healing, and those interested in psychology, occultism, mental science, astrology, sociology, and psychic, mental and spiritual development—for much new Light is thrown on man and his inherent powers, and his past, present and future.

Physicians, physiologists, psychologists and neurologists will find satisfactory explanations of the workings of the nervous systems. The anatomical connections between the breath-form or "soul" and the immortal and intelligent "Doer" in the body are comprehensively shown, and the pathways of the invisible nerve currents from nature to the Doer and from the Doer to nature are dealt with in detail.

THINKING AND DESTINY is designed to enrich and ennoble the life of its readers. Each chapter brings rich rewards in new understanding of many of life's puzzling mysteries. From its more than 1,000 pages you will gain more thorough guidance and knowledge, and a closer understanding of Destiny, than has ever been offered in any previous published work on the subject of man and his powers.

Your immediate and pressing problems of life may be solved through an application of the principles so clearly explained in this book. For instance, the section on Mental Destiny throws new Light on practical psychology and the effective use of self-suggestion. Psychologists, and all thoughtful people, recognize that extraordinary results may be produced by intentional self-suggestion; but **THINKING AND DESTINY** reveals how still more extraordinary results may be achieved through unintentional self-suggestion or passive thinking. Definite instructions and formulae are given to meet the physical, mental, moral or intellectual needs of the reader.

This great work clearly shows and proves that life has a purpose, and that one's destiny is shaped by thinking.

See for Yourself! SENT ON APPROVAL

THINKING AND DESTINY can easily be the most profitable investment of your lifetime. So comprehensive, so valuable is this book that you must see it and read it through in order to recognize the priceless benefits it can bring you. Discover for yourself that here, at last, is the knowledge that can open the door for you to a richer and fuller life.

JUST FILL IN THE ORDER FORM AND MAIL NOW!

THE CURRENT PRINTING of *Thinking and Destiny* is available in two editions,—printed on the same kind of paper from the same plates, in large, easy-to-read, 11 point type. Size 6"x9½", 1146 pages:

(1) *DeLUXE Edition*, in two volumes boxed. Price \$10.00 per set, postpaid.

(2) *Special MAIL-ORDER Edition*, complete and unabridged; bound in one volume, cloth cover. Price \$6.00.

ORDER FORM

THE WORD Pub. Co.

Date:.....

Mail Address: P. O. Box 209, Sta. G, New York 19, N. Y.

Dear Sirs:

For enclosed \$..... please send, (postpaid):

THINKING AND DESTINY,

De Luxe Ed., in 2 vols., Boxed

@ \$10.00 \$.....

Mail-Order Ed., 1 vol. complete

@ \$6.00 \$.....

MAN & WOMAN, and Child

@ \$3.00 \$.....

DEMOCRACY IS SELF-GOVERNMENT

@ \$3.00 \$.....

MASONRY AND ITS SYMBOLS

@ \$2.00 \$.....

Name.....

Please Print Name and Address

Street.....

City & State.....

Please send your folder to names on other side.

Yogi Versus Commisar

THE TRAIL OF THE DINOSAUR and Other Essays. By Arthur Koestler. 253 pp. New York: The Macmillan Company. \$3.50.

By WILLIAM BARRETT

FOR the past few years Arthur Koestler has been writing like a man preparing for death. Several volumes of an autobiography have already appeared and they read like *Memoires d'outre Tombe*—Koestler speaking from beyond the grave; the present volume continues in the same vein, with Koestler trying to wrap it all up and settle his last earthly score with politics.

Thus did that brutal decade of the Nineteen Thirties either kill off its writers who got entangled with communism or transfix them with its Gorgon's stare into perpetual witnesses to their leftist past. Those who survived did so by miracles of self-renewal: Auden and Silone found religion, and Malraux, with more lives than a cat, made a sensational leap into a new *mystique* of art. Koestler has had to stick it out with less grace and less gifts than these writers. Yet now here he too is, at last, edging toward the door of a church that does not yet exist. He has now said all he has had to say on the subject of politics: "Cassandra has become hoarse, and is due for a vocational change." Of this new vocation he is not yet altogether certain, but in its spiritual groping it looks more like the Yogi than the Commissar.

One thing we can be certain about from Koestler's progress is that anti-communism is not enough. Not enough to beat communism with, and certainly not enough to do for a religion or a philosophy, which it threatens to become in the hands of its more ardent practitioners. Koestler deserves credit for the honesty of this admission, and it is well to remember this honesty just now when it seems to have become fashionable to dislike him. Koestler was an anti-Communist when it was neither easy nor fashionable, and when, for the political education of the general public, it counted most. Also, he happened to be one of the most intelligent of the anti-Communists. Now he knows that that job has been done, the business of anti-communism has been taken from the hands of the intellectuals, and issues remain which are more fundamental than politics. The collapse of the Communist Empire overnight would not resolve the plight of modern man.

THE book divides neatly into three sections that more or less outline the whole message: The Challenge, Diversions, The Fail-

so are on the way out like the dinosaur). The second section is by far the weakest, containing some slight essays on the novel and science fiction and one hair-raising discussion of Judaism, the plain and simple point of which is that the Jews should either give up their religion or go to Israel. Since the Jew is defined by his religion, Koestler argues, and since this religion is separatist, ergo the Jew should physically separate himself from the community in which he is bound to be an alien. It seems odd that Koestler has not stopped to observe that this is one of the stock-in-trade arguments of professional anti-Semitism.

In the final and title essay he does make it very clear that he means what his title implies and mankind is following the dinosaur. In the last 300 years man's power over nature has risen so sharply that if plotted as a curve it would look in the last decades like a vertical



Arthur Koestler.

leap; and during the same period the human spiritual curve has dropped at the same rate until it now points almost vertically down. The divergence of the two curves is a measure of the explosive situation of modern man. Only a great spiritual resurgence could close the gap between the two. But the churches, he tells us, have so far produced not even the faintest glimmerings of a new spiritual springtide; and while Koestler will accept, even wants, a religion "that relegates reason to its proper humble place without contradicting it," he feels the existing religions demand nothing short of intellectual suicide. We can only wait for the new god to be born.

So if Koestler writes like a man already dead, it is because he is one of those crying for rebirth. We might be tempted to dismiss his pessimism with the bland reminder that mankind has always survived such

grave; the present volume continues in the same vein, with Koestler trying to wrap it all up and settle his last earthly score with politics.

Thus did that brutal decade of the Nineteen Thirties either kill off its writers who got entangled with communism or transfix them with its Gorgon's stare into perpetual witnesses to their leftist past. Those who survived did so by miracles of self-renewal: Auden and Silone found religion, and Malraux, with more lives than a cat, made a sensational leap into a new *mystique* of art. Koestler has had to stick it out with less grace and less gifts than these writers. Yet now here he too is, at last, edging toward the door of a church that does not yet exist. He has now said all he has had to say on the subject of politics: "Cassandra has gone hoarse, and is due for a vocational change." Of this new vocation he is not yet altogether certain, but in its spiritual groping it looks more like the Yogi than the Commissar.

One thing we can be certain about from Koestler's progress is that anti-communism is not enough. Not enough to beat communism with, and certainly not enough to do for a religion or a philosophy, which it threatens to become in the hands of its more ardent practitioners. Koestler deserves credit for the honesty of this admission, and it is well to remember this honesty just now when it seems to have become fashionable to dislike him. Koestler was an anti-Communist when it was neither easy nor fashionable, and when, for the political education of the general public, it counted most. Also, he happened to be one of the most intelligent of the anti-Communists. Now he knows that that job has been done, the business of anti-communism has been taken from the hands of the intellectuals, and issues remain which are more fundamental than politics. The collapse of the Communist Empire overnight would not resolve the plight of modern man.

THE book divides neatly into three sections that more or less outline the whole message: The Challenge, Diversions, The Failure of Response. The time is one of challenge (Koestler describes this in some pretty good political reportage), but we seek diversions (novels and science fiction) and so fail to respond to that challenge (and

Jew should physically separate himself from the community in which he is bound to be an alien. It seems odd that Koestler has not stopped to observe that this is one of the stock-in-trade arguments of professional anti-Semitism.

In the final and title essay he does make it very clear that he means what his title implies and mankind is following the dinosaur. In the last 300 years man's power over nature has risen so sharply that if plotted as a curve it would look in the last decades like a vertical



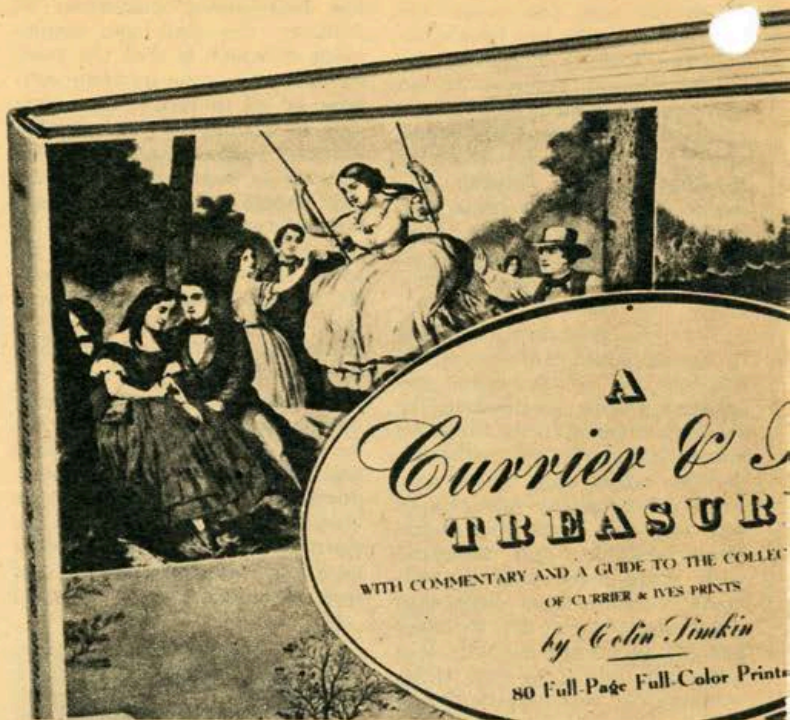
Arthur Koestler.

leap; and during the same period the human spiritual curve has dropped at the same rate until it now points almost vertically down. The divergence of the two curves is a measure of the explosive situation of modern man. Only a great spiritual resurgence could close the gap between the two. But the churches, he tells us, have so far produced not even the faintest glimmerings of a new spiritual springtide; and while Koestler will accept, even wants, a religion "that relegates reason to its proper humble place without contradicting it," he feels the existing religions demand nothing short of intellectual suicide. We can only wait for the new god to be born.

So if Koestler writes like a man already dead, it is because he is one of those crying for rebirth. We might be tempted to dismiss his pessimism with the bland reminder that mankind has always survived such dire apprehensions of destruction in the past; but this time, alas, there is a very big difference, and it is a fact on Koestler's side — namely, the bomb does exist, and it is in the hands of an animal whom on the basis of past experience we have no reason at all for trusting.

Mr. Barrett teaches philosophy at New York University.

will give ple



A CURRIER & IVES TREASURY

By COLIN SIMKIN. A famous expert and connoisseur of Currier & Ives prints, many never before reproduced in full-color prints, many never before reproduced in book! Every subject from fires and sailing ships to hunting and fishing. Expert advice on how to collect, care for, and enjoy Currier & Ives prints. Each plate a giant 10" x 14", easily removed for framing with Currier & Ives' America.

The Living Past of America

By CORNELIUS VANDERBILT JR. A pictorial treasury of our historic houses and villages that have been preserved and restored. 500 illustrations. "Will reward any American who seeks a deeper understanding of his native land."—*N. Y. Times Book Review*. \$5.95

Word
mang
night

Design of the Universe

By FRITZ KAHN. The mind-opening book that makes the revolutionary discoveries of atomic physics, relativity, etc., clear to every reader. 150 illustrations. \$5.00

Edite
of Iri
y

Pictorial History

of the Wild West



A
Currier & Ives
TREASURY
 WITH COMMENTARY AND A GUIDE TO THE COLLECTION
 OF CURRIER & IVES PRINTS
 by *Colin Simkin*
 80 Full-Page Full-Color Prints

A CURRIER & IVES TREASURY

By COLIN SIMKIN. A famous expert and connoisseur of Currier & Ives prints, many never before reproduced in a book! Every subject from fires and sailing ships to hunting and fishing. Expert advice on how to collect, care for, and enjoy Currier & Ives prints. Each plate a giant 10" x 14", easily removed for framing. Available only with *Currier & Ives' America*.

The Living Past of America

By CORNELIUS VANDERBILT JR. A pictorial treasury of our historic houses and villages that have been preserved and restored. 500 illustrations. "Will reward any American who seeks a deeper understanding of his native land."—*N. Y. Times Book Review*. \$5.95

Word
 mang
 night

Design of the Universe

By FRITZ KAHN. The mind-opening book that makes the revolutionary discoveries of atomic physics, relativity, etc., clear to every reader. 150 illustrations. \$5.00

Edite
 of Iri

Pictorial History of the Wild West

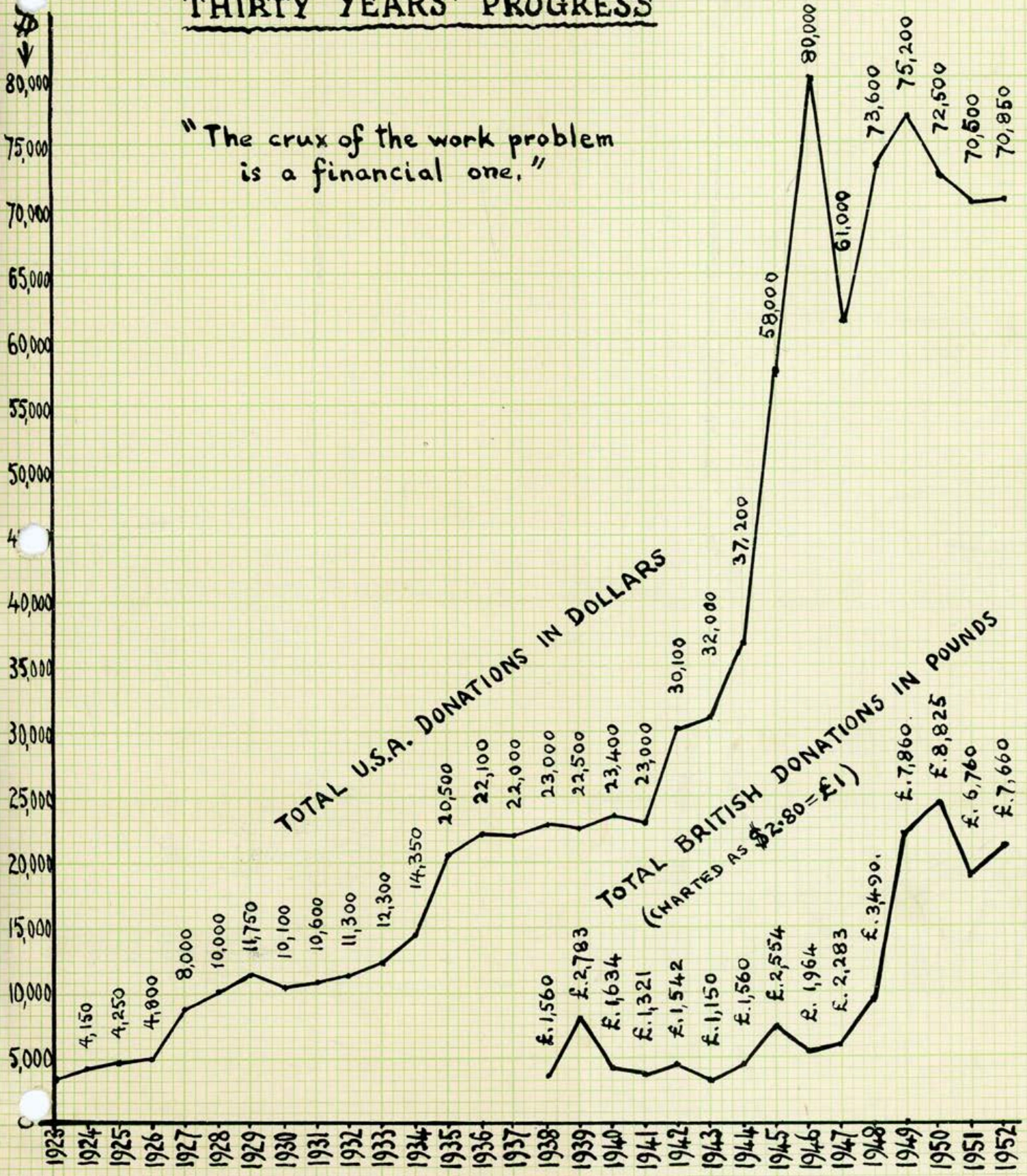
By JAMES D. HORAN & PAUL SANN. The picture story of the old untamed West, and the Badmen who made it wild. 500 authentic illustrations. 9" x 12", \$5.95

Ed. b
 the n
 giants
 piece
 Birds

AT ALL BOOKS

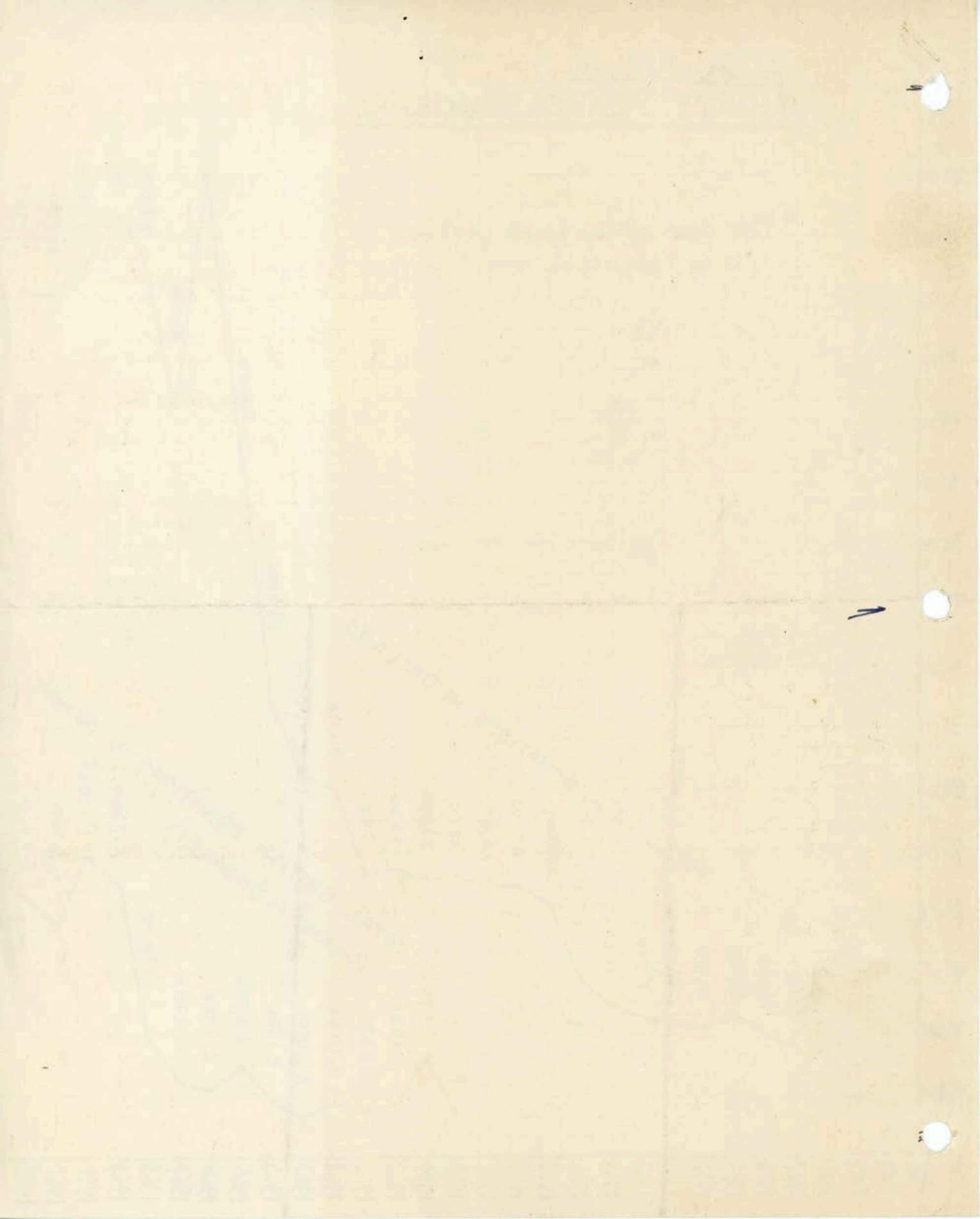
ARCANE School
THIRTY YEARS' PROGRESS

"The crux of the work problem is a financial one."



TOTAL U.S.A. DONATIONS IN DOLLARS

TOTAL BRITISH DONATIONS IN POUNDS
 (CHARTED AS \$2.80 = £1)



A deprecator of pomposity in prose offers some straight talk on straight writing.

By JACQUES BARZUN

SIR ERNEST GOWERS is a retired British civil servant whose father, as a young physician, discovered the knee jerk. The son grew up to hear this called "the patellar reflex," even by patients, and came to resent the pedantry. As a lifelong official in the Treasury, he naturally witnessed many more transformations of the familiar into the unspeakable, and the consequence was that in 1948, during the springtide of bureaucracy in Britain, Gowers wrote, by request, a small book entitled "Plain Words."

To it, in 1951, he added a glossary, "The ABC of Plain Words," and today, after numerous reprintings, he finds the joint reissue a best seller, his point of view turned into a trend, and his name elevated into a common verb; to Gowerize, in England and the Commonwealth, means to translate the vulgar and spontaneous "patellar reflex" into the aristocratic elegance of "knee jerk."

The sale of 300,000 copies of "Plain Words," quite apart from an edition brought out in this country last fall, means, of course, that the time was ripe for the reform implied and expressed in the book. But times do not ripen by themselves, any more than modern fruit, and this is especially true when it is a question of making the public ashamed of its ways. Unfortunately, this takes much longer than the process by which a blush is brought to the cheek of an orange.

ONE may date the beginning of the modern crusade for plain words from Sir Arthur Quiller-Couch's inaugural lecture on jargon in 1913. Since then a good many books and essays, some admirable, others worse than the offense, have tried to persuade us that jargon as he defined it is a menace culturally, socially, politically and financially. The names of A. P. Herbert,

Robert Graves and Alan Hodge, Aldous Huxley, George Orwell, James Agate, Ivor Brown and Herbert Read are enough to show what a distinguished company is to be found among the crusaders. Their eminence and their numbers in Britain show, moreover, that our cousins have to contend with the same evils as we do, evils born of technology, bureaucracy, and the breakdown of the schools under democratic swamping.

BUT the United States has until recently felt less alarm than Britain. This is partly because of a buoyant belief that the American language is an ostrich that has already digested quantities of foreign matter without harm, partly because of a strong conviction (stronger among the educated than the ignorant) that to criticize speech is low and trifling. Many educated Americans accordingly think and talk jargon, teach it by precept and example, and are taken aback at the sight or sound of the strange far-off words that say a thing too plainly—such as knee jerk.

Yet it was a very representative American, the late Congressman Maury Maverick, who coined the excellent term "gobbledygook" to describe bureaucratic jargon. And it is obvious from a characteristic type of advertising in our magazines that the country absorbs a great many books designed to improve language—from the innumerable dictionaries at 25 cents or \$25 to the rather hoity-toity works of Dr. Rudolf Flesch, and the still cruder manuals that make your life over by removing the shadow of "Do you make these common mistakes in English?"

And now the Federal Government has taken a hand in the improvement campaign. Obviously influenced by Gowers' perfect title, it has issued for its own servants a fifty-page booklet called "Plain Letters." It is one of three Records Management Handbooks brought out by the General Services Administration and it is addressed "to those who write and those who sign Government letters." One billion such letters a year, it seems, occupy our minds as writers or recipients. Clearly, the length and lucidity of these letters can no longer be dismissed as a trifle.

THE author of "Plain Letters," a staff specialist, goes to work in the right way by pointing out that the whole question of style is not one of theoretical "correctness," or even a matter of taste, but simply the business of hitting the right tone. She does not go on to say, though it is true, that the only way to teach another to write better is to make that other aware of his tone—what attitudes, emotions and presuppositions in himself his words communicate: stiffness, frivolity, con-



The idea is to sound sincere; the effort is necessarily tinged with insincerity.

Yet scientists, not artists, were to dominate the new vistas—James Simpson, who pioneered the medical use of chloroform; Clerk Maxwell, the discoverer of wireless rays, and the indispensable Alexander Graham Bell.

YET, in a sense, it is the contrast between the atmosphere of the town and the atmosphere of art that gives the Edinburgh Festival its special piquancy. It is like finding a hot-house on a blasted heath or a nightclub in a monastery. For three weeks each year, international culture comes to beard the Scot in his lair, and the expression on his face is a delicious and rewarding sight.

This year, the invasion is bigger and more expensively mechanized than ever. The Royal Danish Ballet will be in the van, bringing with it two centuries of experience. The Azuma Kabuki Dancers from Japan, who had a triumph two seasons ago in New York, will make their European debut. The Old Vic, which last year played to capacity in "A Midsummer Night's Dream," will present "Julius Caesar." Edwige Feuillère will offer the fragrant benison of her talent in "La Dame aux Camélias."

Paul Hindemith will conduct the Berlin Philharmonic, and the New York Philharmonic Symphony Orchestra is on its way, with three conductors, 104 musicians and a cargo of instruments valued at more than a million dollars. There will be *lieder* recitals by Jennie Tourel and Dietrich Fischer-Dieskau. Segovia will be on hand with his guitar; Rosalyn Tureck will play the Goldberg Variations of her beloved Bach, and Géza Anda, the young Hungarian virtuoso, will be heard in a Bartók Piano Concerto. The Glyndebourne Opera will offer a new production of Verdi's "Falstaff."

PERHAPS the most avidly awaited Festival entrant is "A Life in the Sun," Thornton Wilder's first play in thirteen years. It will be staged by Tyrone Guthrie, the most electric and unpredictable of British directors, on the arena platform of Edinburgh's Assembly Hall, for which Wilder expressly wrote it. "No curtain," he declared, "will ever fall on a play of mine." The co-stars will be Irene Worth, remembered in New York for her display in "The Cocktail Party," and Montgomery Clift, who will be making his bow before British audiences.

The play is loosely based on the Greek tale of Alcestis, the wife of King Admetus, who sacrificed herself in order to bestow on her husband the prize of eternal life. What Wilder has done to the legend remains, so far, excitingly enigmatic. On one level, he says, his play shows "the life of a woman—of many women—from bewildered bride to sorely tested wife to overburdened old age." On another, it is "a wildly (Continued on Page 33)



SPECTACLE—Each evening during the three weeks of the Edinburgh Festival, the



FROM JAPAN—The famous Azuma Kabuki Dancers of Tokyo will make their European

fusion, arrogance, condescension, indifference, complacency, fear.

Only when one reads oneself in this light can one practice the devices, the tricks, that make one's words fit both the external facts and the human situation. It's as easy as that—and fearfully difficult, as everybody knows who writes with a conscience instead of stringing clichés together.

Precisely because words are transparent and seem to thrust out their meanings without having an existence of their own, becoming conscious of them is an effort, and one that knows no end. The Government handbook itself contains more illustrations of this difficulty than its author and her helpers probably suppose. I mean that it falls into traps of the kind it warns against and commits errors it seemingly has no notion of.

Up to a point, this is to be expected. The rule, "Do as I say, not as I do," is inseparable from teaching, even the best. Yet the worst of the blunders in this pamphlet might easily have been

avoided—just compare Gowers' original brochure, or that amusing compilation on the same subject called "Federal Prose," which appeared in 1948, no doubt as a symbol of post-war nostalgia and disenchantment.

EVEN with the defects I shall mention, "Plain Letters" should be read and taken to heart by anybody who writes (and especially dictates) letters, memoranda, business reports and academic papers. It is eloquent about the passive voice, and as set against superfluity as the makers of preparations against superfluous hair. If, therefore, I venture to point out flaws in tone and text, it is because we, all of us, need all the advice we can get and because the Government can do better, much better, than this first limited broadside.

To begin with, I detect embarrassment—the (*Continued on Page 60*)

JACQUES BARZUN, Professor of History at Columbia, is author of "Teacher in America."

Plain Words" (Aug. 21), by Jacques Barzun, was a reasoned and clear plea for less pompous and more straight and lucid prose. Though he directed his argument mainly at Government bureaus and bureaucrats, it might well be heeded by newspapers, too.

Many of us can remember when journalism properly followed the ideal of conveying thoughts—clearly, transparently, unmistakably. That meant short, simple words.

Now nobody investigates; he conducts an investigation. Nobody starts; he initiates. "Before" and "after" are out of date; now they are "prior to" and "following."

Reports of the recent floods were swamped with "inundate," a word hard to pronounce even mentally. It means an overflow, a flood, a rising and spreading over low ground, says Webster. Then what in Heaven's name is wrong with plain "flooded" or "submerged"? Who commissioned the news profession to impose gobbledygook on a captive audience?

Not only does "Plain Letters" cite Lincoln's mastery of the art of writing them, but it offers four of his letters to illustrate the virtue of the simple, direct style—not just one as Mr. Barzun reports. Moreover, the booklet, confident that every example

the
Ho
Ne
co
to

V

LP

To

A.

La

in

tiv

bet

lab

yea

"se

the

pin

gre

roll

tha

sta

I

Av

he

Co

th

pr

th

ge

at

moral torture rather than a surge of knife; and Mary, the tall Queen who was the first King of England Scotland. Or, perhaps, he was not; guides still speak without too much incredulity of the bones found a century ago behind one of the castle walls, hinting that James was killed in a changing set on the throne.

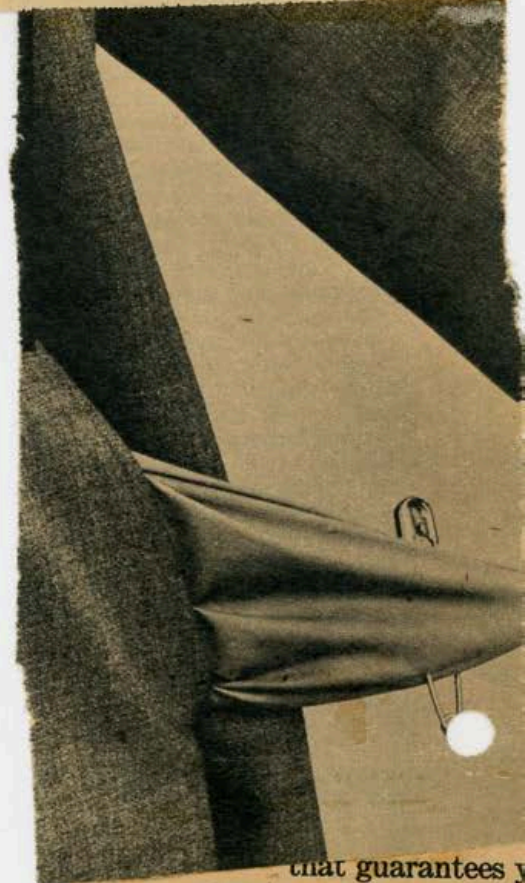
High places have commensurate depths. It was in the gloomy depths of Edinburgh that Burke Hare, the body snatchers, killed six people and sold their corpses for advancement of anatomical research.

ALL that is formal and peaceful about Edinburgh is comparatively recent—the new town, built at the beginning of the nineteenth century to meet the city's new-found cultural pretensions. Edinburgh became a place fit for Sir Walter Scott to live in. The Regent House and the University are the finest public buildings Robert Adam ever designed, and in domestic architecture he seldom surpassed Charlotte Square.

THE castle looms above, overlooking the town from its high black crag, to which floodlights lend a touch of archaic poetry. The memorial to Sir Walter Scott, with all its friendly hideousness, is transformed into an illuminated grotto. The shop windows bulge with sweets and spirits to aid the export drive. The restaurants experiment with Continental chefs to tempt the tourists. Only Sunday, the holy day of drought, remains unchanged. No drinks, no theatre, no films until late in the afternoon; you pray for the sun to emerge, so that you can get out into the country. But even then you must not be too sanguine. In one of James Bridie's plays, a Scot wisely remarks that when you can see across the river, it is going to rain and when you can't, it is raining.

The habit of most great cities is to

KENNETH TYNAN, drama critic of *The Observer*, London, frequently turns his theatrical phrases for periodicals in America.



know you've
spends a little
catch or jam

that guarantees y
Don't be trapped
matic. It guaran
lifetime of the g

CHALDEA SHRINE

P.O.Box 19
Calabasas, Calif.

Bishop Robert Raleigh
Spiritual Director

Dear Friend:

How I wish I could be seated with you having a conversation instead of writing this letter. Some time ago you asked for the treatises which were sent to you. Since then you have not written. I assume that you wrote because you were in trouble of some kind. If that is the case, I think I am safe in saying that your problems are still with you.

The question now arises: Do you really wish help or are you going to continue to walk further into confusion?

If sickness is your problem, are you going to continue to be burdened with doctor bills, a broken home and perhaps tragedy for the rest of your life? If you believe in the Healing Power of God, why hasn't that Power helped you?

Every one who has been a faithful member of this Shrine and has followed the directions given, has been helped by the Healing Power of God. And here's something else: every one who has been a faithful member of this Shrine and has followed instructions, has found a change for the better has taken place in his financial problems; other troubles have vanished and peace and happiness have been restored in the place of fears and tears.

Many who get in touch with me and ask for our treatises are "Spiritualists." I am a "Spiritualist" also but perhaps a different kind of "Spiritualist." I know that many of you have written to people and you have sent one dollar with your birthdate and have asked three questions, or you have sent some one a dollar and have asked for a "reading". Now, I ask you. . . Are your troubles still with you? Is sickness still hanging around you? If so, what good has the "reading" done for you?

I CHALLENGE ANY SPIRITUAL LEADER IN THE WORLD TO TOP THIS PROMISE!

Until you know who you are, what you are, where you came from and what is your destiny, you just can't really make any progress and no matter how hard you try, it is just like being in a cage and beating on the bars. You will never get out of the cage until someone gives you the key to open the door. That I promise you is what the lessons will do for you.

But that is not all. The most important part of this is the spiritual work I do for you every day and for the whole hour at midnight when I am out of my physical body. All of this is why this Holy Order of Chaldea, extending all over the entire English speaking world, is the greatest spiritual organization of its kind. Doesn't that mean something to you? It ought to because other people who were in trouble and confusion found this to be the way out for them. It can be for you also.

I have contacts every day with Holy Beings. I am constantly living in two worlds at the same time. . . the inner and the outer. This is the Christ way. If you detect in this the slightest sign of fakery, then don't have any more to do with me! But if you find that what I am telling you makes sense, don't you think you ought to do something to help yourself?

As you walk on this Path and receive the simple lessons which come to our members, gradually the blinders are torn away from your eyes and the hidden things which were always true are uncovered so you can understand them.

Now don't think there is anything complicated about this. It is so simple that even a child can understand. If one had to be a college graduate to learn the working of Spiritual Law, there would be little help for the majority of people. Furthermore, wisdom lessons would be no good if you could not put them into practice in your daily life.

This is not about "masters" in a far off place or something you can't use for yourself. It works right where you are and it works NOW. Doesn't that give you a great feeling of encouragement and uplift? Here is what is done for you when you become a member of Chaldea Shrine.

Every day, three times a day and for the whole hour at midnight, I am doing spiritual work for those who are sick, in trouble and burdened with problems. It would seem like boasting if I said it, but others have publicly stated that. . . "Bishop Raleigh is one of the greatest living mystics." Perhaps even a better indorsement of what goes on through this Shrine are the hundreds and hundreds of written testimonials from people who have had what the world calls "miracles" take place through their membership.

In addition to the spiritual work done for you, every two weeks you will receive a new chapter of the lessons which are passed on to me by the Holy Archangel Primordia.

WE FOLLOW SPIRITUAL LAW.

Do we set any money price on this: Not at all! We only ask you to follow a very important aspect of Spiritual Law. And following Spiritual Law is going to change everything for you. The aspect of Spiritual Law we ask you to follow in your membership is the Law of Tithing. You place your own value on your tithe. If you have more, you tithe more. If you have less, you tithe less. But you will find that obedience to that Law will increase your income with the passage of time.

To become a member, simply send your enrollment tithe with a letter telling me about yourself. You will then receive your first lesson and spiritual work will be started for you. After that, you send your tithe every two weeks. Spiritual work is continued for you every day and as often as necessary, I will write you a personal note. But always, every two weeks, as long as you remain a faithful member,

you will receive a new lesson in very simple language. There is no study involved in this. You simply read your lessons and follow the simple directions.

If you will obey Spiritual Law as it is explained to you, it won't be long until you begin to see a change in all your affairs. It has to be that way because Truth is Truth and Spiritual Law is Spiritual Law and it can't be otherwise. It works!

I shall not write to you again because if you are not convinced now, you never will be. I am not trying to be a salesman for God. . . I have nothing to sell. I only want to help you but you can only be helped if you want help and will co-operate!

If you could come to Mount Raleigh and feel the touch of the Holy Beings who use this as Their focal point on earth, you would know that this is different from anything you have ever experienced in your life. You may not be able to come to Chaldea Shrine, but the Shrine can come to you right in your own home and you can be a member of the Order of Chaldea. This is your opportunity and the Blessing is extended to you.

Don't put it off. Write today and let us together get busy and change your whole existence. God bless you.

Bishop Raleigh
Bishop Robert Raleigh.

N O T E.

Regarding tithes: These tithes do not go to me. I am on a salary, so if you send postal notes, make them payable to CHALDEA SHRINE. Your enrollment tithe should be not less than Two Dollars. After that you send a tithe every two weeks. You tithe according to your means. Tithing is the most miraculous way of increasing your income because the Spiritual Law of circulation never fails! It has been proved over and over again. You can't put anything in a closed fist but the open hand can receive many blessings.

Address your letters to:

CHALDEA SHRINE
P.O.Box 19
CALABASAS, CALIFORNIA

you will receive a new lesson in very simple language. There is no study involved in this. You simply read your lessons and follow the simple directions.

If you will obey Spiritual Law as it is explained to you, it won't be long until you begin to see a change in all your affairs. It has to be that way because Truth is Truth and Spiritual Law is Spiritual Law and it can't be otherwise. It works!

I shall not write to you again because if you are not convinced now, you never will be. I am not trying to be a salesman for God. I have nothing to sell. I only want to help you but you can only be helped if you want help and will co-operate!

If you could come to Mount Rainier and feel the touch of the Holy Beings who use this as their focal point on earth, you would know that this is different from anything you have ever experienced in your life. You may not be able to come to Chaldean Shrine, but the Shrine can come to you right in your own home and you can be a member of the Order of Chaldeans. This is your opportunity and the Blessing is extended to you.

Don't put it off. Write today and let us together get busy and change your whole existence. God bless you.

Robert Rainier
Bishop Robert Rainier

NOTE

Regarding tithes: There tithes do not go to me. I am on a salary, so if you send postal notes, make them payable to CHALDEAN SHRINE. Your enrollment tithes should be not less than two Dollars. After that you send a tithe every two weeks. You tithe according to your means. Tithing is the most miraculous way of increasing your income because the Spiritual Law of circulation never fails! It has been proved over and over again! You can't out anything in a closed fist but the open hand can receive many blessings.

Address your letters to:

CHALDEAN SHRINE
P.O. Box 19
CALABASAS, CALIFORNIA



BISHOP ROBERT RALEIGH

STAR ROUTE, CALABASAS, CALIFORNIA

P.O. Box 19

Take My Word for It

As you look upon this picture of Bishop Raleigh, just remember that he was once blind and the doctors said he would never see again, but through the Power of God he was healed. This same Power that uses the Bishop as a channel, can help you.

Whatever you may believe, ponder the following words very carefully; they may change your whole life.

If something is false, it is still false even though you may not know it to be false and believe it to be true.

If something is true, it is still true even though you may not know it to be true and believe it to be false.



What Then Can We Believe?

The Blessed Christ gave the answer. He said . . . "If you continue in my word, then are you my disciples indeed and you shall know the truth and the truth shall make you free."

You can't take just part of that statement of Christ. You have to accept all of it. What he is saying to you in this world of confusion and despair is: "TAKE MY WORD FOR IT!"

God Bless you.

Dear Friend:

I have received your request for information. Before you finish reading this, I hope you will feel that you have found a friend and that you have been shown the Path that can lead you to those three things which are essential for the happiness of every human being, namely: peace of mind, health of body and harmony in your personal relations.

You will notice that it is mentioned on the cover of this treatise that I was once blind and later had a healing through the Power of God. This condition is one of the worst afflictions that can befall anyone, but having been through it, I would say to you now that it is not half as bad as being "spiritually blind." Much more could be said about that, but we want to get down to "brass tacks" in order to help you.

You may be interested to know that I am a licensed doctor as is the Co-Director of Chaldea Shrine, Dr. Ida Scott Raleigh, but we do not practice as such. Nevertheless this is important to you because when I speak of the human body, I know what I am talking about.

As to my Bishopric: I am a Bishop of the Ancient Chaldea Rite, perpetuated in the original Oriental Christian Church, co-ordinated by St. Peter at Antioch where the disciples were first called "Christians" (Acts 11:26) shortly after the resurrection of Christ. This has nothing to do with the Roman Catholic church. I tell you that so there will be no confusion in your mind about it. The rest of the story, which is very fascinating, will come to you in various manuscripts as part of your lessons if you become a member of Chaldea Shrine.

Your lessons will tell you about a Holy Being from the Higher Plane with whom I have direct contact. The teachings of this Holy Being, coming to me for you will change your whole life and explain to you aspects of Spiritual Law that you never dreamed of. These teachings will show you the right way to attain peace of mind and health for your physical body. This will be like starting your life on earth all over again and casting off the old shackles of fear and confusion. Included in all this is one subject which is so very important that I regard it as the root cause of all the trouble in the world. No other spiritual teacher handles this the way it is approached here and I will prove that for you beyond all shadow of doubt. I can't go into it here but when you find out about it, you will realize that lack of this knowledge has no doubt been the cause of much of your troubles.

You want to know why prayers are not always answered. . . why people who do good often get the worst of it and why sickness still lingers. I certainly have the answers to such questions but the mere answering of them won't help you one bit until and unless you do something about your problem, whatever it is.

Every one wants to think of the Blessed Christ as the gentle Shepherd and the loving Teacher and perhaps in their love for Him, they overlook many things He said which are clearly told in the New Testament. One of His statements seem very harsh but it deals with an aspect of Spiritual Law. Maybe you never read it, or if you have read it, perhaps you did not pay too much attention to it. You will find this in the Gospels of Matthew, Mark and Luke. In case you haven't a Bible handy, I am quoting it for you here from Luke 8:18.

"For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

You can play with those words all you like and try to twist them around to mean something else but they are so plain and so matter of fact that they mean just this: Either you have health or you haven't. Either you have harmony in your life or you haven't. Either things are getting better for you or they are getting worse. Either you are going ahead or you are going backwards. And what is more ominous, the Blessed Christ is saying that if you haven't these things, then even the little you seem to have will be taken away from you!

Perhaps you don't want to believe that. I know it sounds terrible but face up to it. Does it seem that little by little things are getting a bit worse for you? As for your prayers, if they had been answered, you would not be writing to me. Perhaps you have written to others and they have told you. . . . "everything is going to be all right", but things haven't gotten any better. Perhaps you have gone to someone in your trouble and you were told. . . . "Have faith". Perhaps you think you have "faith". What good has it done for you? That word "faith" can become a very slippery term and it may lead you into more confusion. Does that sound peculiar coming from a Bishop?

If you become a member of Chaldea Shrine, I will show you how to make your faith work!. . . . How to put it into action! It is written in the Bible. . . . "Faith without works is dead." If I never did more for you than that, it would be worth a fortune because once your faith gets into action, you have started on the road to overcoming. But that is only the beginning. You will get much more than that from here.

According to Spiritual Law, you should have health, you should have abundance and you should have harmony and security in your life. If you do not have these things, there are very good reasons for your unhappy condition and we have to find out what they are. There is no use fussing about this and no use fighting mental battles about it. That won't do you any good. There is no reason either why you should continue to be in such a confused state.

There is something else that may be the root cause of all your troubles. I don't want to talk about that here but that something concerns mental manipulation, jealousy, deceit and envy directed against you by others. It also concerns evil manipulations from those who have passed away and who may be working against you on the inner plane.

Every one wants to think of the Blessed Christ as the gentle Shepherd and the loving Teacher and perhaps in their love for Him, they overlook many things He said which are clearly told in the New Testament. One of His statements seem very harsh but it deals with an aspect of Spiritual Law. Maybe you never read it, or if you have read it, perhaps you did not pay too much attention to it. You will find this in the Gospels of Matthew, Mark and Luke. In case you haven't a Bible handy, I am quoting it for you here from Luke 8:18.

"For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

You can play with those words all you like and try to twist them around to mean something else but they are so plain and so matter of fact that they mean just this: Either you have health or you haven't. Either you have harmony in your life or you haven't. Either things are getting better for you or they are getting worse. Either you are going ahead or you are going backwards. And what is more ominous, the Blessed Christ is saying that if you haven't these things, then even the little you seem to have will be taken away from you!

Perhaps you don't want to believe that. I know it sounds terrible but face up to it. Does it seem that little by little things are getting a bit worse for you? As for your prayers, if they had been answered, you would not be writing to me. Perhaps you have written to others and they have told you. . . "everything is going to be all right", but things haven't gotten any better. Perhaps you have gone to someone in your trouble and you were told. . . "have faith", perhaps you think you have "faith". What good has it done for you? That word "faith" can become a very slippery term and it may lead you into more confusion. Does that sound peculiar coming from a Bishop?

If you become a member of Charles Shrine, I will show you how to make your faith work! . . . How to put it into action! It is written in the Bible. . . "Faith without works is dead." If I never did more for you than that, it would be worth a fortune because once your faith gets into action, you have started on the road to overcoming. But that is only the beginning. You will get much more than that from here.

According to Spiritual Law, you should have health, you should have abundance and you should have harmony and security in your life. If you do not have these things, there are very good reasons for your unhappy condition and we have to find out what they are. There is no use fussing about this and no use fighting mental battles about it. That won't do you any good. There is no reason either why you should continue to be in such a confused state.

There is something else that may be the root cause of all your troubles. I don't want to talk about that here but that something concerns mental manipulation, jealousy, deceit and envy directed against you by others. It also concerns evil manipulations from those who have passed away and who may be working against you on the inner plane.

I have had more experience in handling such vibrations than any other living person and I mean just that! If such conditions are around you, I will soon know it and you will be protected and helped. Don't laugh at this. It is no laughing matter. If you believe in life beyond the grave, you have to believe that good and evil people are still existing apart from their physical bodies in the spirit and the evil ones can do great harm. I know because I am handling such entities every day for people. The special manuscript you will get later on this subject will tell you all about it, if you join.

You can read all the books and attend all the lectures and run to people to get "readings" and otherwise seek help, but just talk won't help!. No doubt you have been all through that. But there is a way you can be helped. Why do I say this? Because hundreds and hundreds of people are helped every year. . . people who had the same inharmonious conditions around them that you have.

I am not trying to bind you to anything; but the only way I can help you is for you to agree to co-operate with what I want to do for you. You will certainly be happy to know that an important part of your membership in Chaldea Shrine is the spiritual work I do for our members every day and for the whole hour from midnight until one o'clock in the morning. During that hour, I am out of my physical body and then on the inner higher plane, I am in contact with the Higher Holy Beings for your spiritual help. I can't explain more fully now but you will learn all about it after you become a member.

Here is another help that comes to you. Every two weeks you will receive from here a special manuscript lesson explaining all about Spiritual Law and how it works for your help. All this is on the basis of Ancient Spiritualism and it is explained in a way that will really change your whole life.

Because of this, you will understand why so many people who thought they were at the end of the road have received help. You will understand why prayer will become something new for you and you will begin to pray effectively and your faith will be translated into action.

Of course you are probably thinking now that this is going to be expensive and that you can't afford it. Well, that is where you are wrong. Out of this, I receive no money for myself. Years ago, I placed myself on a salary basis in this Shrine so any money coming in here goes to the Shrine, not to me. All who become members send a tithe. I will explain this to you as well as what membership means.

Membership in Chaldea Shrine links you in with the most important Shrine of Ancient Spiritualism on earth. After you get the special manuscript which is sent to all new members, you will appreciate what this means. You will understand that at long last you have come into something that brings you to the Way, the Truth and the Life.

There is nothing complicated or involved in your becoming a member. All you do is write me a letter, telling me about your

I have had more experience in handling such vibrations than any other living person and I mean just that! If such conditions are around you, I will soon know it and you will be protected and helped. Don't laugh at this. It is no laughing matter. If you believe in life beyond the grave, you have to believe that good and evil people are still existing apart from their physical bodies in the spirit and the evil ones can do great harm. I know because I am handling such entities every day for people. The special manuscript you will get later on this subject will tell you all about it, if you join.

You can read all the books and attend all the lectures and run to people to get "readings" and otherwise seek help, but just talk won't help. No doubt you have been all through that. But there is a way you can be helped. Why do I say this? Because hundreds and hundreds of people are helped every year. . . people who had the same inharmonious conditions around them that you have.

I am not trying to bind you to anything; but the only way I can help you is for you to agree to co-operate with what I want to do for you. You will certainly be happy to know that an important part of your membership in Chaldean Shrine is the spiritual work I do for our members every day and for the whole hour from midnight until one o'clock in the morning. During that hour, I am out of my physical body and then on the inner higher plane, I am in contact with the Higher Holy Beings for your spiritual help. I can't explain more fully now but you will learn all about it after you become a member.

Here is another help that comes to you. Every two weeks you will receive from here a special manuscript lesson explaining all about Spiritual Law and how it works for your help. All this is on the basis of Ancient Spiritualism and it is explained in a way that will really change your whole life.

Because of this, you will understand why so many people who thought they were at the end of the road have received help. You will understand why prayer will become something new for you and you will begin to pray effectively and your faith will be translated into action.

Of course you are probably thinking now that this is going to be expensive and that you can't afford it. Well, that is where you are wrong. Out of this, I receive no money for myself. Years ago, I placed myself on a salary basis in this Shrine so any money coming in here goes to the Shrine, not to me. All who become members send a tip. I will explain this to you as well as what membership means.

Membership in Chaldean Shrine links you in with the most important Shrine of Ancient Spiritualism on earth. After you get the special manuscript which is sent to all new members, you will appreciate what this means. You will understand that at long last you have come into something that brings you to the Way, the Truth and the Life.

There is nothing complicated or involved in your becoming a member. All you do is write me a letter, telling me about your

problem. Make it as short as you can and write on one side of the paper. Send an initial enrollment tithe of \$2.00. After that you send a tithe every two weeks, as much as you can afford. I know that in view of what is done for you, no one would send a tithe of less than \$1.00 a week. That would mean mailing \$2.00 every two weeks. If you can afford more, send more because in that way you are sharing what you have and obeying Spiritual Law.

I am sure I don't have to tell you that this is the best kind of health and prosperity insurance you could have because it ties you in with Spiritual Law. Your membership and everything done here is on the basis of Spiritual Law. Without co-operating with Spiritual Law, there can be no spiritual progress. When you understand this, you will find real Truth for the first time and you will learn how to make your prayer something more than just words strung together.

In becoming a member of Chaldea Shrine you are coming into something that is very holy and sacred and your help will come from God in the degree in which you make your faith in Him vital and important to yourself. This is an established Church organization, founded many years ago. We have a forty acre site in the Malibu Mountains, selected for us by the divine guidance of the Higher Holy Being who is the spiritual patron of Chaldea Shrine. You will learn about that later.

What the world calls "miracles" have taken place here. The Holy Bible is filled with accounts of the appearances of Holy Beings to those who have had the faith, and we are no exceptions to that. Such Holy Beings appear to us here for the help of our members. If one day you can visit this holy place, you will be enthralled with the lovely Shrine but you will also remember that the healing Power and help of God radiates from here to all those who are linked in as members, no matter where they live. Some of our most wonderful healings have taken place for those who have never been in California.

Every one should have some spiritual tie during these days of confusion and trouble in the world and you could do no better for yourself than to become a member right now. In sending your enrollment tithe, if you send a check or postal order, make it to Chaldea Shrine. Do not make it to me. You do not have to send registered letters. Don't send special delivery letters because there is no special delivery on this rural mountain route. Mail from distant points will reach here quickly by sending it via air mail. As soon as your letter arrives, you will be sent a personal answer from me.

Just remember that I am most anxious to help you with your troubles and I am sure you are anxious to get rid of your burdens, but the only way you can be helped is to get started right away. So don't delay. Write immediately and the day your letter is received, if you are accepted as a member of Chaldea Shrine, spiritual work is started for you by me. God bless you.

Address your letter to:
Chaldea Shrine
Star Route
Calabasas, California

Sincerely yours,
Robert Raleigh
Rt. Rev. Robert Raleigh,
Bishop.

problem. Make it as short as you can and write on one side of the paper. Send an initial enrollment form of \$2.00. After that you send a letter every two weeks, as much as you can afford. I know that in view of what is done for you, no one would send a letter of less than \$1.00 a week. That would mean making \$2.00 every two weeks. If you can afford more, send more because in that way you are sharing what you have and obeying Spiritual Law.

I am sure I don't have to tell you that this is the best kind of health and prosperity insurance you could have because it ties you in with Spiritual Law. Your membership and everything done here is on the basis of Spiritual Law. Without co-operating with Spiritual Law, there can be no spiritual progress. When you understand this, you will find real truth for the first time and you will learn how to make your prayer something more than just words strung together.

In becoming a member of Chaldean Shrine you are coming into something that is very holy and sacred and your help will come from God in the degree in which you make your faith in Him vital and important to yourself. This is an established Church organization, founded many years ago. We have a forty acre site in the Malibu Mountains, selected for us by the divine guidance of the Higher Holy Being who is the spiritual patron of Chaldean Shrine. You will learn about that later.

What the world calls "miracles" have taken place here. The Holy Bible is filled with accounts of the appearance of Holy Beings to those who have had the faith, and we are no exceptions to that. Such Holy Beings appear to us here for the help of our members. If one day you can visit this holy place, you will be enthralled with the lovely Shrine but you will also remember that the healing power and help of God radiates from here to all those who are linked in as members, no matter where they live. Some of our most wonderful healings have taken place for those who have never been in California.

Every one should have some spiritual life during these days of confusion and trouble in the world and you could do no better for yourself than to become a member right now. In sending your enrollment form, if you send a check or postal order, make it to Chaldean Shrine. Do not make it to me. You do not have to send registered letters. Don't send special delivery letters because there is no special delivery on this rural mountain route. Mail from distant points will reach here quickly by sending it via air mail. As soon as your letter arrives, you will be sent a personal answer from me.

Just remember that I am most anxious to help you with your troubles and I am sure you are anxious to get rid of your burdens, but the only way you can be helped is to get started right away. So don't delay. Write immediately and the day your letter is received, if you are accepted as a member of Chaldean Shrine, spiritual work is started for you by me. God bless you.

Sincerely yours,
Robert Raleigh
Rt. Rev. Robert Raleigh,
Bishop.

Address your letter to:
Chaldean Shrine
Star Route
Calabasas, California

Dr. Peale and His Critics

By IRWIN ROSS

Mrs. Peale has a simple reply to her husband's critics. "They criticize him for a lack of theology. This is unfair—his theology is just that Jesus Christ is the answer to every human problem."

However often invoked (The Peales regularly pray for themselves and their detractors), this divine answer has been noticeably ineffective in stemming the barrage of criticism leveled at Peale in the last year.

Dr. Peale is frankly dismayed and bewildered.

"I am a very simple person trying to do a simple job," he says. "These are intellectual men."

The intellectual men have included journalists, preachers and theologians, all of whom have subjected Peale's brand of psychic bootstrap-lifting to increasingly jaundiced appraisal.

He has been criticized, with varying degrees of severity, by such outstanding Protestant spokesmen as Paul Hutchinson, editor of *The Christian Century*; Reinhold Niebuhr of Union Theological Seminary and Dean Liston Pope of the Yale Divinity School. In the

Last of a Series

September Redbook, writer William Peters has collected statements from an impressive array of divines who feel Peale has done a disservice to both religion and psychiatry.

THE GENERAL CASE AGAINST PEALE IS THAT in his zeal for self-help formulae ("ten simple rules"), he has vulgarized religion and reduced psychotherapy to gimmickry and ritualistic incantation. No one charges that Dr. Peale has been alone in these failings, but he is unquestionably our most successful preacher of the "cult of reassurance."

The ministers argue that to make of religion a



"I will have to rethink my position"

can do little harm in itself, but when a neurotic spends many months vainly trying to apply Peale's simple rules, his failure may add an overwhelming burden of guilt and frustration to an already limp ego. It may be difficult, at this point, for the patient to seek out professional assistance.

conflict. Once the conflicts are resolved, their faith can work wonders in overcoming residual guilt feelings. The only catch in this defense of Peale is that in his self-help courses—as opposed to his clinic—the effort is generally made to mobilize the faith, for curative purposes, without resolving the neurotic problems.



It Happened This Week

By WILLIAM H. RUDY

President Eisenhower, continuing to recover from his heart attack, has reached an important milestone in his progress.

The "most critical" two weeks have elapsed.

"Two weeks" has been given a special importance in the President's illness. Ever since Dr. Paul Dudley White, the Boston coronary specialist, examined the Chief Executive soon after he was stricken, the nation has been watching the calendar.

Dr. White, while emphasizing that there was no complete magic in a specific date, said that in heart attacks such as the President's, that period is the one in which complications are most likely to occur.

If there were no complications, he said, the President could look forward to increased activity as his convalescent period progresses.

Rallying from his only setback during the period—an interval of depression and fatigue—the President showed steady progress. He showed steady progress during the week. Daily he held brief conferences with his chief of Staff, Sherman Adams, and signed government documents. Mrs. Eisenhower's visits to the President's bedside were longer.

Dr. Whit was back in Denver this weekend. If his examination confirms the finding of the President's physicians that the healing process is under way in the damaged section of the heart, it was expected the Eisenhower schedule would be stepped up somewhat during the next two weeks.

Secretary of State Dulles, for instance, will confer with the President before going to the Geneva conference of Big Four foreign ministers on Oct. 27. Dulles said during the week that important foreign policy decisions

want Adlai Stevenson to be that party's candidate next year, with 16 per cent favoring Sen. Kefauver and 6 per cent Gov. Harriman.

FRANCE MOVED INEXORABLY toward another Cabinet crisis. That nation had a bitter week.

It began with the return of France's delegation to the UN General Assembly. It had walked out in protest over the Assembly's vote to discuss French rule in Algeria.

This decision by Premier Faure had the general support of the French people, for Algeria is a political part of France itself and the UN action was considered interference with internal affairs. For a time it appeared Faure's



always — precarious government might actually have been streng-

thorized. The crash was the worst commercial airline crash. A scant 50 feet from the summit, a United Air Lines DC-4 had crashed, carrying 66 persons to instant death.

Many of the bodies had plummeted 300 feet down the sheer cliff. So narrow had been the margin by which the plane missed safety that a man's topcoat was draped over the very peak.

VIOLENCE, A RARITY ON THE picket line since the organizing days of the '30s, flared in New Castle, Ind. at the plant of the Perfect Circle Corp. Non-strikers fired from the plant, strikers answered their fire. Eight persons were wounded and the National Guard was called out.

IT WAS CONVENTION TIME in Pretoria, South Africa. Most of the men delegates wore well-tailored western clothes, but some of the women were in colorful native dress. The convention: African witch doctors. Their main problem: How to deal with quacks who have been pushing unethically the snake skin and rhinoceros horn potion. A proposed solution: A five-year college course in the use of herbs.



read that TA Chairman Patterson got caught in this one. It was nice to know someone on the TA rides the subway.

Subway sufferers and commuters alike read with interest of a dreamy \$1,500,000,000 plan for zipping people all around the metropolitan area on a network of aerial railways. There would be three loops in Manhattan, which incoming passengers would reach by "gateways" from Long Island, Westchester and New Jersey.

The idea emerged from an eight-year study by the Metropolitan Rapid Transit Commission and was the work of practical men. It wasn't explained just how the billion and a half would be found.

One more transportation note: The Brotherhood of Railway Trainmen agreed on a 10½-cent hourly pay boost for 173,000 men on the nation's Class I roads.

EVER-CHANGING NEW YORK got a plan looking toward the elimination of all slums in the Upper West Side blighted area from Central Park to the Hudson between 59th and 125th Sts. And

pieces, because "it didn't look nice." Police on a tip, found the two boys and after a considerable treasure hunt, rounded up all the stolen pieces.

The aftermath of the Great Art Theft was not Sing Sing Prison but Manhattan Youth House.

A GREEK WHO WANTED NO part of either Fascism or Communism, died in Athens. Premier Alexander Papagos, an austere and ardent monarchist, had stood firm throughout his career when challenged. As a general he successfully defended his country against Mussolini's invasion in 1940 and 1941 and it took the German Army to bail Mussolini out. Papagos was imprisoned and was in a Nazi concentration camp until freed by U. S. troops.

Later he beat off Communist threats, then quarreled with King Paul, and retired. When popular elections were scheduled, Papagos

solicitation of divine assistance in behalf of personal goals—ranging from "peace of mind" to business success—is to debase religion. The Peale approach is purely pragmatic. One is urged to believe, not because Christianity represents the truth but because it helps.

Dr. Niebuhr, who discreetly refrained from mentioning Peale by name, is quoted in Redbook as saying:

"The basic sin of this new cult is its egocentricity. It puts 'self,' instead of the cross, at the center of the picture. Christianity insists that you cannot have faith without repentance, and since the very ideas of sin and repentance are negative, the positive thinkers simply leave them out, or at best, gloss them over . . . This new cult is dangerous. Anything which corrupts the Gospel hurts Christianity. And it hurts people too. It helps them feel good while they are evading the real issues of life."

And Dr. Liston Pope adds:

"It is not so much what this cult says that makes it heretical: it is even more what it does not say. It simply leaves out much that is essential to a true picture of Christianity. It misses the significance of the Eden story of original sin. It is true that Christianity has in it elements of assurance, but it makes assurance a by-product, not the object, of religion. The object is to save man, to redeem him from sin and self-centeredness."

Writing in Life some months ago, Paul Hutchinson warned:

"Religion is always headed for a fall when an attempt is made to make it a too-simple, too-magical solution for all men's problems. The deeper the dislocation, the more tragic the condition, the less likely is any pat formula to cure it. Sometimes there is no cure, at least in this life. Job, the Bible is careful to state, was a "blameless and upright" man, but "the blows life dealt him remained an insoluble mystery."

Dr. Peale's incessant counsel—on the airwaves, in the press, and in countless books, pamphlets, sermons, records and "How To" cards—leaves the psychiatrists equally unhappy. Here the case against him is pitched on two grounds. First of all, the Peale method of "thought-conditioning" and Biblical recitation may indeed relieve certain neurotic symptoms but the ailment is likely to break out in other forms, since the individual is not given any real understanding of the roots of his problem.

(Dr. Peale, of course, occasionally throws in a suggestion of a psychological exploration at the hands of a competent "counselor," but in his later works the suggestion is usually made in a whisper and is likely to escape most readers.)

Secondly, psychiatrists and ministers working in the field of "pastoral psychology" are troubled lest Dr. Peale's simple self-cures keep people from getting competent help in time. His prescription, they say,

THE CASCADE OF CRITICISM HAS LEFT DR.

Peale visibly shaken. He points out, of course, that "We have testimonials from all sorts of people who have applied these principles as we have told them, and it has changed their lives, delivered them from fears, held together homes, has retrieved young people who have gone wrong, and judging from the letters, the message has had some effectiveness."

On the other hand, he told me soberly, "I will have to rethink my position. I believe I have overstated my message, over-simplified it. I think I did—but I wanted to make a change from the old negative approach."

And he added, "I have great respect for Paul Hutchinson, for his wisdom and scholarship, and also for Dean Pope."

I asked him what he thought of Niebuhr. "I think Reinhold Niebuhr is one of the greatest minds in America," he replied promptly. "I'd feel a sense of inferiority talking with him, because I don't know that I'd understand what he would say."

The excess of humility was doubtless too suffocatingly negative for Dr. Peale, for at another point in the interview he mused, "Maybe my critics just don't want me to help people."

His friends are far more strident in his defense. Dr. Smiley Blanton, an old-line psychoanalyst who has worked with Peale for years, claims, "You have to take the full measure of the man," and points out that Dr. Peale, with his famous Religio-Psychiatric Clinic, was one of the first ministers to bring psychiatry to the church. But it is not the clinic which is being assailed; it is Dr. Peale's self-help message as broadcast to the multitudes.

But Dr. Blanton also defends Peale's use of Biblical phrases to bring reassurance and his other methods of "thought-conditioning," regarding them as a commendable example of "quick psychotherapy." He quickly concedes that these techniques do not help everybody, but why deny them to some if they cannot help all? And he has seen many successes.

DR. BLANTON IS FIRMLY OF THE OPINION

that one of the best therapies, bringing great comfort to the anxiety-ridden, is exposure, through reading and recitation, to "the greatest thoughts of the greatest men." Before he became a psychiatrist, he had been a college instructor of English and drama, and at 73 he has lost none of the resonance of voice or dramatic fervor; through much of the interview he declaimed great chunks of the Bible, Lincoln, Shakespeare, Freud and Peale, occasionally turning to me with the query, "Hot stuff, isn't it?"

Dr. Blanton also believes, of course, that religious faith has great therapeutic value, but that a lot of people cannot make use of it because of unconscious

The prescription only offered to believers; no effort is made, says Dr. Blanton, to persuade the faithless. That is not the function of a psychiatrist.

On the other hand, Dr. Blanton maintained that "Anyone incapable of religious belief is sick." I pointed to the inscribed photograph of Freud on the wall; was he sick? "Yes," said Dr. Blanton, his old student and analysand. And by the same test, he readily conceded, most contemporary psychoanalysts are also sick.

Dr. Peale is defended with equal fervor by his clergymen friends. Rev. S. Franklin Mack, executive director of the Broadcasting and Film Commission of the National Council of Churches, maintains that Peale speaks traditional doctrine, when in church, but not in traditional language.

Mack says that Peale's is the missionary task; he brings people to religion as well as to psychiatry; he helps them take the first step, but does not claim to complete the process of conversion. Why should he be blamed for this useful division of labor? For he reaches great numbers who would be impervious to a more intellectual message.

ARTHUR GORDON, WRITING IN THE SEPTEMBER

Redbook in defense of Peale, answers the charge that Peale is preaching an over-simplified, partial version of Christianity which overlooks "in-born sin and moral helplessness without the grace of God." Says Gordon: "Dr. Peale does indeed concentrate on one aspect of Christianity, but by so doing he reaches thousands who otherwise would remain untouched by religion at all. The great abstractions of religion are diffuse and difficult; most men must be content with less."

And Gordon approvingly quotes another partisan of Peale, Pittsburgh minister Dr. Samuel M. Shoemaker, who argues: "He talks to millions where scholars talk to handfuls. Do not find fault with him for not teaching post-graduate courses; he is teaching primary! Many more need the primary lessons than need the post-graduate ones."

Gordon also argues that Peale cautions the reader, in several asides, that his cure does not work quickly or easily. This is true enough, but Gordon also recognizes that "The over-all tone of his message, admittedly, is enthusiastic and exuberant, because Dr. Peale is a salesman who is absolutely sold on the product he is selling: the power of religious faith to alter personalities."

It is that over-all tone, salesman Peale's critics believe, which does the damage.

President Nixon renewing his instructions for Nixon to continue to preside over Cabinet and National Security Council meetings in Washington. The note was taken as another sign that there has been no delegation of real authority, and that the President, with Adams, still is functioning as head of government.

As political speculation continued, more and more GOP leaders were whistling the tune that the President's illness need not take him out of the 1956 Presidential race. Two figures, Nixon and National Chairman Hall, were notable in discussing the "complete harmony" in the party.

From California's Gov. Knight came a list of five Republicans who were Presidential timber in the event President Eisenhower does not seek a second term. Pointedly missing was the name of Nixon.

On the Democratic side, National Chairman Butler needed his GOP counterpart with the offer of a bet that the Republican nominating convention would have to be moved up from its August 20 date. Hall answered the date still was good and the contrast cited for the convention hall in San Francisco.

A Gallup poll showed 55 per cent of registered Democrats



nationalist rebel tribes in Algeria and neighboring Morocco, the cabinet crises loomed, the Faure policy of conciliation aimed at creating a modern self-governed Morocco freely associated with France has been unpopular with French rightist parties. The vacillation he has shown in carrying out such a program has alienated its supporters.

Followers of Gen. de Gaulle hastened the showdown. The Gaullists called for Faure's resignation and the formation of a government of national union. Faure's response was to force the resignation of four Gaullists in his Cabinet. He would fight for his Moroccan program.

A lengthy and bitter debate began in the Chamber of Deputies. When the powerful Socialist Party, with 105 seats, said it would not support Faure, the Premier's downfall appeared certain.

It would take a brave man under the circumstances to attempt to form a new government.

IF ALL THE U.S. WAS DIVIDED last week into three parts—Dodger fans, Yankee fans, and objective sportsmen, then surely two of the three groups were happy over the outcome of the World Series.

Most people who were non-partisans were for the Dodgers. It was their eighth World Series and they never had won. Five of their losses had been to the Yankees.

It came down to the seventh game with two previous winners, Yankee Tommy Byrne and Dodger Johnny Podres, on the mound.

The Dodgers did it. Podres pitched a brilliant 2-0 shutout with Gil Hodges driving in both runs. Joy was unconfined in Flatbush and no one was thinking about "next year."

MEN SKILLED IN SCALING the Rockies made their way up rugged 12,000-foot Medicine Bow Peak in Wyoming to find the ghastly debris of the nation's

THE PERILS OF PERON continued in South America. The playboy Argentine dictator managed to reach exile in Paraguay with his 16-year-old mistress, "Nice Nellie" Rivas, vowing to flee to his side if he should only call.

It seemed Juan might not be in neighboring Paraguay long enough to call. Paraguay was advised by the new Argentine government of provisional Presi-



dent Lonardi that a prolonged stay there by Peron might damage her relations with her larger neighbor. Argentine officials were not happy with a Peron interview in which he said he still considered himself president and hoped to return.

Switzerland, where Peron is said to have a fortune cached, beckoned.

THERE WAS DIRTY WORK IN the Brooklyn Museum. Eight silver statuettes, all pocket size, were spirited out by thieves in what the Times called "one of the most daring museum thefts of recent years." The theft was believed the carefully planned work of art experts.

By the end of the week all eight pieces were back in the museum. The daring thieves whose best-laid plans went awry turned out to be two Brooklyn 14-year-olds who put the figurines in their pockets on an "impulse."

Then they engaged in every man's right to be an art critic by throwing away one of the

formed the Greek Rally and ran for Parliament. His party won a tremendous majority and Papagos was premier. He had been ailing for months.

SUBWAY RIDERS HAD A rougher week than usual.

Motormen on the IND division staged a "sick" strike in protest against revisions in work schedules. Thousands of Queens commuters were stranded and three Manhattan subway stations were closed at times when crowds jammed them to capacity.

The Transit Authority ended the demonstration by suspending the motormen pending hearings.

Then an East Side IRT train blew a fuse, causing a sweltering 50-minute delay at the height of the evening rush hour. Many subway riders were pleased to

Council President Stark suggested that wiping out the Bowery was the city's "responsibility and an obligation." He envisioned a commercial street, and called the Bowery "a natural business area." The sight-seeing buses, he indicated, could go elsewhere.

THE PARISHONERS OF HIS-toric Old Mystic, Conn., Methodist Church welcomed to their pulpit the Rev. Simon P. Montgomery, of Pineville, S.C. This was news because the parishoners are white, the Rev. Montgomery is a Negro. The question of color was never mentioned when the church sought a new pastor.

Congregationalists in Stafford Springs, Conn., did the same several years ago, showing that all racial news is not made in Mississippi.

POGO

By Walt Kelly





Announcing
JEHOVAH'S
KINGDOM

Vol. LXXVII

February 15, 1956

Number 4

Do You Believe Only What You Can See?

SOMETIMES you hear people say: "I believe only what I can see." What they really mean is that since they cannot see God they do not believe he exists. The fact that they cannot see him, they think, is sufficient justification for their lack of belief in God, and for their lack of interest in anything that points to God's Word, the Bible, for an explanation of the reason for earth's present difficulties. But is their position a sound one? No. Their statement is not even true. They believe many things that they cannot see.

As an illustration, take the example of electricity. Have you ever seen electricity? What does it look like? What color and shape is it? Can you watch the wires that bring it into your house and say: "Here comes some electricity now"? Well, then, if you cannot see it, why should you still believe that electricity exists? You believe it because you see its effect, you see the work it does. When you flip on the light switch, electric current flows through the wires, meets resistance in the bulb's filament, and light is produced. The fact that the light is produced is clear evidence to you that electricity, which you have never seen, actually does exist, and therefore you accept and believe that fact.

Further, have you ever seen the radio waves that are at this moment passing through the room in which you are sitting,

flowing between your eyes and this page, invisibly carrying sounds and voices and even television pictures? No, you cannot see them. They are invisible. But certainly you would not argue that just because you cannot see them such radio waves do not exist, and that the entire process of radio and television is a fabulous hoax to delude gullible people. Such an argument would be ridiculous. True, all you have seen is the evidence that radio waves exist, the result of their work. But the effect (the sounds and voices in your radio and pictures on television) must have a logical cause (the waves that bring them) and this leads you to accept the understandable explanation that radio waves actually are a reality, even though you have never seen them.

Then, too, how long ago was it that you last saw an atom, or the even smaller electrons, protons and neutrons of which atoms are composed? You never did? Many people who contend that they believe only what they can see are quite convinced of the existence of these minute particles, and frequently are heard expressing great fear over the way they believe something they have never seen may drastically affect the future of the world.

Thus, the statement "I believe only what I can see" is false and misleading. Everyone believes things he cannot see. He be-

believes them because he sees the effects produced by these unseen things. Invisible electric current produces heat and light; unseen radio waves produce sound and pictures; minute particles within the atom can be made to release tremendous power.

But what does this have to do with belief in God? It has a great deal to do with

God, for just as the effects produced by invisible electricity, radio waves and atomic particles prove that these things exist, so the fact that there is an invisible Creator, an Almighty One whose name is Jehovah, is proved by the equally clear observable effects of his power. What effects? The following article answers.



Is that belief logical? What are the evidences for it? Why should you accept the Bible as being God's Word?

WHY BELIEVE IN GOD

SOME people say they believe only what they can see. We reply most emphatically: Believe it! Yes, believe what you can see! The apostle Paul said the visible creation shows God's power: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship." (Rom. 1:20, NW) Most people do believe that the things they see are proof of God's existence. A Gallup Poll survey showed that even in presumably "materialistic" America 96 percent of the people interviewed said they believe in God. They have looked at the order and majesty of the world around them, at the existence of man and at the Bible itself and have seen convincing arguments that God does exist.

One writer put it this way: "If we start with an open mind, ready to believe or not believe according to the evidence, it is

quite probable that we shall discover that it is easier to believe in God than to decide

that plants, animals and man himself, body and mind, had their origin as the product of blind, purposeless chance. It is perhaps fitting to add that many persons do not wish to believe in God. They realize that it would rebuke their past and change their future to an unpleasant degree if they did."¹

What do you think about the origin of the universe itself? Was it pure chance, just an accident, a combination of many fortuitous events? Or does it bear witness to the existence of another mind that is higher, more intelligent, and that existed long before man did? Remember that the universe is not chaos, as it might well be if it were accidental, but is in order. Does this indicate to you that conscious thought is responsible for it? that it was designed by an intelligent creator?

¹ *Modern Discovery and the Bible*, A. Rendle Short, page 79.

Are the orderly laws that extend from the light-year expanse of the starry heavens to the tiny atoms that compose all matter just an accident? Are the exact motions of the heavenly bodies that form the standard for our timepieces an accident? Did accidents produce earth and man and all living creation—not just one such accidental occurrence, but a whole series of thousands of millions of them that marvelously combined, without other accidental happenings occurring that would destroy it all?

Is a power greater than chance involved in the universe's origin? Scientist Arthur H. Compton said of the parts of the tiny atom: "If the simple yet prolific set of pushes and pulls to which the electrons are subject result from pure chance, then chance is more ingenious than the most clever of our scientists."²

Not only do the origin of matter and the order in the universe present problems for those who deny the existence of a Creator, but there is the far greater problem of the origin of life itself. There was a time when spontaneous generation (called *abiogenesis*, meaning origin from nonlife) was believed to produce life. Worms developed out of putrid flesh, lice from dirt, frogs from the mud of pools, etc. But Pasteur's experiments of nearly a hundred years ago demolished that theory. If it is argued that abiogenesis does not occur now but did occur in bygone ages, that is merely speculation. It is not a scientific argument, since it would not be based upon observation and experiment, but rather upon blind assertions that can neither be observed nor proved. Dr. J. Gray, a leading experimental zoologist, explained: "The spontaneous origin of living from inanimate matter must be

regarded as a highly improbable event, and as such can be assumed not to have occurred."³

The question is simple: Did matter, order, the marvelous universe and the unexplainable miracle of life occur purely through the outworkings of chance, or were they produced through the design of a great Creator? The former is so implausible that it takes more faith to believe in the materialistic theory of evolution than it does to believe in God! It remains true that "the heavens declare the glory of God; and the firmament sheweth his handywork."—Ps. 19:1; Job 9:8; Isa. 40:26; Jer. 10:12.

EVEN GREATER MARVELS

But there is much more to be considered. Man, through the diligent use of his intelligence, has attained great accomplishments, but even in simple things nature's wisdom came long before man's. Aeons before man developed levers they existed in animals' bodies. Unknown time before man made his first force pump the heart existed. Further, valves to control the movement of fluids exist in the heart and veins. Brushes to remove mucus are found in the windpipe. Electric batteries have been the possession of eels from time immemorial. Heatless light is manufactured by glow-worms and fireflies. Heavier-than-air flying has long been the prerogative of birddom. Were these things just accidents, just the outworkings of chance, or is there an intelligence behind them that is far greater than man's? That they were an accident is far more difficult to believe than is the Christian view that they were created!

Further, man's intelligence lets him plan for the future. But how



² *Man's Destiny in Eternity*, page 9.

³ *Modern Discovery and the Bible*, page 43.

is one to explain the same foresight that is evident even in the unreasoning parts of nature? A tree produces seeds so there will be other trees when it is dead. Is this of importance to the tree? A squirrel stores nuts for the winter. What gave it the foresight to do so, and how does it know that the weather will turn cold? A bird produces eggs to perpetuate its kind. Why burden itself with offspring? Instinct does it? Nature perhaps? That is just begging the issue. Wherever you look Supreme Intelligence is present, it cannot be bypassed.

One authority explained: "The less a living animal seems able to think, owing to the inferiority of its organs, the more, judging by the acts of wisdom of which it is capable, does it become evident that some One has thought for it."⁴ If no Creator exists, who could have done that thinking?

But even more amazing is human life, which presents the greatest problems for those who deny creation. Why do the atoms and elements of the body combine to make organic compounds that conspire to develop various tissues and organs and to perform their functions in a unified structure that goes so far beyond the capabilities of these atoms and elements as they normally exist? What intelligent force produced this? Nature? Then why not call it by the name of the Supreme Being who produced the laws of nature, namely, JEHOVAH?

Nature has many wonders, and the development of a new human life is one of the most amazing. With no conscious thought on the mother's part the bones, nerves, eyes, ears, feet, hands, heart, lungs and many other such structures and organs are produced in a manner that no human can explain. Is it by accident that the human

cells follow such a carefully outlined process? Without a question of doubt there is an Intelligence far greater than man's behind such production of life! Why hide the identity of that Intelligence by refusing to call it God?

When evolution says that creation did not occur, just remember that evolution does not know the origin of matter, the origin of life, how the tremendous gaps between the various life forms are to be filled, or the reason for the marvelous wisdom called "nature." Marvelous laws that the wisest of scientists have spent decades, even centuries, trying to fathom did not come into being by chance. Believe what you can see! Accept the fact that there was an intelligent creation and therefore an intelligent Creator, Jehovah God!

KNOW THE CREATOR!

Reason, referred to above, reduces the stumbling blocks and misunderstandings that stand in the way of many persons' accepting God, but we are not basically interested in your accepting just what logic and reasoning have to say about him. Far more important is what he has to say about himself. It would be unreasonable to think that, having created man, the Creator would now leave us without an explanation of why not all is in harmony in the world today. The Bible gives that reason. It shows why trouble and hardship exist, and it shows that soon these will end with the destruction of the great rebel, the instigator of wickedness, Satan the Devil. Thus, of our day it says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 12:12, NW.

If the Bible were just another book of man's imaginations it would be of little value. But it is far more than that. It is a

⁴ English naturalist Jonathan Franklin, as quoted by Charles E. Sajous in *Strength of Religion as Shown by Science*, page 171.



Books and Men



Americans have always been responsive to revivalists and to those who seek

to popularize religion. But recently, as CURTIS CATE points out, the glorification of commercial success has been added to godliness in a way to make us somewhat skeptical of the new piety. Mr. Cate, who was born in France and educated at Harvard and Oxford, is now on the editorial staff of the Atlantic.

GOD AND SUCCESS

by CURTIS CATE

I

WHETHER or not the historians of the future will agree with Norman Vincent Peale's verdict that "America is the first great nation in history to be established on a definitely religious premise," it is perhaps a little premature to say. But when they come to bend their magnifying glasses over the confusing paradoxes of the present, there is one symptom at least which they are likely to single out for special study as constituting, for better or for worse, an unquestionably American innovation in the field of contemporary religion. This is the new style, or perhaps one should say the new pace, which has been set by those rugged captains of faith, by those trail-blazing religionists, who have sought in the last ten years to give a new and unprecedented impetus to religious predication in this country.

The American *religionist* — the title is a relatively recent one — has no exact counterpart in any other country. He is not a saint or a holy man, with his staff and his bowl, as we have been brought up to imagine them. There is none of the monk or the mystic about him, though there is quite a touch of the missionary. He is not a man of meditation but an activist; not a man of faith and prayer himself so much as a man who assiduously instructs others in how to acquire faith and how to pray. A religionist does not even need to be a clergyman. His mission is simply to popularize and sell religious health. He is a zealous promoter of psychic comfort, a supersalesman of salvation who has revolutionized the traditional methods of propagating piety by learning to peddle faith with all the *élan* of a Madison Avenue advertiser plugging a new barbiturate.

The new faith has little to do with the old-fashioned faith as Saint Paul conceived it — the faith of the contrite Christian humbly imploring the mercy and guidance of the Almighty to fight off sin and temptation. That is a negative approach to faith which our pioneer religionists have repudiated as unworthy of the Century of the Common Man. The new faith is a positive faith in man's power to have faith and to use it to conjure up the coopera-

tion of God; it is a confident faith in the latest "prayer techniques" that are guaranteed to get results; it is a streamlined faith in the tried and tested spiritual formulas that will win us those earthly rewards which the Baptist faith-healer, Oral Roberts, assures us are our due, because "Christ has no objection to prosperity."

One of the easiest ways of acquiring this twentieth-century approach to religion is to dip into a few of the inspirational books which have added luster to our literary output. Lay hold of the master key to the life within you, Marcus Bach recommends in a recently published book, and you can acquire *The Will to Believe*. Just learn to think well of yourself, Dr. Hyman Schachtel urges, and you will get *The Life You Want to Live*. You can achieve spiritual sovereignty, Dr. Roy Burkhardt assures us, by acquiring *The Freedom to Become Yourself*. Harness *The Magic Power of Your Mind*, Walter Germain encourages us, and you can live twenty-four hours a day. Learn to pray while at work, George Murran insists, and you will find that *There Is a Place for God in Business*. Forget the "ifs" in your life and you will discover, according to Alexander Lake, that *Your Prayers Are Always Answered*. The last three authors, incidentally, are not gentlemen of the cloth. Mr. Germain is a former Michigan police inspector who has made a specialty of juvenile delinquency; Mr. Murran is a New York business consultant and the founder of the Spiritual Guide for Business Institute; and Mr. Lake has been an African big-game hunter and guide as well as a writer.

But the most important source books of the new faith are, of course, the great classics of Dr. Norman Vincent Peale. Get rid of your inferiority complex, Dr. Peale urges us, and you will possess *A Guide to Confident Living*. Learn to believe in yourself and you will find that *You Can Win* and that you can enjoy *The Art of Living*. With Dr. Smiley Blanton (Dr. Peale's coauthor and psychiatrist colleague at the Marble Collegiate Church in New York) you will discover that *Faith Is the Answer* to all your

problems, and you will develop *The Art of Real Happiness*. Learn to break that worry habit and you will be able to tap the miraculous reserves of hidden energy stored up in *The Power of Positive Thinking*.

The latest masterpiece in this impressive series has just been published by Prentice-Hall under the confident title *Stay Alive All Your Life*. Like its predecessors, it is an anthology of success stories. Its author assures us that it goes even further than *The Power of Positive Thinking* in "emphasizing how to achieve well-being, vitality, enthusiasm, and effectiveness in life."

2

REDUCED to its essence, Dr. Peale's philosophy is this: the mind of man is like an eight-cylinder motor. If it feeds on "defeat thoughts," it splutters and chokes, like a Cadillac that has been filled with bad gasoline. Weighed down by negative thoughts, man loses his self-confidence and his power to act. Everything in him turns gloomy, somber, sour. The sourer he gets, the more he alienates his friends and associates, thus exacerbating his initial feeling of rejection and insecurity. To escape this vicious cycle, he must cleanse his mind of negative thoughts and inject new positive ones. This will act on his spiritual metabolism like high-octane gasoline on a chugging engine, turning his mind into a "power-producing plant." And how do you go about getting these "positive thoughts"? The answer is simple: by praying (prayer is an essential ritual in the "power-producing process"), by going to church (going to church also ensures a longer life), and above all by dipping into the Bible.

"The words of the Bible," says Dr. Peale, "have a particularly strong therapeutic effect. Drop them into your mind, allowing them to 'dissolve' in consciousness, and they will spread a healing balm over your entire mental structure." For example, as you get up in the morning, repeat the following Biblical phrase three times: "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalms 118:24.) And the Doctor adds: "Only personalize it and say: 'I will rejoice and be glad in it.' . . . If you repeat that one sentence three times before breakfast and meditate on the meaning of the words, you will change the character of the day by starting off with a happiness psychology."

There is, of course, nothing radically new about this kind of morale-boosting technique, variants of which can be found in a number of our religious cults. It is reminiscent of the technique of "conscious auto-suggestion" which was popularized just after the First World War by Dr. Émile Coué. But the method prescribed by the genial French doctor in Nancy had almost no religious overtones, and it contained suspicious symptoms of negative thinking. You could, if you wished, add the phrase "By

the Grace of God" after you had made the ritual incantation (twenty times repeated) of "Every day in every way I am getting better and better," and thus turn it into a prayer. But this addition was not essential to the success of the formula. Furthermore, Dr. Coué's pocket reader, *Self Mastery Through Conscious Auto-Suggestion*, is studded with negative warnings, like the fine print in an insurance contract. "Of course, the thing [desired] must be within your power," or "Don't discuss things you know nothing about, or you will look ridiculous."

When we move from Dr. Coué's modest book to those of Dr. Peale we move from a timorous to a confident universe. Dr. Peale's many formulas are altogether positive and guaranteed to work for all sorts of situations, and above all, for hard-pressed business executives down on their luck. Get rid of your negative-thinking friends and learn to have faith, and you will soon be moving mountains of dollars. Invoke God's divine assistance through "deep prayers that have a lot of suction" and you will get what you want in life, or at any rate you will *potentially* be in a position to get what you want. (This is, fortunately, the only shadow of negative thinking haunting Dr. Peale's books.)

A typical case cited by the Doctor as an example of the success of this method is that of a saleswoman who has been unable to sell vacuum cleaners. One day she breaks down and pours out her tale of woe to a sympathetic customer, who, taking pity on her, gives her this encouragement: "Repeat this formula before every call. Believe it and then marvel what it will do for you. This is it. 'If God be for us, who can be against us?' [Romans 8:31.] But change it by personalizing it so that you say, 'If God be for me, who can be against me? If God be for me, then I know that with God's help, I can sell vacuum cleaners.'" The upshot of this story is that the saleswoman goes out and sells vacuum cleaners. And Dr. Peale concludes: "Now she declares, 'God helps me to sell vacuum cleaners,' and who can dispute it?"

The beauty of this moving story lies, of course, in the ingenious way in which Saint Paul's exhortation to his fellow Christians in their desperate struggle against the pagan authorities of Rome has been "personalized" and adapted to the everyday usage of the harassed saleswoman. The new formula is thus ready-made for secular use and has no religious implications whatsoever. This is, indeed, the signal originality of Dr. Peale's works. They are great religious books with a minimum of religion in them. You can search their pages in vain for moral injunctions or guidance as to the kind of good or bad actions you should or should not undertake in life. These books are not much concerned with morality; their essential concern is success. What matters is that you should get what you want.

The new, confident approach to religion has been objected to by some theological traditionalists on

the ground that it inevitably implicates God in the seething ebb and flow of human fortunes. It is all very well to say that if you have faith in God, He will never let you down. But what happens if your good luck fails to materialize or suddenly ends? Are you to conclude that God has broken His part of the bargain? To this objection our forward-looking religionists, like Dr. Peale, have a ready answer: you simply didn't try hard enough. Go out and try again. They are equally unperturbed by such judgments as this one of Henry L. Mencken's: "All great religions, in order to escape absurdity, have to admit a dilution of agnosticism. It is only the savage, whether of the African bush or the American gospel tent, who pretends to know the will and intent of God exactly and completely." Mencken was notoriously one of the most negative thinkers this century has produced, and his past pontifications have simply been ignored by our pioneer religionists, even supposing they have ever bothered to read them.

The new fashion, on the contrary, is to see God everywhere and at least potentially succoring everyone in his secular pursuits — except, of course, Communists and fellow travelers. Today the idea of partnership with the Divine is no longer seriously contested, except perhaps in a few last strongholds of resolutely negative thought. Everywhere else it is expanding and triumphing prodigiously. In Dr. Peale's books we find God everywhere, lending a hand in the most mundane occupations. We find Him helping to sell vacuum cleaners and running a beauty parlor; we find Him on the football field, the athletic field, and out on the golf links; above all, we find Him in the business office, helping the enterprising to get ahead in the world. For nothing succeeds better in business, Dr. Peale assures us, than "effecting a merger with God." God is everywhere in the universe, the source of all energy, like a cosmic battery that any believer can plug into with the live wire of faith.

This, of course, is pantheism — a new breezy kind of pantheism in suede shoes and a gray flannel suit. The new cult has gone to the extreme of sporting a rakish-looking zoot suit, as happened last July when the International New Thought Alliance held its annual convention in Washington, D.C. I doubt if there has been a religious convention in modern times that has been as positively inspired as this one. For before it was over, the delegates had swept away all the old distinctions between God and Mammon, celebrated the mystic marriage of the Cross and the Dollar, and plunged into ecstatic dithyrambs over the distribution of a pamphlet,

written by one cleric present, which bore the electrifying title: *Money Is God in Action!*

Getting God into the business office, and even out on the golf links, is the surest way of making Him popular in a period of prosperity. It is the easiest way of divesting Him of his former aloof, paternal attributes, of "bringing Him down to earth" and "democratizing" Him, in order to make Him more palatable to the success-seeking, Freud-ridden, leisure-loving generations of the present.

Thanks to our pioneering religionists, we can now take comfort in a new God shaped "in the image of Man"; a really friendly, companionable, democratic God, who doesn't mind having His back slapped in a spirit of pious partnership; a God who, as Jules Masserman has put it, has become "man's omnipotent slave."

In the "dynamic" religion that we are being promised for tomorrow no ascetic discipline or special humbleness will any longer be required. It will be a hot-water bottle kind of piety with none of that gritty old morality in it. It will be a brand of faith that has been synthesized, vitaminized, homogenized, and capsulized, and it will be as ready-made for effortless consumption as that magically bleached, cottony, crustless, already sliced white bread which is the symbol of the modern American's massive superiority over the pagan bushwhacker.

Did I say tomorrow? I was being overcautious and almost guilty of negative prognostications. For our boldest pioneers have already left even as enterprising a religionist as Dr. Peale far behind. A harbinger of the great things to come was the recent Gospel Boogie craze, in which jazzed-up fragments of the New Testament were offered to jam-packed audiences munching popcorn and sipping soda pop. Another is the wave of religious songs that has recently swamped the juke boxes with such immortals of sentimentalized piety as "It Is No Secret What God Can Do," "Are You Friends with the King of All Friends?," "If Jesus Came to Your House," and "The Man Upstairs."

Some of the verses in these songs are, it is true, a trifle sticky; and referring to God as "The Man Upstairs" may be hard to swallow for the old-fashioned among us. But this is the price we must pay for the privilege of bringing God into the drugstore as well as the business office. We can all rejoice, with Dr. Peale and his fellow pioneers, that the Good Lord has heard the call and condescended with such debonair grace to be One of the Boys, a Hundred Percent American, and a valuable Member of the Team.

BOOKS AND MEN

problems, and you will develop *The Art of Real Happiness*. Learn to break that worry habit and you will be able to tap the miraculous reserves of hidden energy stored up in *The Power of Positive Thinking*.

The latest masterpiece in this impressive series has just been published by Prentice-Hall under the confident title *Stay Alive All Your Life*. Like its predecessors, it is an anthology of success stories. Its author assures us that it goes even further than *The Power of Positive Thinking* in "emphasizing how to achieve well-being, vitality, enthusiasm, and effectiveness in life."

2

REDUCED to its essence, Dr. Peale's philosophy is this: the mind of man is like an eight-cylinder motor. If it feeds on "defeat thoughts," it splutters and chokes, like a Cadillac that has been filled with bad gasoline. Weighed down by negative thoughts, man loses his self-confidence and his power to act. Everything in him turns gloomy, somber, sour. The sourer he gets, the more he alienates his friends and associates, thus exacerbating his initial feeling of rejection and insecurity. To escape this vicious cycle, he must cleanse his mind of negative thoughts and inject new positive ones. This will act on his spiritual metabolism like high-octane gasoline on a clogging engine, turning his mind into a "power-producing plant." And how do you go about getting these "positive thoughts"? The answer is simple: by praying (prayer is an essential ritual in the "power-producing process"), by going to church (going to church also ensures a longer life), and above all by dipping into the Bible.

"The words of the Bible," says Dr. Peale, "have a particularly strong therapeutic effect. Drop them into your mind, allowing them to 'dissolve' in consciousness, and they will spread a healing balm over your entire mental structure." For example, as you get up in the morning, repeat the following Biblical phrase three times: "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalms 118:24.) And the Doctor adds: "Only personalize it and say: 'I will rejoice and be glad in it.' . . . If you repeat that one sentence three times before breakfast and meditate on the meaning of the words, you will change the character of the day by starting off with a happiness psychology."

There is, of course, nothing radically new about this kind of morale-boosting technique, variants of which can be found in a number of our religious cults. It is reminiscent of the technique of "conscious auto-suggestion" which was popularized just after the First World War by Dr. Émile Coué. But the method prescribed by the genial French doctor in Nancy had almost no religious overtones, and it contained suspicious symptoms of negative thinking. You could, if you wished, add the phrase "By

the Grace of God" after incantation (twenty times in every way I am getting) thus turn it into a prayer essential to the success. more, Dr. Coué's poem *Through Conscious Auto-negative warnings, like a contract. "Of course be within your power," or know nothing about, or*

When we move from those of Dr. Peale we find a confident universe. Dr. Peale, altogether positive and sorts of situations, and business executives down your negative-thinking faith, and you will soon dollars. Invoke God's "deep prayers that have will get what you want it *potentially* be in a position (This is, fortunately, the thinking haunting Dr. I

A typical case cited by of the success of this method who has been unable to day she breaks down and to a sympathetic custom gives her this encouragement before every call. Believe it will do for you. This it can be against us? [Roby personalizing it so that me, who can be against I know that with God's cleaners." The upshot of a woman goes out and so Dr. Peale concludes: "Name to sell vacuum cleaner it?"

The beauty of this method the ingenious way in which to his fellow Christians against the pagan author "personalized" and adaptation of the harassed saleswoman thus ready-made for secular implications whatsoever originality of Dr. Peale's religious books with a message. You can search their pre-arranged junctions or guidance as actions you should or should not. These books are not merely their essential concern is that you should get what

The new, confident approach objected to by some th-

STAY ALIVE ALL YOUR LIFE. By Norman Vincent Peale. 300 pp. Englewood Cliffs, N. J.: Prentice-Hall. \$3.95.

By T. V. SMITH

IT GOES without saying that this book of Norman Vincent Peale's is "more of the same." In a foreword he claims that it goes "further" than the earlier best-seller, "The Power of Positive Thinking." That would be difficult in extent; for in that book he moved mountains without bulldozers, leveled valleys without fill-ins and walked the watery wastes without a backward glance. Nor can he easily go himself better in depth, when depth is not in question.

He seems to think that in the former volume he only told us *what* but now he tells us *how*. But what mostly results is that he repeats the "what" endlessly and claims credit breathlessly for the "how." It is doubtful whether even the King of Heaven can deliver results without means. And where ends are made their own means, reiteration, it is clear to see, is in reality the only reliance. Peale does in this book, if it be possible, out-reiterate himself.

Alice's White Queen is Peale's natural and proper authority, though he does not call upon her. While Alice solemnly assured the White Queen that she couldn't believe the preposterous, her Majesty replied, in pitying tone, "Can't you? Try again; draw a long breath, and shut your eyes."

"Alice laughed, 'There's no use trying,' she said: 'one can't believe impossible things.'

"I dare say you haven't had much practice," said the Queen. "When I was your age, I always did it for half an hour a day. Why, sometimes, I've believed as many as six impossible things before breakfast."

DO not mean that it is physically impossible to follow this man of faith up the steep mountain of incredulity. Mr. Peale is not abler than most of us; he only has tried harder. Not physically, then, but morally. It was my conscience which brought me to my knees, falling without irreverence but against all my secular habits, into his ever-repeated format of prayer:

"O God, don't let thy servant, Norman Vincent Peale, make such easy simplicity of lives not his own. As long as he is a best-seller, he's going on perpetrating more and more of the same. The critics ignore him, the true believers adore him, and we sensible men are left impotent in between."

BOOKS AND MEN

La Scala in Milan. Naturally, it was during the wee hours of the morning that the most thrilling things took place on Front Street, "when speakeasies spewed drunks and the trouble and fist fights that went with them. It was also during these hours that all the insurance arson was committed—and almost every night saw firemen perched precariously on high ladders, swaying dangerous at housetop level."

The later career of Tony is more sketchily handled—and, though there is humor and humanity in it all the way, its chief interest is sociological. But Tony's father—the picturesque hero of what may be



Illustration by Warren Johnson for "Take a Number."

of Happiness

this need but which collapses for lack of any other foundation. Like Mary, he learns the error of his ways, but not in time to salvage his happiness.

Mrs. Colver's plotting and her moral lessons are not really adult fare; but her book does offer pleasant reading for grown-ups fond of the theme of life in the American colonies. The writing is scenically vivid as it follows Mary from her "pedlar's wagon" to a voyage through the Caribbean on her brother's ship, to the gracious life of a matron in the Carolinas after her second marriage. Interestingly, it is also shown that while Mary's rugged New England childhood has geared her to a kind of democracy which finds the sharp social distinction between a Carolina plantation-owner and a tavern-owner

ly implicates God in the human fortunes. It is all but to have faith in God, He but what happens if your idealize or suddenly ends? God has broken His part objection our forward-Dr. Peale, have a ready try hard enough. Go out equally unperturbed by of Henry L. Mencken's: der to escape absurdity, of agnosticism. It is only the African bush or the so pretends to know the exactly and completely." none of the most negative produced, and his past been ignored by our supposing they have ever

the contrary, is to see God tentially succoring every-its — except, of course, travelers. Today the idea vine is no longer seriously in a few last strongholds ight. Everywhere else it ing prodigiously. In Dr. d everywhere, lending a ne occupations. We find m cleaners and running a tim on the football field, on the golf links; above business office, helping the in the world. For nothing fess, Dr. Peale assures us, with God." God is every- source of all energy, like believer can plug into with

atheism — a new breezy he shoes and a gray flannel ne to the extreme of sport- suit, as happened last July ew Thought Alliance held Washington, D.C. I doubt pus convention in modern positively inspired as this over, the delegates had tinctions between God and e mystic marriage of the and plunged into ecstatic tribution of a pamphlet,

written by one cleric present, which bore the electrifying title: *Money Is God in Action!*

Getting God into the business office, and even out on the golf links, is the surest way of making Him popular in a period of prosperity. It is the easiest way of divesting Him of his former aloof, paternal attributes, of "bringing Him down to earth" and "democratizing" Him, in order to make Him more palatable to the success-seeking, Freud-ridden, leisure-loving generations of the present.

Thanks to our pioneering religionists, we can now take comfort in a new God shaped "in the image of Man"; a really friendly, companionable, democratic God, who doesn't mind having His back slapped in a spirit of pious partnership; a God who, as Jules Masserman has put it, has become "man's omnipotent slave."

In the "dynamic" religion that we are being promised for tomorrow no ascetic discipline or special humbleness will any longer be required. It will be a hot-water bottle kind of piety with none of that gritty old morality in it. It will be a brand of faith that has been synthesized, vitaminized, homogenized, and capsulized, and it will be as ready-made for effortless consumption as that magically bleached, cottony, crustless, already sliced white bread which is the symbol of the modern American's massive superiority over the pagan bushwhacker.

Did I say tomorrow? I was being overcautious and almost guilty of negative prognostications. For our boldest pioneers have already left even as enterprising a religionist as Dr. Peale far behind. A harbinger of the great things to come was the recent Gospel Boogie craze, in which jazzed-up fragments of the New Testament were offered to jam-packed audiences munching popcorn and sipping soda pop. Another is the wave of religious songs that has recently swamped the juke boxes with such immortals of sentimentalized piety as "It Is No Secret What God Can Do," "Are You Friends with the King of All Friends?," "If Jesus Came to Your House," and "The Man Upstairs."

Some of the verses in these songs are, it is true, a trifle sticky; and referring to God as "The Man Upstairs" may be hard to swallow for the old-fashioned among us. But this is the price we must pay for the privilege of bringing God into the drug-store as well as the business office. We can all rejoice, with Dr. Peale and his fellow pioneers, that the Good Lord has heard the call and condescended with such debonair grace to be One of the Boys, a Hundred Percent American, and a valuable Member of the Team.

those of us who have resolutely set our feet upon the spiritual Path press ever onward and upward, because we have found a degree of the peace that passeth understanding and a measure of the meat that leaves us not an hungered. We have found that our security, safety, peace, and satisfaction are not to be found in persons, places, circumstances, or things. Our good is found and realized in that which the world would call an intangible -- the Spirit of God within us, the Christ of our own being, whereby we contact that which appears outwardly as the health of our bodies, the dollars in our purse, the homes wherein we dwell, the companions in whom we joy. Therefore, our dependence is not upon the visible universe.

As we witness the abundance of all nature, we realize that our reliance is not upon these things, but upon the invisible Principle that produced them. We look not to our present supply, occupation, or resources, but always to the invisible Source from whence they came. As we look only to the invisible Presence and Power that produced manna in the wilderness, oil in the widow's cruse, the five loaves and the few fishes, we find that our good, whether it be supply, home, harmony, or health, is forthcoming. We are fruitful, successful, and joyous in proportion as our reliance is ever on the Infinite Invisible. "For faith is the substance of things hoped for, the evidence of things not seen".

The Master revealed: "Before Abraham was, I am". This Spirit is universal Truth, and it was this Spirit that produced manna and water for Moses; that appeared as food for Elijah; that raised Jesus Christ from the dead; and it is this same Spirit that will quicken also your mortal body. All this is an activity of the Spirit of God, the Christ, which has existed before the world began, and which will continue unto the end of the world. Before Abraham and unto the end of the world -- a continuous state of IS-NESS -- which makes this Spirit a matter of the present, the now!

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. And he said, Whereunto shall be liken the kingdom of God? or with what comparison shall be compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it".

(Mark 4: 26-32)

As you diligently search for the Kingdom of God, it is right and fitting that those who have found and entered therein should give unto you healing, supply, and harmony -- the waters of life -- untill you have had the opportunity to receive and understand the Principle for yourself. Thus it is that the subject material that has been presented in these Monthly Letters can be used to great advantage, because each Letter is a lesson in expanding the understanding that the Kingdom of God is within you. In everyday language they present an opportunity to drink from the Fount of Living Waters, thereby opening consciousness to receive the revelation of Truth from within your own being. Each has but one object: the deepening and ripening of your individual consciousness, that the spiritual activity of the Christ may be awakened in you, so that you may go out into the world and be the Light of Life and Love unto all men. These Letters form a bridge over which you travel in your journey from sense to Soul, and after you have crossed this bridge you will find yourself in the Promised Land -- within your own being you will find yourself at-one with God. ".....the place whereon thou standest is holy ground..... Son, thou art ever with me, and all that I have is thine". Again and again this principle of one-ness with God has been presented and reiterated, in numerous ways and by means of various illustrations, always endeavouring to make you realize that the Kingdom you seek is not to be found anywhere external to your own being.

Throughout the ages, men in search of God have made the pilgrimage to Mecca, to Jerusalem, to Rome, only to find that the Master's words are true: ".....believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.....the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth".

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness".

"TRAVELOGUE"

We have just concluded the 1956 Seattle Closed Class, and it has been an experience beyond anything we have heretofore known. It all began in New York last March when, during the first lecture, the secret I have long prayed for popped right out of my mouth. It was a startling thing, to me at least, and one for which I was not at the

moment prepared, in spite of the many years of praying for it.

During the years of my practice of spiritual healing, it became clear that the essential knowledge is the nature of God and the nature of error. The nature of God is unknown to the religious world of the church, nor is it to be found in religious literature outside the Bible. Because the religious world has ignored the Bible teachings as to the nature of God it had to come to me through revelation or unfoldment.

The nature of error is first revealed by Gautama the Buddha. He spent twenty-one years seeking a principle which would remove sin, disease, poverty, and death from the earth — and then learned that these are not actually conditions but, rather, illusion. This teaching wrought the miracles of early Buddhism, but was soon lost in theology and organization. The Master, Christ Jesus, again revealed it in His work, although He did not use the word illusion. His ministry, as given in the Gospels, reveals that no form of error is power, law, or cause. Again, the principle of spiritual healing is lost through theology and organization.

In the nineteenth century, Christian Science again revealed the illusory nature of all forms of discord, and wherever students have kept clear of theology and man-made rules, spiritual healing has been successfully practiced.

The Infinite Way uncovered the nature of God and a deeper unfoldment of the nature of error which has resulted in its excellent healing results. But one point was hidden from me — as it has been hidden from all who have been this way before me — and I have known that the complete secret of spiritual living and spiritual healing must come. Ever since 1930, my life has been dedicated to this end, and then, on the lecture platform in New York, it burst forth. No one present at the lecture noted what happened, although the entire audience sensed something of tremendous importance.

From New York to England; to Holland, Sweden, Switzerland, Greece, Egypt, South Africa and Australia, this final unfoldment worked within me — sometimes coming right to the surface and then receding — never for one day did it give me rest or peace. During the Melbourne, Australia Class the Spirit came full upon me and a grand Class came forth. It was the highlight of the trip. Then came a brief few weeks at home in Hawaii; a quick trip to the States; home again for a few weeks — and now this trip.

While in the 1956 Class in Chicago — it happened! My life of prayer rewarded. The Chicago Class found the first outpouring of the nature of that which is responsible for all the ills of "this world"

-- the world that must be overcome; that which is responsible for "the man of flesh" or mortal mind -- or the illusion. Now, in the Seattle 1956 Class, the full message came through -- and with signs following.

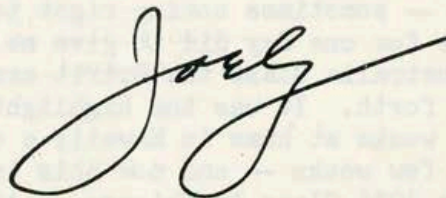
The significance of this unfoldment is beyond imagination. There is no use of telling you what lies ahead -- only the "works" can bear witness to the teaching. Our students will now receive instruction, and their works in spiritual living and spiritual healing must be the fruitage. This is no short cut to health, wealth, and happiness -- by no means is this an easy path. This is Truth to be learned, meditated upon, practiced diligently -- and then demonstrated.

This weekend we open the work in Portland, after which we meet our students in Victoria and Vancouver, B.C., Canada, for a series of instructions in healing work. After that we go to New York, where the new book "The Art of Meditation" is to be released by Harpers.

Students -- those of you who seriously seek God-realization and the demonstration of spiritual life and harmony -- make 1957 a year a year of sweet work. The Christ is born anew -- of this I am sure -- but the Christ must be carried to Egypt for a while, allowed to mature within us in silence and secrecy, and then revealed by its fruits. Study earnestly The Infinite Way, Living the Infinite Way, Practicing the Presence, The Infinite Way Letters of 1954, 1955, 1956 -- and live constantly with The Art of Meditation to deepen this experience. Then, for your tape-recorded study, take the Melbourne Class of 1956; the Chicago Class of 1956; and the Seattle Class of 1956. What will come in Portland we do not yet know. Be prepared for an important year in your spiritual development.

Gratitude fills my heart that at last the weight has dropped from the shoulders, the veil has dropped from the eyes. Now can come the years of labour and of love to bring in the years of the Fulfilment.

Aloha --



Words are Not Enough

In sending us his statement of resignation from the American Friends Service Committee, Lawrence Scott writes: "After taking prescribed doses of LIBERATION for more than a year, I feel like an old bag into which new wine has been poured. I feel liberated in some places and unliberated in others...It is hard to read LIBERATION for one year and remain a neutral or golden-mean man".

In the course of his statement, Scott refers to Speak Truth to Power, which is a forward-looking Quaker document published late in 1955 as part of a conscientious attempt by members and friends of the AFSC to make its work more meaningful.



LAWRENCE SCOTT

ONE OF THE REASONS why I have decided to leave the employ of the Friends Service Committee is that for some time I have not been easy in submitting to a withholding tax from my salary. This has deprived me of the witness which I felt inwardly led to make against the policy of the government in extracting money from my salary to be used for war purposes. In order to make any public witness at all I have refused for the past several years to make any tax return. I have not been at ease with this as a solution for two reasons:

1) the tax at the rate of more than \$500.00 for last year has already been extracted by the AFSC as agent of the government (Can any of us remember how horrified we were that German organizations and individuals complied with orders of their government in the disposal of Jews and others in gas chambers?)

2) refusal to make a tax return deprives me of my witness to the good things done by the government. However, the tax issue is only one of the factors that caused my decision to leave AFSC.

There are three categories of power to which we have a moral obligation to speak Truth—the people, the elected representatives and their appointees, and the “power elite”. Now, the “power elite”, while very real, is almost disembodied, institutional evil—impersonal and irresponsible. We can speak very little Truth to this category of power directly.

We can speak Truth to the second category of power—the elected representatives and their appointees. But this category of power is geared very closely to the ballot box. They cannot act morally in international

situations. Moral action demands a price of sacrifice. Even if they were willing personally to sacrifice for moral action (and some of them would be), they feel their constituents are not ready for such sacrifices.

Secondly, the economic and social order in America is one of mechanical relationship and violence, rather than of organic relationship and love. Attitudes that would make for international peace and non-violence are not present in everyday economic activities. The moral and spiritual ground is lacking.

Speaking words has become so cheap in this age that only the literal act has much meaning. The Logos—the Living Word—has always been the Way, whether in the time of Jesus or in the time of George Fox. Now, there is such a wide separation between cerebration and action that the individual or organization which confines its peace education to words only may be doing more harm than good by accentuating the separation between words and action. A pamphlet like *Speak Truth to Power* could become our Bible from which we preach and read texts without really speaking Truth to power. The Sermon on the Mount (a more revolutionary document than *Speak Truth to Power*) is read in almost all churches and preached about.

The ultimate decision for war or peace rests with the third category of power—the people. But even the people are to a great extent entrapped in the institutional evil of the economic and social order. They find themselves borne forward, or backward, by mechanical relationships which do violence to that within themselves which hungers for organic relationship. That is the

"Is there a mystery?" asked Leo Stein. This question is the watershed of contemporary thought. It separates the two strongest philosophical tendencies: logical positivism and existentialism. On one side, the positivists either deny that there is any mystery or maintain that, even if there is, we cannot say anything about it. In the other, the existentialists say that the mysterious—what defies analysis and scientific investigation—is precisely the most important thing in our lives.

The existentialist philosophy, which because of its literary connections has had the wider influence, preaches either outright religion or a kind of religious atheism. The leading exponents of the latter view, Martin Heidegger and Jean Paul Sartre are, paradoxically, deeply religious. They reject a "shut-in" humanism. They want to relate man to something beyond himself. It is the Nothingness in and around life that they propose to take as seriously as any believer ever took God, to let it penetrate and determine their lives in every particular. Religious attitudes and religious emotions are directed toward that.

The Religion of the "Unconscious"

A SECOND APPROACH of the intellectual college student to religion is through what is nebulously called the "Unconscious." This word with its semi-scientific connotations answers all questions. Obeisance before the Unconscious (often promoted by superficial acquaintance with the psychology of Jung) has led some to remark that for the present generation God is the Unconscious. Perhaps it would be more correct to say that the current formula is: If you don't know how to account for it, put it in the Unconscious.

Americans, with their emphasis on action, have been loath to admit the passive factor in human achievement, though it is known to all poets, artists and creative scientists. The poet's "inspiration", like the religious man's "revelation" cannot be coerced. It can only be waited for. (This is the significance of the profoundly religious play by Samuel Beckett, *Waiting for Godot*—that it points to perhaps the most important and, very likely, the most positive thing in human life—waiting.) Where does the inspiration or the revelation come from? The catch-all term that answers this question for the modern student is the Unconscious.

The idea of the Unconscious as the source of our higher inspirations, rather than merely as the repository of archaic animal instincts is quite un-Freudian and logically irreconcilable with a good deal of modern psychology. This is what has led some writers like Jacques Maritain to make a distinction between the Freudian unconscious and the "creative unconscious." It is then a short step to connect this creative unconscious with something outside ourselves. In this vein a Catholic writer declares that: "It is through the sub-rational that the super-rational enters human consciousness." Some

such idea lurks in the back of many minds today.

The third direction in which the religious search goes is toward Eastern thought. What the student finds here is a sense of direction and a conception of religious development (which he may then try to fit into some kind of evolutionary scheme). Even when he is not prepared to accept Eastern metaphysics or cosmology, he may be drawn to Eastern psychological and religious techniques. Hence the interest in Zen Buddhism, particularly among the avant-garde. Such writers as Gerald Heard, Aldous Huxley, Richard Gregg, Krishnamurti, Alan Watts, Alfred Orage and Georges Gurdjieff help to translate Eastern ideas into Western terms. The scientific studies of religion conducted by Pitirim Sorokin and his group and the frequently eclectic mysticism of Quakers also further this interest.

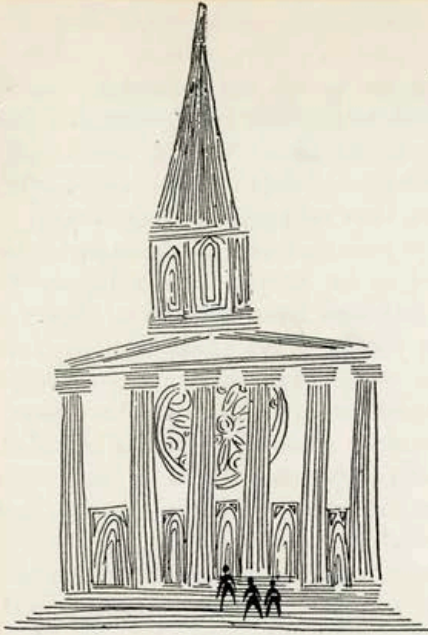
From many different points of view two fundamental questions are raised by such men as these: what are the possibilities of human development—not merely socially but also individually? And how can we change ourselves radically as individuals? The idea is found in many places today, but particularly among students of Eastern thought, that psychological and religious techniques must be consciously developed and applied for human betterment. Human changes, if they are not to die out into repetitions of the same old evils, must go to the very roots.

A Yearning and a Doubt

THE STUDENTS who pursue these paths expect little or no help from the churches or synagogues. Sunday sermons do not inspire them. Ecclesiastical formulas communicate little, except what one clergyman has called "faded poetry." They would like to see institutional religion alive, changing and developing in its modes of expression, but they think of the churches and synagogues as largely bound by obsolete social patterns. They see religious institutions as too often confusing gentility with spirituality and the American Way of Life with the Way of God.

It has been a fundamental premise of many modern intellectuals that there is nothing higher than man. This premise has been accepted as a doctrine of liberation. But in some places today, the feeling grows that it is not reasonable to suppose that man is the highest thing in the universe. Some contemporary literature seems to be saying: Something perhaps is higher, but we can't find it or communicate with it. The characteristic note of the modern religious situation is a yearning for religion and a doubt about its possibility. Many are raising religious questions without being able to get religious answers. But where there is a desire for religion the lack of God may be described as religion too. And this is why the present atmosphere may be called "religious". Theologians recognize the absent God as, paradoxically, in some sense God too.

The Return of Nerve:



RELIGION and the NEW GENERATION

ROY FINCH

THE WORDS often used to describe the present young generation—"apathetic", "silent", "security-conscious"—reveal more about those who use these terms than about the young. These labels represent attempts to assimilate old attitudes to new ones. Enthusiasms, particularly political and social ones, are not popular today. But those who accuse the young of "apathy" forget how often they have been committed to enthusiasms that have created havoc or that have gotten nowhere. If the choice is between such enthusiasms, "apathy" may be the more decent alternative. Similarly, when the young are urged to "speak up" by those whose speech has become empty rhetoric on the one hand or sectarian jargon on the other, perhaps it is small wonder that they prefer to keep silent. And how many of those who deplore "security-consciousness" are themselves committed to personal insecurity? Many of the young show signs of being fed-up, but it is at a level where they no longer get excited about it.

The attitude of the young today is small-scale—honestly and refreshingly so. They know that they have enough to do to handle their own lives and the problems immediately surrounding them. They do not have the old respect for those who set out to save the world when they cannot manage their own personal and family affairs. Perhaps there is a loss in imagination here, but it is made up for by the gain in honesty. The cardinal sin in the contemporary breviary is "phoneyess", by which is meant pretending to be what we are not, talking big but not being willing to stake anything personally. The world is full of pretence and counterfeit, this attitude says; let us at least try not to fall into *that* trap.

In trying to characterize this frame of mind three

aspects can be singled out: a personalistic emphasis, non-involvement and conventionalism. The growing interest in religion takes place in the context of these and cannot be understood except in terms of them.

The "personalism" is not a conscious philosophy and certainly not the philosophical movement which goes by that name. It is rather a psychological set, a tendency to see things in terms of immediate concrete personal life rather than in large, world-encompassing abstractions. Everything has to be close to home to make an impression on the young. The writers, the philosophers, the historical personalities who most appeal to them are those who speak for the immediate and the personal. They are tired of excitements which fizzle out and crusades which leave everything just at it was. Like the existentialists and the logical positivists (the two most lively recent philosophical movements) they distrust systems, blueprints and grandiose schemes. They know too well what dubious emotions and motives often lurk behind these facades.

Social and political issues have little effect on this age group. The only social issue which seems to touch them very much is the race question. Not peace, not the hydrogen bomb, not a more just and meaningful society. All these things are too big and far-away. Even the race question is likely to be seen primarily in personal terms. If you would not be willing, should the occasion arise, to do something about it personally—to marry a Negro or have your children marry a Negro, to live in a Negro neighborhood, to have Negroes in your fraternal organizations—then you do not have the credentials.

This concern with personal ethics and individual responsibility is largely passive, strictly fenced in by an

awareness of how much evil the well-intentioned can do. There is little tendency to go out and "look for trouble" or to carry an ethical concern into wider areas. Many things have come to seem like much bigger problems than they used to. The young have met this by a kind of retrenchment, pulling in their expectations and their involvements.

A good deal of a bred-in-the-bone skepticism, again not intellectually formulated, but nonetheless operative, characterizes many students, even the more intellectual ones. They have been brought up in the time of the "great unmaskers"—particularly Marx and Freud. But then they have seen the unmaskers too unmasked. They have seen the residues of self-deception in Marxism and Freudianism. They are willing to listen to everything and everyone, but they preserve their skepticism. This is nothing very new. Through it shows the old Post-World-War-I spirit epitomized in the remark: "We are entirely surrounded by bunk."

Non-Involvement

IT IS THE DEGREE of the non-involvement which comes as a surprise to many. Parents and teachers have commented on the fact that nothing seems to affect the young any more. They are shock-proof. Observers have reported on the uncanny, robot-like detachment of Korean war soldiers, even after they had left the Army. No matter what they were told, they had learned to say politely "Yes, sir."—"Throw 100 typewriters into the ocean." "Yes, sir." "Burn down that village." "Yes, sir." "We will have to cut off your leg." "Yes, sir." Inner detachment grows up with the sense of being pulled around by forces bigger than we are.

There is little or no interest in, or desire for, controversy. Getting on with people is thought to be much more important than winning arguments. The young have learned that there is no use, anyway, in arguing with people who do not speak the same language, or who are selling something, or whose only interest is in position or prestige. Perhaps too they sense that the pre-atomic man, the man whose patterns of thought were congealed before the atomic age, is a kind of fossil.

Rebelliousness is out-of-fashion. It is a mistake to believe that non-involvement leads to rebellion; the sources of rebellion are quite other. When there are no solid grounds for protest, *what is* asserts itself by a kind of divine right. In a world of unreality, the status quo has the only claim to reality: *it is*. Conventionalism is a total mood today. Even the rebels are amazingly conventional, largely because they do not really believe in their own rebellion. What is the sense of rocking the boat, if the rocking turns out to be only a gesture.

Living in a world that has been described as a domestic paradise surrounded by an international hell, many feel that there is no *need* to do anything about

the paradise and nothing that *can* be done about the hell. The success of the American system, apparently unmatched anywhere else in the world (and the young have been taught that you cannot argue with success) and the uncertainty of the future with its apocalyptic threats from outside both conspire to create conformity.

It is in this setting that religion has again begun to capture the interest of young people. Students no longer find it old-fashioned to be interested in religion. In many places *their* rebellion takes this form. Many a free-thinking parent has seen his child embrace religion, often a strict orthodoxy. Many who brought their children up in conventional churches have found them taking religion more seriously than was intended. It is no longer totally surprising when we hear that such and such a poet has gone into a monastery or that young writers are studying theology.

A significant indication is the respectability of religion on the college campus. Religious subjects now penetrate many parts of the curriculum. In a literature course there may be learned discussions of St. John of the Cross or Meister Eckhart. In philosophy courses the medieval philosophers are avidly studied and modern neo-Thomism gets a respectful hearing. In history religious interpretations of history are seriously considered. Most students probably do not go beyond an awareness that it is no longer modern to be anti-religious and that, on the contrary, nothing so quickly stamps one as behind-the-times.

For the minority of intellectual students, however, the situation is more complicated. For some, writers such as T. S. Eliot, Jacques Maritain and Martin Buber have mediated a return to more or less orthodox views. For the majority any kind of orthodoxy is still far away. For them religion is not primarily an answer but an *expression* of their problems. The religious figures who most appeal to them are those who were most tormented by doubt: Donne, Pascal, Kierkegaard, Dostoevsky, Gerard Manley Hopkins. This group, when it is not merely responding to social pressures, does not seek security or comfort in religion. (Marx and Freud disposed of religion used for that purpose.) It seeks an intensification, a new honesty and understanding.

A Religion without God

THIS SEARCH typically results in an *unbelieving religion*, a religion without God. Three approaches to this have been of especial importance in the religious search of the intellectual college student. They are: the philosophical movement of existentialism, certain trends in modern psychology and psychoanalysis and the study of Eastern thought. Through these the student seeks to find a personal orientation, a framework for inner development and a renewal of the religious feelings of wonder and mystery.

Eileen Garrett's

Observations on Unorthodox Healing

"DO's" and "DON'Ts" for Spiritual Healers

—by—
MARY MENDELSON
857 Lexington Ave., N.Y.C. 21, N.Y.

WITH eager anticipation, a large crowd gathered recently at the Community Church in New York City, to hear Eileen Garrett, President of the Parapsychology Foundation. Her subject: "Observations on Unorthodox Healing." The meeting was sponsored by the N.Y.C. Chapter of Association for Research and Enlightenment, Inc., Virginia Beach, Virginia.

Widely known as a medium, a researcher into the paranormal, author and lecturer, Mrs. Garrett gave an interesting summary of the symposium she attended in France last April. She named the internationally distinguished doctors, professors and psychologists who attended, as well as the titles of their papers. She related how all aspects of healing were discussed, from the "miracle" healings at Lourdes to the present-day healing results achieved by Harry Edwards.

Mrs. Garrett preferred answering questions from the audience on the whole subject of healing, and as these were submitted and sifted by the Mistress of Ceremonies, Mrs. David Kahn, they were answered without hesitation.

Be Patient

Some of her more significant remarks were: "Healing is within yourself; the Way is within you. Healing is very important in the world in which we live, not in the accepted sense of the word but the healing of one by another—that must take place between the doctor and the patient; between the psychoanalyst and patient and the psychiatrist and patient; also the healing that should take place in the church but, unfortunately, does not.

once in a while but all the time. Healing takes your heart, no matter what field you are in.

"Without this thing we call 'mature love'; without wanting to do; without wanting to feel; without wanting to help, we cannot heal."

When asked for a common denominator of healing, she said: "It is a caring to love and to serve. It goes deep down to Faith, about which many people know nothing. Then there comes to one a great humility, a great knowledge that the breath, the next breath and the one after that, are not yours. Breath is only loaned to us and Breath and Love are the beginning of Faith.

"We are just here for a little time, we must take it and make it ours. One moment after we leave here, we are there, in another school room, living again, being again, doing again.

"If we all believed that, we would not be full of Fear. If we could love between ourselves, we would be well."

Don't Punish Yourself

Mrs. Garrett expressed the opinion that many want to go through a daily purification; instead of waiting for a Judgment Day, they want to punish themselves here and now for feelings of guilt and sin, and so punish themselves right into illnesses.

She still spoke on her "alleged" controls not mentioning her principal spirit collaborator "Uvani." She emphasized that one can get all the answers to one's problems in life by listening to the Spirit within, in calm and quietude, as the Inner Spirit was always there and one has but to turn to it in faith and get their own answers.

She mentioned the book, "I Was A Monk," and stated that many priests and monks have a very great knowledge of psychic phenomena. In Rome, they speak on the radio frequently on Extra-Sensory Perception, she said.

She touched on the pituitary and glandular systems for research by doctors and psychologists, and men-

Where Is Thy Sting?

The victory belongs not to the grave, but to him that knows that no part of the real person — only the house of flesh — lies in the grave.

The grave is powerless. God being love, kills no one — never did and never will.

—by—
IRMA A. BUCHANAN

"AND AS we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Corinthians: 49). "This mortal must put on immortality." (Corinthians: 53). "Oh, death, where is thy sting? Oh grave, where is thy victory?" (1. Corinthians 55).

Here are three promises in one single book of Scripture, which bespeak immortality. There are many more in other parts of the Great Book. The "image of the earthly," or the body which we inhabit while on the earth plane, is the mortal part of our being.

In fact, it is actually no part of our being, but merely that which houses the spirit, which really is our being. The "image of the heavenly" is that spirit form which we are in when in the Spirit World. At the time of transition, commonly and erroneously called death, each mortal "puts on immortality."

To the student of Spiritual Science, death has no sting. The thought of his loved one being invisible to his mortal eyes is as saddening to him as that phase of it is to anyone else, but he is spared the horror of finality the gruesome idea of his dearest one lying in a grave of decay and lifelessness. There is the real sting, to him who has not been blessed with the assurance and comfort which Spiritual Science imparts.

Kindred Spirits

have advanced beyond the astral plane ever expresses a desire to return to the earthly body.

Some do try to return, because they, not having understood about the Spirit World before leaving the earth plane, desire to return to the conditions with which they are familiar. This lasts but a short time, however, depending upon their extent of spiritual development and that of the guides who have them in charge there.

If we still believed that our dear ones lay in a cemetery, knowing nothing, being nothing, we would believe that we were deprived of their love as well as of their presence. That would be more difficult to endure than the loss of the physical contact. Instead, we know that they do live and love as much as ever.

In fact, in practically every case, they love us far more from the spirit side of life than they did when here, because at long last they fully understand us.

There is no misunderstanding there. All is made clear. They see the inner and the real—whereas when in the body they saw only the outer. No man appears as well outwardly as he really is unwarily—in his heart and soul and spirit. That is where the real person is. The spirit is the only thing real about us; but few mortals can see that in a "living" person.

Those in the Spirit World see only the spirit of us—as of one another there—as they come to us to guide and guard and love. Could we all refrain from thinking of them as "dead" they could do even more for us. By so thinking, we cause ourselves to ignore them when recognition and co-operation would work to our advantage greatly, and to their pleasure incidently.

To those who know the "departed" still live, there should be no more sting to the parting by

Study for the Degree

of Doctor of Psychology (Ps.D.), Doctor of Metaphysics (Ms.D.) or Doctor of Divinity (D.D.) in the quiet of your home. Correspondent Courses only. Write for further information.

THE COLLEGE OF DIVINE METAPHYSICS, INC.
Dept. P.O., 2811 No. Illinois St.
Indianapolis, 8, Indiana
(P-404-C)

PRAYER CHANGES THINGS

With God, distance is no object. "Ask and ye shall receive" is God's beautiful promise to His children. People want to be healed, not just helped. "Many diseases pronounced incurable, can be healed by prayer. God created us and he can heal us." Write your troubles; receive healing prayer and instructions. Enclose stamped envelope and love offering.



Rev. ANNA B. KNESS
Route No. 1, Van Buren, Missouri

The twelve clans of Israel, God's chosen, are gathering for a reunion.

"2000 YEARS"

SINGLE COPIES \$4.00

A book readers and critics cannot afford to miss, autographed and for sale by the author, E. J. Long, 1979 47th Ave., San Francisco, Cal. (P-410)

Rev. Marion Miller Spiritual Church of Magdalena

559 Henry St., West Hempstead, Long Island, N. Y.



2 Short Blocks South of Hempstead Turnpike at Nassau Blvd.

Message Services
Sunday & Wed.—8 P. M.
Wednesday—2 P. M.
Thurs.—10 A.M. & 2 P.M.

Phone: Ivanhoe 1-3494
Rev. Miller. (P-411)

"MARIA MONK"

A NUN'S LIFE IN A CONVENT

A detailed description of a black nunnery in Montreal, Quebec.

...ing of one v... another—that must take place between the doctor and the patient; between the psycho-analyst and patient and the psychiatrist and patient; also the healing that should take place in the church but, unfortunately, does not.

“Healing is being patient; Healing is caring; Healing is wanting to help the other fellow, not just

...priests and monks have a very great knowledge of psychic phenomena. In Rome, they speak on the radio frequently on Extra-Sensory Perception, she said.

She touched on the pituitary and glandular systems for research by doctors and psychologists, and mentioned the matter of weight as related to mediumship when tested by scientists.

...some idea of his own one lying in a grave of decay... a lifeness. There is the real sting, to him who has not been blessed with the assurance and comfort which Spiritual Science imp...

Kindred Spirits

While the Spiritual Scientist grieves at the separation—the physical separation, that is—he knows that his dear one lives just as surely in the Spirit World as if he had merely taken a trip to a far land. He would give his all to see him, surely; but so have we all felt about one who was called away to some other city, state or country while in the body.

So-called death is no different from any other going away. He who departs the mortal life to take up the spiritual has only changed places of residence.

In fact, while missing him grievously we, at the same time, rejoice because of his happier condition, his advancement in life. Yes, in life! Life in the Spirit World is far more real than it was here. There has been no discontinuance of life; only a beautifying, purifying, higher state of the existence of that same life that we knew here.

There is no eliminating of that life; only a releasing of the spirit—the real person—from the hampering earthly body which has served its purpose, therefor has become useless, and about which there should be no sentiment.

There is not even a change in personality. There is a change in disposition, for the better; a change in knowledge, an enlightenment never possible on the earth plane; a change in happiness, by way of increased pleasures of higher nature; a change in opportunities, to study and learn the things we were deprived of learning here; an enjoyment of beauty such as is unknown on earth, in color, flowers, et cetera; a freedom of bodily movement which none can know while on earth; an association with kindred spirits; an understanding, therefore an elimination of worry, doubt, confusion and hurts; a release from bodily ills.

They Live!

It is not given to even the most advanced medium to see all the beauty and advantages of the Spirit World, but it is given to us to talk with those in that phrase of life, and not one of those who

THE POTENCY OF PRAYER

EVIDENCE OF SPIRITUAL HEALING

A BLUEPRINT FOR SUCCESS

—By—

MILLICENT SMITH

THE STORY I am about to relate tells of how an elderly man received healing. He had been suffering with shingles of the eyes for five weeks, and the treatment by the doctor was failing to relieve the pain. When I met him he was sitting disconsolately with his head swathed in bandages. He told me he had had no cessation of pain for twelve hours and he was feeling well-nigh desperate.

As he spoke, a great feeling of compassion filled my heart, and I said: “Shall I ask God to help you?” “Oh, please do!” he exclaimed.

So I laid my hand on his and offered a prayer. (It is reproduced at the end of my book: “Secrets of Healing.”) Then we repeated together four verses of the 103rd Psalm. This resulted in an instantaneous healing.

Soul-stirring Results

On another occasion I went to see a friend who had hurt her foot some weeks before. That morning the district nurse had advised her to have it X-rayed as she thought the misplacement of the bone might be the reason for the continued pain and swelling.

After she had told me about it I asked: “Do you believe God could cure it?”

“Yes, I do,” she replied. “Well, let us ask Him.” This, a resulted in an instantaneous

healing. So did the prayer for a woman who was having sleepless nights through a bunion that was festering. For a number of years she had been caused great discomfort through this affliction.

Two friends and I were spending the evening with her, and so the topic of conversation had been spiritual healing. As we were about to leave it was suggested that we ask for help for our friend. We did—with really soul-stirring results.

Ask God About It

Two days later she said she had not had a twinge since, and three months later I received a letter saying she wanted to shout from the housetops “the wonder of this happening.”

One of the members of our Study Group asked a friend to come and see me. In due course she came. When I asked what the trouble was she replied: “A slit in the bladder.”

“Shall we ask God about it,” I suggested. After our prayer she explained that when undergoing a minor female operation the surgeon's knife slipped, and made a slit that was sewn up and gave no trouble until her baby was born, when her life became a misery, for the least movement caused a leakage.

She became more and more overwrought, even contemplating suicide as a way out; but for her love for her two little sons she might have taken this step.

The doctor could only hold out hope of relief after she had become strong enough to undergo another operation. She came to our next meeting and to those as-

(Con't. Page 8, Col. 4)

"MARIA MONK"

A NUN'S LIFE IN A CONVENT

A detailed description of a black nunnery in Montreal. Twenty great chapters. Maria Monk, escaped nun, describes in detail the terrible experiences of helpless and defenseless girls within the high stone walls of the Hotel Dieu Nunnery. Read this frightful, heart-breaking story and learn the truth about convent life. 106 pages Postpaid only \$1. (The edition is limited. (P-404)

GOSPEL ART SHOPPE
Dept. R Rowan, Iowa

Study With Us

An incorporated Educational Institution, Science, Philosophy, Psychology, Metaphysics, Commercial Law, Etc. by Home Study High School required. Letter brings Catalog.

Esooteric School of Cosmic Sciences, Inc.
Box 157 (P) Chesterfield, Indiana (P-409)

ATTENTION! THE CHANEYS IN CHICAGO!

TO ALL SPIRITUAL STUDENTS
IN THE CHICAGO AREA

ANNOUNCING A SERIES OF
3 SPECIAL CLASSES
BY ASTARA MASTER TEACHERS THROUGH PSYCHIC TALENTS OF ROBERT CHANEY.

OPEN TO ALL
SINCERE STUDENTS

CONGRESS HOTEL, JUNE 6
10:30 — 2:30 — 7:30

FOR FULL INFORMATION
WRITE
ASTARA FOUNDATION
261 SOUTH MARIPOSA AVE
LOS ANGELES 4, CALIFORNIA

(P-401)

...more for us. By so thinking, we cause ourselves to ignore them when recognition and co-operation would work to our advantage greatly, and to their pleasure incidently.

To those who know the “departed” still live, there should be no more sting to the parting by “death” than to any other transition, trip or move. There should be great joy on the part of those making the transition, also on the part of those remaining. Grief at parting is natural, wherever the destination, in the body or out; but, with true understanding of the spirit and the Spirit World, there is joy at the happiness ahead for the one who goes, and joy over the knowledge of a certain forthcoming reunion, under happier circumstances, for the one who remains.

No, the victory belongs not to the grave, but to him who knows that no part of the real person—only the house of flesh which he inhabited while on earth, lies in the grave. Even if one were buried alive, no power on earth could keep the spirit—the only part of him that is conscious or really him—in the grave. The grave is powerless. God is all-power, and God being love, kills no one—never did and never will.

Jesus Exemplified

God has prepared unending, steadily progressing life for every living thing. Into that life, He has poured His love. His is the greatest, most sincere, most unselfish, most enduring love of all. Love could put no living soul in a hole in the ground, and cause that soul to cease to be. Love is upbuilding, uplifting. Love is life in its highest form. Love is what gave life to that spirit in the first place, and God's great love causes it to live forever.

Just as He took His son Jesus back to the Spirit World to help humanity from there, and to live forever, just so He take each one of us; and just so each one of our dear ones are appointed by God to act as His helpers in watching over us constantly to urge us to realize that:—

Death is but a word;

They lived and have advanced
in God's great school of love,
Where life will be enhanced.

No spirit ever dies,

But goes, as Jesus went,
To prepare a place for us,
When our time on earth is spent.

"Hard-to-Get" Merchandise

for students sitting for psychic and spiritual unfoldment.

Aluminum Trumpets

Student Size Aluminum Trumpet; Hand Made, Three Section	\$5.95
Professional Size Aluminum Trumpet; Four-section Hand-Made	\$6.95
Three-section Aluminum Trumpet, 24" extended, special	\$5.00
Student Luminous Band	\$1.00
Professional Luminous Band	\$1.50

New Planchette

To assist with the development of mediumship (alone) or to be used for "Home Circle" classes. Complete with permanent pencil and instructions for proper use \$3.75

Crystals

Real clear solid glass crystal balls; imported from Czechoslovakia; following sizes only; individually boxed; prices below include postage.

50 MM. 2 1/4" including wood stand and mat	\$7.75
60 MM. 2 and 3/4 inch, including wood and felt mat, 6x6	\$8.75
90 MM 3 1/2 inch, including bakelite stand and 6x6 inch felt mat	\$22.50
105 MM. 4 and 9/16 inch, including bakelite stand and felt mat, 6x	\$29.50

ESP Cards

Complete material for PSI Experimenters. A 9-page mimeographed manuscript of suggestions and rules to follow; An ESP record sheet pad; and a deck of ESP cards. Complete set \$3.50

Ouija Board

Size 12 in. by 18 in. \$3.75

Slate Writing

Double Slates (Dimensions, 7 in. x 8 in. Slate pencil with each order \$1.75)

For merchandise in this column, send check or money order to: PSYCHIC OBSERVER, Inc., Chesterfield, Indiana

LOS ANGELES

460 N. Western Ave.
(Two blocks north of Beverly)

THE AGASHA
TEMPLE OF
WISDOM

Presents

REV. RICHARD
ZENOR

Nationally Known
T. Medium

Services Sunday 8 P. M.

Hollywood 4-6252

(P-402)



A Spiritualist Views...

"THE LORD'S PRAYER"

All humanity must realize that they live in God's kingdom.

WE are all familiar with the Lord's Prayer. Its phrases are so well known, that they often slip glibly off our tongues without making the slightest impression on our minds. For this reason, the Lord's Prayer is the most difficult of all prayers to pray.

Most of us realize nowadays that true effective prayer, is much more than a mere utterance of words. Just as our speaking into a telephone which has been disconnected from its electric current, is utterly ineffective and useless, so are (so-called) prayers which are not energized by mental and spiritual currents. It is these forces alone which propel them, and cause them to reach the desired destination.

It may therefore be well to examine this pattern prayer, phrase by phrase, and so try to get a realization of what each stands for. Most human prayers are petitions. We want, or think we want, something, and ask for it.

Soul's Sincere Need

Children who want things, naturally go to their parents for them, and even though mother responds to the request, it is usually father who provides the necessary.

Whether we are seven or seventy, we are all children, and we are always wanting this, that or the other. But just as children often want things that are not good for them, so we children of a larger growth often think we want things which, if granted, would not be for our well-being.

It is, therefore, well that we should have a Model Prayer on which all our prayers can be, and should be, based. By using this model, we shall save ourselves much disappointment—for other-

pruity, no 'back stair' influence, no envy, no fear, no unworthy desires—nothing that can dim the brightness of Divine Love.

It is a Kingdom in which Truth alone can be expressed, no falsity tolerated, no half-truths pass currency.

Should I be comfortable, happy, in such a Kingdom? If I, here and now, prefer injustice (so long as it favors me), unfairness and inequality, if self first be my motto, acquisitiveness my desire, I should be most unhappy in such a kingdom. And when I further realize that in such a kingdom there could be no gambling, no 'speculations,' no gains through others' losses, no vested interests, no trifling with conscience, no deceptions, no rewards without work, I have to ask myself: "Dare I seriously ask that such a Kingdom may come?"

This petition has been uttered thousands of times each day for centuries and His Kingdom has not come—simply because we have uttered the words without realizing their meaning, and without any real desire for their fulfillment.

When we earnestly desire that Kingdom, and really pray for it, it will quickly come—not before.

"Thy Will be done on earth, as it is in Heaven." Here again much thought is demanded.

Laws of Life

What is God's Will? You perhaps would say it is that we should believe this, that or the other. Many would frankly admit that they have not the least knowledge of what is God's Will.

If we conceive that His Will is expressed in a Book, we immediately find ourselves involved in a mass of contradictions (witness the innumerable Christian sects—all based on the Bible).

To me, God's Will can only be found in the Laws of life—not subject to misinterpretations or mis-translations, liable to additions

shall not live by bread alone, but by God's truth."

Our life on this plane depends upon bodily sustenance, and no doubt could be sustained for long by bread and water alone—yet God in His goodness gives each one of us much more than bread, without our asking.

But, knowing that our real, fuller life depends upon inspiration and revelation, we shall see in this petition a desire for sustenance, not only for our bodies, but for our minds and souls also.

"And forgive us our trespasses as we forgive those that trespass against us."

This is but common justice, yet how many of us expect to get off scot-free, whilst still holding our debtors outside the pale of forgiveness. It can't be done.

A Helpful Petition

There is only one way of escape from the consequences of wrong doing and that is by helping others out of their "slough of despond"—by forgiving, restoring, serving others.

Then, when forgiveness is complete, remission is attained.

"Lead us not into temptation." This, the authorized interpretation of this phrase, is unacceptable to many Spiritualists. They prefer to read it as—"Leave us not when in temptation." They cannot conceive that a Father of Love would lead them into temptation unless temptation is a necessity—so ask that He will not leave them when they are tempted, but add His power to their's so that they may overcome.

A perfectly right and helpful petition; one which recognizes that strength can only be attained by exercise, and perfection achieved by overcoming.

For the same reason "Deliver us from evil" is not in accord with modern spiritual development. No doubt at the time these phrases were formulated and even now to a large majority of humanity, such

take your faith in both hands and go out without any artificial help. Go with the thought that you are God's child and under His protection."

When she next came to see me she said: "Three times as I was walking to my destination I was reset with a horrible fear that I would not be able to accomplish what I had set out to do. But each time I clung to the conviction: I am God's child and I am under His divine protection. Since then I have had perfect freedom from the affliction!"

When she went to tell the doctor that she would not need the operation and he asked why, she said: "Someone who believes in prayer prayed with me."

His quiet reply was: "Yes, those things do happen when we believe."

Millicent Smith's stories ring true—they come so naturally out of a consecrated life. These extracts are taken from her book: "Secrets of Healing." \$1.00, Psychic Observer, Inc., Chesterfield, Indiana.

COMING EVENTS

Listings in this column are FREE to all Spiritualist Camps and forthcoming Spiritualist Conventions or propaganda Meetings.

June 3, 4, 5, 1955: 59th annual convention of the Maine State Spiritualist Association, Elmwood Hotel, Waterville, Maine; President, Rev. William Hubbard.

June 3, 4, 5—1955: Annual Conference of The Spiritualist Episcopal Church, Congress Hotel, Chicago, Ill; For information, write: Rev. John W. Bunker, Eaton Rapids, Michigan.

June 14-Labor Day: Annual season of the First Illinois Spiritualist Camp, Cherry Valley, Illinois; Sec'y: Bertha Chamberlain, 527 Marguerite St., Elgin, Illinois.

June 18th-Aug. 29th: Annual sessions of The Edgewood Spiritualist camp, Edgewood, Washington; For 1955 programs, write: Sec'y., Mary B. Crisp, 410-14th Ave., Seattle, 22, Washington.

June 22, 23, 24, 25, 1955: Annual convention of the Texas State Spiritualist Association, Gunter Hotel, San Antonio, Texas; President, Evelyn Muse.

June 24, 25, 26-1955: Anniversary Week-End of the First Spiritualist Church, Onset (Cape Cod) Massachusetts; For information, write: Kenneth W. Custance, 98 Hemenway St., Boston, 15, Massachusetts.

June 25th-Aug. 1st: Annual sessions Hydesville Spiritualist Assembly, Hydesville Road, Newark, N. Y.; For information, write: Rev. Margaret Lewis, 55 State Road, Hampton Manor, Rensselaer, N. Y.


June 25-Aug. 21, 1955: Annual summer season Chesterfield Spiritualist Camp, Chesterfield, Indiana, for 1955.

ZENON
 N. Y. Know
 Medium
 services Sunday 8 P. M.
 Hollywood 4-6252 (P-402)

An Important New Book from THE CHRISTOPHER PUBLISHING HOUSE
 Boston 20 Massachusetts
WELCOME MY SON
 By EDNA LISTER
 Head of The Society of the Healing Christ, Internationally known Lecturer, Writer and Metaphysician.
 A complete history of one woman's conquering of self. Cloth \$5.00. (P-403)

CHICAGO, ILL.
SCIENTIFIC CENTER OF SPIRITUALISM INC
 CATHERINE LARNEY Minister

 Midland Hotel 172 West Adams St.
 (P-433) C. LARNEY
 Sunday Service — 2:45 and 7:45
 Thursday Classes — 2:00 and 7:45

N. S. A. BUREAU OF EDUCATION
Correspondence Course
 in the **HISTORY, SCIENCE, PHILOSOPHY and RELIGION of MODERN SPIRITUALISM**
 Under the Auspice: — of the — **NATIONAL SPIRITUALIST ASSOCIATION**

 Dr. Victoria Barnes
 For information write **DR. VICTORIA BARNES**
 1265 Glenlake Ave., Chicago 40, Ill.
 for reply to questions asked concerning study course kindly enclose stamped, self-addressed business envelope.
 (P-406)

grow up, often think we want things which if granted, would not be for our well-being.

It is, therefore, well that we should have a Model Prayer on which all our prayers can be, and should be, based. By using this model, we shall save ourselves much disappointment—for otherwise we shall be inclined (in our ignorance and desire for self-gratification) to ask for unessential or even undesirable gifts, and then, when a Higher Wisdom refrains from answering our ill-considered petitions, we shall not be tempted to pray that God does not answer prayers.

Every prayer, limited to the subject-matter of the phrases forming the Lord's Prayer, and sent out with the compelling force of the Soul's sincerest need, would inevitably bring a prompt, bountiful and satisfying response. Those phrases contain all that is essential to human needs.

Now, as the child asks his father for that which he desires, so should we naturally ask our Father for that which shall supply our needs.

Difficult Petition

The author of this prayer is reported to have said "Call no man father, for One is your Father—even God." But few of us obey Him, and so that there may be no mistake, our prayers must be directed to "Our Father who art in Heaven"—to that Source from whence comes all good—for Heaven represents to us the highest place, condition and fulfilment we can at present picture.

(In order that these observations may be more helpful, I am going to make my comments in the first person singular.)

"Hallowed by Thy Name." God is Love—and in this phrase I pay homage to His name of Love, and desire to consecrate myself to the manifestation of that Love. Recognizing the sanctity of Thy Holy name of Love, I would dedicate myself to express the Love which is the essence of Thy Being, the germ of which Thou hast implanted in me, in order that I may unfold it amongst humankind.

"Thy Kingdom come." Here I come to what is perhaps the most difficult petition in this Prayer. Do I really want God's Kingdom to come on earth? His Kingdom is a kingdom wherein righteousness reigns. A kingdom governed by justice and equity. A Kingdom ruled by Love, in which there can be no greed, no selfishness, no hate, no uncharitableness, no im-

growth in ourselves involved in a mass of contradictions (witness the innumerable Christian sects—all based on the Bible).

To me, God's Will can only be found in the Laws of life—not subject to mis-understandings or mis-translations, liable to additions nor capable of deductions. It is applicable to all, learned and unlearned alike, rich and poor, black, white, yellow and red.

If any of these touch pitch they will be defiled; if any handle fire they will be burned; if any walk blindfold they will stumble.

Suffering, physical or mental, inevitably follows disregard of, or disobedience to, God's Will, and that to every human being, irrespective of color, race or creed. And ignorance never saves us from the consequences.

If this is so—and I think no one can deny it—God's will is inexorable, unchangeable and Universal. Here we see the consequences of disobedience, there, the results of obedience.

In the state we call Heaven, ignorance of God's will has become transformed into knowledge of His will, and as a result, suffering has been changed into joy.

What can produce such a transformation? Beliefs cannot, nor can dogma, ritual, or any Church. Ignorance can only be changed into knowledge by growth. Spiritual expression and understanding alone produce Spiritual growth, and that understanding is gained only by experience and observation.

Unfold the Divinity

Few will deny that well doing ensures well being. We reap as we sow, and to reap true happiness, peace and joy, we must do God's will on earth as it is done in Heaven—that will evidently being that we must grow, understand, express and unfold the divinity that is our real Life.

"Give us this day our daily bread." This is the only petition for bodily needs in the whole prayer—the only desire expressed for material things. The author had said at another time: "Man



Worship service: Sun. 7:30 P.M.; Message service: Wed., 7:30 P.M. (P-406)

strength can only be attained by exercise, and perfection achieved by overcoming.

For the same reason "Deliver us from evil" is not in accord with modern spiritual development. No doubt at the time these phrases were formulated and even now to a large majority of humanity, such desires for shielding and deliverance were natural and necessary; but those who have glimpsed their spiritual manhood, realize that evil must be overcome by good, not shrunk from, but transmuted into its opposite, Good.

Life Can Be Glorious

If you and I were delivered from evil, the evil would still exist.

Then we go on to acknowledge that "Thine is the Kingdom, the Power and the glory for ever and ever."

We try to picture what this world would be like if humanity realized that it is God's Kingdom, all men, brothers, all efforts, aspirations and services, God-like, and gradually we come to realize that the Kingdom can only be established by the Divine Power operating and manifesting in each one of us.

Then will life become glorious, for the glory of it will be God manifest, and reigning not only in time, but for ever and ever.

"London Spiritualist"

POTENCY OF PRAYER

(Con't. from Page 7, Col. 4.)

sembled said: "I want you to thank God with me for a wonderful improvement."

A fortnight later, she was present again and used the words "wonderful" and "marvelous." As the others were leaving I asked her to stay awhile. Alone, I said: "You used the words 'marvelous' and 'wonderful'; tell me just what you mean." Her admission was: "There is just a slight trickle still."

Then I said: "I want you to

When in Chicago Be Sure To Visit the **FIRST SPIRITUALIST EPISCOPAL CHURCH**
 721 BELMONT AVE. — GRACELAND 7-4220

REV. ROSEMARY JACKSON
 Minister, Trance Consultant

- June 25th-Aug. 2: Annual sessions Hydesville Spiritualist Assembly, Hydesville Road, Newark, N. Y.; For information, write: Rev. Margaret Lewis, 55 State Road, Hampton Manor, Rensselaer, N. Y.
- June 25-Aug. 21: Annual summer season Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1955 programs, write: Mable Riffle, Sec'y.
- June 25 to Sept. 5th: Annual Sessions at Camp Silver Belle, Mt. Springs Hotel, Ephrata, Penna.; for 1955 programs, write: sec'y: Ethel Post-Parrish, Camp Silver Belle, Ephrata, Penna.
- June 26-Sept. 4th: Annual sessions Lake Brady Spiritualist Camp, Brady Lake, Ohio; for 1955 programs, write: President, Della Kingsbury, Box 67, Brady Lake, Ohio.
- July 3-Aug. 28: Annual season Camp New Era (First Spiritual Religious Association of Clackamas County, Inc.) For 1955 programs, write Sec'y. Herman Richter, Route No. 1, Box 517, Canby, Oregon.
- July 3rd-Sept. 4th: Services every Sunday at The Parkland Heights Spiritualist Camp, Parkland, Penna.; For information, write: Sec'y: Bert Hamm, 3044 Germantown Ave., Philadelphia, 33, Penna.
- July 10-September 5: 1955 season of the Harmony Grove Spiritualist Camp, Escondido, California. For 1955 program write: Emily G. Davis, 2639 Haller St., San Diego 4, California.
- July 16-August 21, 1955: Annual summer sessions of the Crystal Fountain Spiritualist Camp Association, Sherwood, Ohio; for information, write: Myrtle Renollet, Sherwood, Ohio.
- July 31-Aug. 21, 1955: Temple Heights Spiritualist Campmeeting Ass'n., Northport, Maine; For 1955 program, write: Edythe B. Meader, Box 236, Togus, Maine.
- July 31-August 28: Annual season of the Mississippi Valley Spiritualist Association. For 1955 program write: Grace L. Struve, 2423 North Third St., Clinton, Iowa.
- August 7-Sept. 4: Etna Spiritualist Association, Etna, Maine; For 1955 programs, write: Myra L. Burgess, 41 Vaughn St., Dover-Foxcroft, Maine.
- Aug. 25, 26, 27: Annual convention of The Washington State Spiritualist Association, Edgewood, Washington; Mary B. Crisp, Sec'y.
- Aug. 7th to Aug. 28, 1955: The Sunset Spiritualist Camp, Wells, Kansas; Cabins and meals available on the grounds; for 1955 programs, write: Corrine Mason, Sec'y., Wells, Kansas.
- August 22-28, 1955: Spiritualist Episcopal Institute, Camp Chesterfield, Chesterfield, Indiana. For prospectus write: Pauline Swann, Chesterfield, Indiana.
- Sept. 29-30; Oct. 1-2, 1955: 11th annual convention of the Federation of Spiritualist Churches and Associations, Inc., Hotel Gunter, San Antonio, Texas; Chairman: Rev. Vernon R. Cummins, 612 Travis Bldg., San Antonio 5, Texas.
- October 17-22, 1955: 63rd annual convention of the National Spiritualist Association, New Washington Hotel, Seattle, Washington. For information, write: Mary B. Crisp, 410-14th Ave., Seattle 22, Washington.

Churches Ordering Ten Papers Receive Free Church Ad

campaign, in Los Angeles in 1949, that Billy suddenly became "big time". Somehow, the meetings began to click. Crowds came, and among them celebrities. One convert of this crucial campaign was Stuart Hemblen, cowboy singer who owned a string of race horses. He sold them and reorganized his life. A bigger sensation was the conversion of J. Arthur Vaus, wire-tapper for the notorious gangster, Mickey Cohen. Billy and Vaus tried to bring Cohen into the fold. They did not succeed at once, but recent newspaper publicity reveals that whenever he can fit it in, Cohen has a "talk" with Billy. Jane Russell attended meetings but with what result is not quite clear. Graham is reported to have said about Miss Russell: "A good friend whose spiritual life has been made very difficult." Much clearer is the case of Donn Moomaw, University of California at Los Angeles football star, who became a convert and went on to study for the ministry at Princeton Seminary.

Biographers record that Billy at this time acquired supporters among big public figures such as James F. Byrnes, racist governor of South Carolina, Allan Shivers of Texas, G. Mennen Williams of Michigan, Herman Talmadge of Georgia, Earl Warren. This list could be extended almost indefinitely, and in as bewildering a variety, from business and political ranks, not only in this country, but in a good many places abroad.

The Graham Corporation

ANY ANALYSIS, however brief, of the reasons for Graham's popularity and of the meaning of this phenomenon in contemporary religious life must take note of the fact that Graham heads a big and highly efficient organization. In the short time which has elapsed since the 1949 triumph at Los Angeles, this organization has amassed a vast store of experience, and adds to it deliberately and systematically. The Billy Graham Association Inc. at Minneapolis has an annual budget of over two million dollars.

One of the key brochures for campaigns such as the one in New York consists of brief, mostly factual statements, by eight ministers from eight different cities, in this country and England, where Crusades have taken place. Each clergyman explains what he would do, "looking back on the Billy Graham Crusade in my city and having seen its great potential, if I were facing the preparation again". The following are among the items they emphasize: Organize the whole (local) Church program around the Crusade; organize prayer groups; enlist the support of men; capitalize on counsellor training (volunteers who nurse the "converts" along and see that they are put in touch with some church); organize the membership to reach the unchurched (primarily to get them to make up a party going to a Billy Graham meeting); follow-up recorded decisions.

The back page of this brochure summons people to write for supplies of prayer cards; book a "Billy Gra-

ham film", order more "Crusade publicity material, which is free and postpaid", schedule your church programs for a minimum of conflicts during the Crusade period. The concluding exhortation in a list of nine is a somewhat puzzling one: "If necessary, have your official board vote now to participate". Whatever else a Billy Graham Crusade may be, it is a typical contemporary high-pressure American feat of organization.

Corollary to this, is the most meticulous attention to advertising and publicity. A Billy Graham campaign is a Madison Avenue super-product. The cardinal tenets of simplicity, directness, repetition, are unswervingly observed. One of the main cogs in the publicity machine during the famous meetings at Harringay auditorium in London describes how every piece of literature, every press notice, every radio announcement focused on two things: Billy Graham and Harringay. Every piece of literature for the N. Y. Crusade carries Billy Graham's name and picture. In a recent year, radio and television time cost the Minneapolis office over one and a quarter million dollars. Numerous details are given to fix the hypnotic image. Billy's home life; the fact that in recent years he has worn out ten copies of the Bible which he takes with him on the platform at every meeting; that his pacing up and down the platform in one sermon sometimes totes up to fifteen miles. The publicity never fails to mention the number in attendance at a meeting and the number who make a "commitment".

Graham's Tie with Churches

BILLY GRAHAM's Crusades are closely tied in with the life of the churches. This has not always been the case with leading evangelists who have tended to be critical of the churches and whose campaigns have been regarded as disruptive of their day-to-day work. The reasons why people come to hear Billy Graham are substantially the same as those which have brought about the rise in church membership and attendance; which have brought it about that the attacks on religion and the church of an earlier period have come to be regarded as bad form, while acceptance of participation in church life has become part of the pattern of correct living in the United States to a degree not to be found in any other Western country. Whether by a lucky inspiration or by careful reasoning, Billy Graham swims with this powerful current. The huge audiences at his meetings furnish an essentially minor, in itself almost insignificant, illustration of the trend whose true and significant index we can read in the reports on church attendance every Sunday morning all over the land.

Why the Return to God?

WHAT IS BACK of this trend? In the first place, the "prosperity" of the American churches is to a large extent based on the "prosperity" of American

society as a whole. Where there is relatively so much money there is also more for the churches.

This holds good, of course, only for institutions which have adapted themselves to the prevailing outlook. This is a culture in which the dominant attitude is conformity. It is not enforced here in the brutal and mechanical fashion of totalitarian societies, though brutality is by no means wholly absent, as in the phenomenon we call McCarthyism. Nevertheless, there are subtle ways in which to discourage eccentricity. The prizes for fitting into the pattern are attractive and the cost of dissent prohibitive, in an inflationary economy, except for those who still believe—and live by the belief—that it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom.

The churches, in general, have adapted themselves. Like everything else they are highly organized. This in itself puts a premium on smooth operation. Controversy is de-emphasized. Preaching tends to be “spiritual” rather than social gospelish. In this context, to belong to the church in one’s locality is a way of publicly registering that one is conforming and not an odd fish. But it also enables many to feel that in conforming they are not demeaning themselves but are living at a deeper if also “safer” level than before.

Billy Graham fits perfectly into the pattern. Evangelists of an earlier period were controversial and sharp in their attacks on the liquor interests, gambling, prostitution. Billy Graham is naturally against these things, but his “Crusade” is not against them as social and political phenomena. Old-time Protestant evangelists usually directed their campaigns to a considerable degree against Popery, as they called it. Billy Graham has no controversy with the Roman Catholic Church, nor that Church with him. The controversy between fundamentalism and so-called liberalism, in spite of occasional clashes, is muted in the churches. So is the more sophisticated controversy between neo-orthodoxy and liberalism. The same pattern holds for Billy Graham and his crusades. In the New York Crusade, leaders of the non-fundamentalist Protestant Council and the larger liberal denominations are working together with the fundamentalist leaders.

To cite another example, pacifism and non-pacifism are still not the same thing, but the churches labor to keep the differences from becoming an issue. Billy Graham used to make off-hand statements about Christians naturally having to support their country in time of war; but here again he increasingly avoids controversy. Similarly he made a glib remark just before the opening of his London Crusade about combatting socialism as one of the enemies of the Gospel, but quickly explained that this was a *slip of the tongue*. Socialism and capitalism are not matters of controversy with him, either.

Eisenhower and Graham

THERE IS, of course, one issue in which the churches, especially in the South, are involved and where differences cannot be blurred. The Negro churches, as LIBERATION has more than once pointed out, are here playing a crucial and, in a sense, revolutionary role. The general run of white churches are gravely compromised. In the main the approach taken by agencies such as the National Council of Churches and the denominational bodies in the North is to stand for the right, (segregation is a violation of the very essence of Christian teaching) and to avoid controversy (not to let the tragic events in the South become an issue in the churches or between the churches and Eisenhower). Again, this is precisely Billy Graham’s approach. He wrote an article on segregation in *Life* magazine some months ago. I started reading, I confess, with the conviction that at some point he would hedge. He did not. So far as I know, the article nevertheless created no furore in the South. I must assume that this is in part a tribute to the image of Billy Graham that his organization and others have built up. He is in his field much like Eisenhower, untouchable, beyond the reach of criticism, because he is so sincere, so full of good will, so bent on having peace and simple goodness among men. But like Eisenhower he does not act if this entails controversy. He does not speak at the time and place where to do so would face people with a decision not about a general commitment to Christ but about calmly and lovingly defying the White Citizens Council for Christ’s sake. No more than Eisenhower does he have a vital contact with Martin Luther King or with Clarence Jordan of Koinonia.

All this implies that both the current revival in church membership and the message of Billy Graham are in considerable measure surface phenomena. It is to cast some doubt as to whether they are truly “religious” developments or can be called Christian in the Biblical or classic sense. If we are looking for religious or Christian developments, we may have to look elsewhere, perhaps to some people and events described elsewhere in this issue.

Billy at Yale

THE YALE *Daily News*, far from unsympathetic either in its reporting or editorial evaluation of Billy’s four days at Yale in February, observed after his first “lecture” (sic) that, although “one was struck by the intensity of his statement, one was equally struck by the presence of a wall of incommunicability between him and his audience, by the fact that they lacked a common ethical vocabulary”. Its fourth and concluding editorial on “God at Yale” said: “It is pretty clear that Billy Graham was not exactly Yale’s cup of tea. The brand

of Christianity which he reiterated in his four talks struck the average undergraduate as embarrassingly overdramatic and clearly unintellectual."

This same editorial, however, cautions that "one ought not to minimize the effect of the mission", and its conclusion is that "despite the irrelevance of his message. . . the ultimate effect of his appearance here was incontrovertibly tonic".

We must now seek to state why this is so, or our own analysis of Billy Graham will be superficial and in a sense distorted.

Large numbers of Americans, intellectuals as well as ordinary people, feel needs which drive them "back to religion" or at the very least to talking about it. In a society which is highly organized, where relationships are not organic or "given" but essentially utilitarian and fragmented, people feel the need of being "rooted", of "belonging" in something more like a natural community or to Some One who cares for the individual, in his entire being and as he is.

Another phase of the need arises from the fact that the problems of the nuclear age seem too huge and complicated to handle. The once prevalent notion that either "science" or radical social action has the answers to man's dilemmas and will, singly or in cooperation, bring in the new and fraternal social order no longer seems valid. Young people of the present generation, are not optimistic and "committed" as were those of an earlier generation. But, if radical social action will not deliver us, the question inevitably arises whether somewhere else, in one's self, in "religion", we can find fulfillment and peace. If there is no "cause" that can enlist us passionately, is God or Christ seeking our "commitment"? Is there "a hiding place down here"?

Here, I think, we come to Billy Graham's strong point and such genuine relevance and validity as his message has. His own experience of conversion is decisive and normative. Recall his testimony: "There was that quiet resolve that I belonged to Christ. Next morning when I went to school even the leaves and the trees looked different. It was a deep thing."

So far as I have been able to ascertain, even his severest critics agree that for Billy this experience was a "real thing", and still is. He is sincere. He is humble. His limitations are of the intellect and of the world in which he lives, toward which his attitude is basically uncritical. He has an experience of acceptance by God—"forgiveness"—and of commitment to a Master. To a good many people he is able to mediate the same kind of experience. However, the "home" to which he leads them is essentially the church of the contemporary American scene. The overwhelming majority of his converts, I surmise, revert to the church of their childhood or of their parents, with many of its angularities,

which once irritated them, removed, a church which has been streamlined, as have other institutions.

There are, accordingly, as his experience at Yale indicates, multitudes to whom Billy Graham cannot mediate salvation. But even to them the crass anti-religion of an earlier day no longer seems clever or apposite and upon them the effect of encountering such integrity and conviction as Billy Graham embodies is, as the *Yale News* said, "incontrovertibly tonic". We have no space to elaborate the point but it is hardly conceivable that Yale University would invite Norman Vincent Peale to conduct a mission, or if it did that Yale students would react to him as they did to Graham. What Peale would give them would be, at best, a popularized version of an elementary "success" psychology. Billy Graham has something over Peale and the general run of peace of mind (or soul) merchants.

In conclusion, it is true, in my own opinion, that man is not merely a creature but a creator of society. He has, therefore, needs which society, the outward ordering of life, cannot fill, and his ultimate allegiance is not to any existing society, to any institution or "cause". There is no such thing as achieving the perfect society, certainly not if that means something fixed and static.

Escapism

THE TROUBLE is that in periods like the present when these things are brought home to men by cataclysmic experiences, the tendency is to equate the return to God with retreat from the world or, more accurately, adaptation to the world as it is. The fact that the social conflict brings abysmal frustration and, in any case, has its limitations is taken to justify abandonment of the struggle and concentration on what is sometimes called the cultivation of the inner man. Become appalled at the Commissar whom you once obeyed, your recourse is to become a Yogi, suggests Koestler. Fulfillment can come only in heaven or some version of Nirvana, or, according to another school, "beyond history."

The truly "religious" approach is something quite different. It has nowhere, in recent years, been so exactly and beautifully stated, to my knowledge, as in the Penguin study: *William Blake: A Man Without a Mask*, by the distinguished British physicist, J. Bronowski. Probably Blake is usually thought of as a mystic. He was also a "revolutionary, seeking man in his societies", living in the era of the Industrial Revolution, the American and French Revolutions, the Napoleonic Wars. Almost alone of the circle which included Wordsworth and Southey, he remained a revolutionist to the end.

Not that Blake believed society or revolution could make men good, or achieve goodness in the most profound sense. Man must indeed, says Bronowski, "be set free to make his good. But he must still make his

continued on page 19



ORDEAL

by

BULLETS

Clarence Jordan

IN 1942, MY WIFE and I and another family bought an old run-down farm in southwestern Georgia. The purpose was to start an intentional community based on the teachings of Jesus. We had hardly gotten on the place, when we had some Negro visitors. We invited them in, and since it was mealtime, we sat down and ate. A little later, some white neighbors dropped in. When they saw what was going on right there in south Georgia, their mouths dropped open. I knew there would be trouble after that.

A few days later, some gentlemen came and said they had been sent by the Ku Klux Klan. They said: "We might as well come right to the point. We want you to know that we don't let the sun set on folks that do things like that here."

I put on my broadest smile, stuck out my hand, and said: "Well, I'm just so happy to meet you. All my life I have wanted to meet people who had power over the sun." I said that we would be watching with great interest that night. But sure enough, when nighttime came, the sun went right on down. There wasn't any Joshua in the Klan after all.

I had grown up in the State of Georgia, and early had become aware of a tremendous struggle going on in the hearts of the people. All about me, people were professing a loyalty to Jesus Christ, who taught that God is the father of all his children and that all are equally precious in his sight. Yet that was not a reality around us. Even as a little child, I couldn't help noticing that at Christmas, the white children were given the good oranges while the Negro children got rotten oranges from the merchant's garbage pail.

As I grew older, I noticed other tensions between the environment and the Christian gospel of love. I lived in a rural area where there was a great deal of poverty. Preachers were always thundering about Hell and

brimstone when it seemed to me they should have spent a little time telling about phosphate and limestone.

I decided to go to agricultural college and try to come back to my people to help unite them in Christian love and brotherhood. After I finished at the University of Georgia, I was still restless. I had become aware that men do not live by bread alone but by words that proceed from the mouth of God. So I went to the Southern Baptist Seminary to learn what those words of God might be.

The Principles

AFTER SEMINARY, my wife and I joined with a family from South Carolina who had something of the same vision. This was the beginning of Koinonia Community. From the first it was based on four principles:

1. *The equality of the believers, economic and otherwise.* Property and ownership have a tremendous ability to separate people. We want to get rid of that divisive wall, so in our fellowship we have *no* earthly possessions. We renounce all personal property and have common ownership. Jesus said that it is hard for a rich man to get into the Kingdom of Heaven. We have never even had one apply. But we don't take any chances. We unload everyone at the door. We pass the collection plate just once—and take it all. In the same spirit, all of our important decisions are by unanimous agreement rather than by majority rule.

2. *Distribution by need.* Everything that we earn goes into one common purse, and distribution is on the basis of need, not greed or knowledge or power or skill or influence. There are no pay checks or salaries.

3. *An open door to all irrespective of race, color, or nationality.* We have not been crusading for integration, but we live by the belief that all persons are children

Billy Graham

continued from page 7

good himself. It is not a grace given him, even by revolution”.

Thus it may be said that Blake's ideal is anti-social, “but it is not an ideal which therefore withdraws from society. . . For Blake's ideal is not single and ascetic but is part of his lively dialectic”. It is true that societies fall short of man's good, the society of the moment thwarts and corrupts it in many ways. But “men cannot be good, because they cannot be themselves, outside society. What is done always distorts what is imagined. But what has been imagined must be given shape by doing, and is not fully imagined until it has been done”. And as man lives and makes good in himself only as he seeks to make it in society, so society lives only as it is being remade. “This is the full meaning of the dialectic of contraries, in Blake and in Marx; that no revolution is the last. This is a heavy

thought, but it is a living thought, that societies live only as they are remade”.

By the same token, Blake, the true mystic and seeker after God, “knew that the blight must be fought within society. He was neither bigot enough, nor so idle a well-wisher, to think that man can make his good without that revolution. . . He did not lack the fire raging against content, and raging to remake society, not tomorrow but today.”

This is the “dialectic” which neither Billy Graham nor most of our dialectical theologians nor most contemporary radicals or ex-radicals have understood and applied. It is the “dialectic” which is exemplified in the nonviolent struggles of the Negro churches in the South today and in such a community as Koinonia in Georgia. This is what Blake would have recognized as truly “building Jerusalem” in men's hearts and in their societies and as a contemporary validation of his conviction that the good can be built in the one only as it is built in the other.

**Beginning in next issue
the long-awaited**

AUTOBIOGRAPHY of A. J. MUSTE

LIBERATION REPRINTS

HOPE IN THE MIDST OF APATHY

The Editors' initial editorial statement, origi

NOW AVAILABLE

CHILDREN. by Harold Feinstein

DEAD SEA SCROLLS HELD OVERVALUED

3 U. S. Theologians Deplore Hasty Interpretations, Say Long Study Is Essential

Three United States theologians have raised the "caution" flag against what they regard as overly hasty interpretations of the Dead Sea scrolls.

They are the Very Rev. John J. Dougherty, Professor of Sacred Scripture at the Immaculate Conception Seminary, Darlington, N. J., and regent of the Institute of Judeo-Christian Studies of Seton Hall University in Newark; Dr. Samuel Sandmel, Professor of Bible and Hellenistic Literature at Hebrew Union College-Jewish Institute of Religion in Cincinnati, and the Rev. Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church.

Writing in the Feb. 4 issue of the Jesuit weekly *America*, Msgr. Dougherty emphasized that it was too early to "pontificate on the precise meaning of the Dead Sea scrolls on specific scientific questions, particularly questions of a historical character."

He warned that "definitive judgments and synthesis must wait until all the materials are available for study and the experts have had their day."

He noted that it would be "years" before all the findings were completed on the famous documents, discovered in 1947 near the Qumran monastery on the western shores of the Dead Sea.

'Sensational' Views Decried

Without detracting from the significance of the scrolls, Msgr. Dougherty cautioned against arriving at "sensational" interpretations.

He was sharply critical of Edmund Wilson whose article in *The New Yorker*, subsequently published in book form, brought the scrolls to wide public attention. Mr. Wilson, the churchman charged, "has taken one hypothetical interpretation, that of the French scholar André Dupont-Sommer of the Sorbonne, and presented it, dressed up in exciting diction, to the circle of those who can read but not evaluate."

"That is mischief," he added. "Dupont-Sommer's sensational and unproved thesis, adopted by Wilson, was that the Qumran documents revealed an anticipation of Christianity in the sect of the Essenes."

"Affinities already appear between the scrolls and the New Testament in language, ritual and organization," he wrote. "This is nothing new. There are affinities between the ritual of the synagogue and that of the early church, between the language of the New Testament and that of the Apocrypha."

In a speech prepared for delivery today in Montreal, Dr. Sandmel charged that, in regard to Mr. Wilson's article, "seldom have so many readers been led astray by one man."

nned
now
t to
nter.

He warned that "definitive judgments and synthesis must wait until all the materials are available for study and the experts have had their day."

He noted that it would be "years" before all the findings were completed on the famous documents, discovered in 1947 near the Qumran monastery on the western shores of the Dead Sea.

'Sensational' Views Decried

Without detracting from the significance of the scrolls, Msgr. Dougherty cautioned against arriving at "sensational" interpretations.

He was sharply critical of Edmund Wilson whose article in *The New Yorker*, subsequently published in book form, brought the scrolls to wide public attention. Mr. Wilson, the churchman charged, "has taken one hypothetical interpretation, that of the French scholar André Dupont-Sommer of the Sorbonne, and presented it, dressed up in exciting diction, to the circle of those who can read but not evaluate."

"That is mischief," he added. "Dupont-Sommer's sensational and unproved thesis, adopted by Wilson, was that the Qumran documents revealed an anticipation of Christianity in the sect of the Essenes."

"Affinities already appear between the scrolls and the New Testament in language, ritual and organization," he wrote. "This is nothing new. There are affinities between the ritual of the synagogue and that of the early church, between the language of the New Testament and that of the Apocrypha."

In a speech prepared for delivery today in Montreal, Dr. Sandmel charged that, in regard to Mr. Wilson's article, "seldom have so many readers been led astray by one man."

Overemphasis Charged

He observed that "scarcely two scholars" had interpreted the allusions in the scrolls in the same way, that although important the manuscripts did not compare with previous archaeological findings, and that, in regard to Christianity, "they offer a small and uncertain measure of information which is strictly limited to possible background data."

Last week, Dr. Bonnell observed that much work remained to be done on the Scrolls, that "all conclusions are tentative," and that the "last word has by no means been said." He has made a study of all reports relating to the documents.

Dr. Bonnell took particular issue with John Allegro of the University of Manchester, who has discussed the scrolls in two recent British radio talks.

"It appears in a number of instances," Dr. Bonnell said, "that the Manchester professor states as conclusive findings matters that at present are under vigorous debate and often seriously questioned."

Mr. Allegro, who is one of an international team of scholars commissioned to decipher the scrolls, said that the origins of some Christian rituals and doctrines could be traced in the documents written at Qumran a century before the time of Christ.

He also cited what he said were parallels between the life and teachings of Jesus and those of the "Teacher of Righteousness," leader of the sect at Qumran.

nned
now
t to
nter.

Completed,
e space
ay been
irblin.

TATES SPUTE

l yester-
of New
nd other
a strike
eers.

ert Abe-
Greater
rn New
or Com-
a strike
plies in
ork and

epresents
at supply
lk to 12-
he region.
he dealers
ree ls
Union of

Young Californian, Has Harmonic Program

familiar Andante Cantabile, too, Mr. Browning showed that he can play a romantic melody with good taste, innate musicality and a nice feeling for a songful line. He made a distinct hit with the audience, which recalled him to the stage six times before the concert could proceed.

The rest of the program that Dimitri Mitropoulos led consisted of Chabrier's "Fete Polonaise," Chausson's Symphony in B flat and Samuel Barber's "Medea's Meditation and Dance of Vengeance." The two last-named were repeated from the Thursday-Friday program.

Betty Jean Hagen, Canadian violinist, who was the other winner of the Leventritt Award, will make her appearance with the orchestra next season. R. P.

Offers Chamber Works

Johann Sebastian, was represented by three arias from his church cantatas. Eleanor Edwards, contralto, sang them with attractive voice and a fine sense of style.

Reba Mirsky played a group of sixteenth and eighteenth century harpsichord and virginal compositions. The group also offered a quartet and a trio sonata by Telemann and a G minor Sonata by C. P. E. Bach, using various combinations of harpsichord, viola da gamba, 'cello, oboe and recorders.

The recorder is a treacherous instrument. Most of yesterday's recorder players found themselves outwitted by its malicious resistance to clean pitch and execution. E. D.

cheduled for April 21 at the Waldorf-Astoria. These affairs had been called the spring gambol. They now will be known as the award gambol.

Tr
of th
Tow
sented
Sympho
chora
nounc
was a gro
Atkins, Lo
The M
under the
Firstman,
with the
"Matrimo
first mov
major Syr

The pa
ganization
Youth Cl
the Jewish
of Brookly
Philharmc
York and
Chorus of
They sa
folk and
selections
Maccabeus

DON CO

Chorus
Carne

The O
Chorus
Jaroff co
Carnegie
program
music a
Tchaiko
chensky

The I
be us
for ei
and va
Few c
point
that M
tunity
At t
almost
last n
portio
For p
Overt

Mart
Ma
at C
day
featu
form
the
(K.
and
tan

agic by Walt Dis er seen it befo

wide SUPERSCOPE
es its size before
s from magnificent
ntimate detail.

... its new
SOUND will
all direction
being playe

DISNEY'S

WALT

gamba, cello, oboe and recorders.

almost last portion For p Overt

The recorder is a treacherous instrument. Most of yesterday's recorder players found themselves outwitted by its malicious resistance to clean pitch and execution. E. D.

Mart Ma at C day featu form the (K. and tan

s uled for April 21 at the Waldorf-Astoria. These affairs had been called the spring gambol. They now will be known as the award gambol.

agic by Walt Disney er seen it befo

wide SUPERSCOPE
ges its size before
s from magnificent
ntimate detail.

... its new
SOUND will
all direction
being playe

DISNEY'S



FANTASIA

OWSKI

ICOLOR

TRANS-LUX *Norman*
57th St. West of 6th

enjoyment see "Fantasia" from the be
re at: 12:05, 2:10, 4:15, 6:25, 8:30, 10:40.



"EXCEL

PARAMOUNT PRESENTS
DANNY K
THE
COURT

Color by **TECHNICOLOR**
VISTAVISION
HIGH PICTURE HIGH FIDELITY

SPECIAL CHILDREN'S PRICE WITH
PARAMOUNT
Doors Open 9:30 A.M. • Late

TRANS-LUX



"Highly Suspenseful!" *New*
Walt Disney's
The Littlest
Outlaw

JACQUES TATIS

RELIGION

Dibelius in Rome

Pope Pius XII granted one audience last week that was not listed in *Osservatore Romano*, and from which the Vatican's photographer was barred. The visitor was Germany's leading Protestant prelate, stern, spike-bearded Bishop Otto Dibelius of the Evangelical Church.

What the Bishop of Rome and the Bishop of Berlin said to each other during their 15 minutes together is an official secret. But German Protestant circles in Rome had it that twice Dibelius raised the subject of Roman Catholic participation in the World Council of Churches, and twice the Pope replied firmly that Rome could not collaborate religiously with any group that puts the Catholic Church on the same level as other creeds.

Lutheran Heresy (Contd.)

"Mention 'Lutheran' anywhere in America to this day, and the commonest memory association word is 'heresy.'" Thus, in a confidential letter to ministers of the United Lutheran Church in America, President Franklin Clark Fry reluctantly began to egg-walk his way last week through the issue raised by the heresy trials of the Northwest Synod members. The Rev. George Crist Jr., 31, and the Rev. Victor Wrigley, 36, had been convicted of heresy by a synod trial committee in not subscribing to certain articles of faith, e.g., the Virgin Birth, the miracles and the physical resurrection of Christ (TIME, Aug. 8 *et seq.*). The Rev. John Gerberding, 33, was acquitted, but later resigned.

Wrote Dr. Fry: "The synods are at the mercy of each other," for "what would become of the United Lutheran Church" if a minister fired from one of the denomination's 32 synods for his views should be accepted by another synod?

Last week United Lutherans' Northwest Synod confirmed the action of their trial committee by upholding the heresy conviction of Pastors Crist and Wrigley. But in solid Protestant tradition, and despite the Fry letter, leaders of Victor Wrigley's congregation at Gethsemane Lutheran Church in Brookfield, Wis. pledged themselves to stick with him, even if that meant possible legal action by the synod.

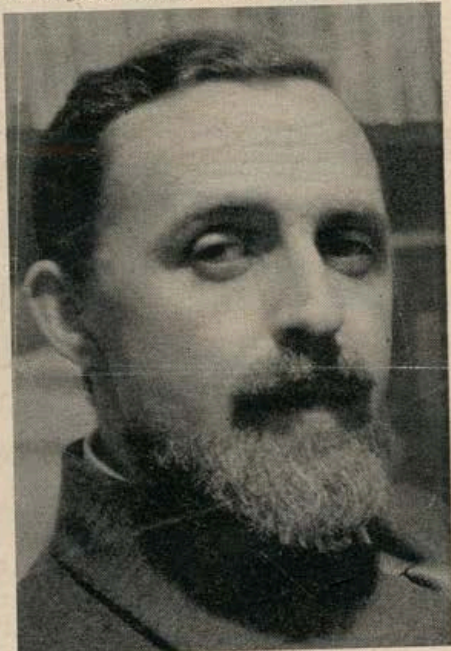
Crucifixion Before Christ

The manuscripts known as the "Dead Sea Scrolls," found almost nine years ago by a shepherd in a Jordan cave (TIME, Sept. 5, 1955), have raised some haunting questions. Is there any relation between the first Christians and a sect of Jews who founded a religious community at Qumrân in Jordan a hundred years before Christ? Is there any relation between Jesus Christ and the Qumrân community's "Teacher of Righteousness"? These questions constitute the great cliff hanger of contemporary Christian studies. Last week fresh hints came from John Allegro, a lecturer in Semitic Philology at England's University of Manchester, one

of a team of scholars who have been working on the crumbling documents at Jerusalem.

The Qumrân settlement, he said, was founded by a group of "religious extremists," the Essenes. They probably fled into the desert from Jerusalem's evil priest-king, Alexander Jannaeus, who ruled from 103 to 76 B.C. The unpopular Jannaeus was once pelted with fruit on the Feast of Tabernacles (Sukkoth). According to Professor Allegro, this was the man who descended on Qumrân and arrested its leader, the mysterious "Teacher of Righteousness," whom he turned over to his mercenaries to be crucified.

"Already, in Jerusalem, this Jewish tyrant had displayed his bestiality by inflicting the same awful death on eight



Holliday & Edwards

PROFESSOR ALLEGRO

Fresh clues to a great cliff hanger.

hundred rebels," says Professor Allegro. "A Qumrân manuscript speaks in shocked tones of the enormity of this crime . . .

"When the Jewish king had left [the community] took down the broken body of their Master to stand guard over it until Judgment Day. For they believed that the terrible events of their time were surely heralding the visitation of God Himself, when the Kingdom of Heaven [would] come in . . . They believed their Master would rise again and lead his faithful flock (the people of the new testament, as they called themselves) to a new and purified Jerusalem."

The Qumrân community looked for the coming of two Messiahs—their own Teacher and a Messiah from the line of David. "At one time it was all so clear, but now everything seems to be in the melting pot. What is clear is that there was a well-defined Essenic pattern into which Jesus of Nazareth fits. What theologians make of that is really outside my province. I . . .

G-E LAMPS GIVE YOU MORE FOR ALL YOU



How uniform life, light output and few defects in G-E lamps save you money

ELECTRICITY and maintenance labor take 90% of the money you spend for lighting—only 10% goes for lamps. To save on these two big items, you need uniform lamp performance. Uniformity of General Electric lamps is proved by the results of tests on hundreds of thousands of G-E lamps each year.

The above photo shows the life test. The results of this test, like those of hundreds of other tests, checks and inspections are checked and verified by an independent testing laboratory. To the lamp user, this means:

UNIFORM LIFE—You save time, trouble and money. 99 out of 100 General Electric 40-watt fluorescent lamps will last more than a year in single-shift plants (2500 hours service)! 98 out of 100 will still be in service after a year's service in double-shift plants (4000 hours service)!

UNIFORM LIGHT OUTPUT—You get all the light you pay for. 99.9% of all G-E 40-watt fluorescent lamps are as bright as the rated rating of 2500 lumens. And

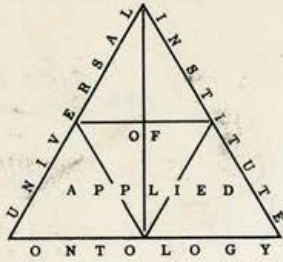
for the past 18 months.

That's 64 lumens per hour. **UNIFORM FREEDOM**—Maintenance costs. 99.9% of all lamps are free from all service.

For more facts on all your lighting dollars, Report to Lamp Users, General Electric, Dept. 482 T

Progress Is

GENERAL



The
Universal Institute
of
Applied Ontology

archive
list
①
Wrote, BB
6/16

P. O. BOX 238
LOVELAND, COLORADO
TEL: 0394 J5

May 11, 1957

Kenneth T. Hurst
75 Coleridge Street
Brooklyn 35, N. Y.

Dear Friend:

Thank you for your letter of May 5th which has reached my department, and I am happy to return your name to the mailing list, and continue the lessons from where they were discontinued at the time your name was removed from the list.

The very fact that you have read the mailings with interest should be encouraging; for as you continue on you will find many of your questions being answered.

When a student does not respond through the written word, we have no way of knowing whether he or she is interested, and therefore, the name is removed from the list. If the student will keep on writing regardless of his feeling that he does not understand, or feels that he is a poor correspondent, he will find that things begin to open up -- a glimmer of light, where darkness seemed to prevail, until commenting on some particular point becomes a joy, and not a burden. If one is truly interested in receiving the mailings, until commenting comes more easily, one may at least write and acknowledge that he is interested, and enjoying the lessons, and then his name will not be removed. Understanding does not come unless we do our part, and that is one reason the student is requested to write responses.

In reference to your feeling of concern about a "third world war," we realize that we cannot close our eyes to these outworkings which we recognize are a culmination of man's self-activities in the fallen state, whether we be in a "retreat" as you term it, or in the midst of the tumult. But we may have the privilege of serving in a place set apart, that the Radiations therefrom may help to lift the heavy vibrational blanket hovering over the world which man has made, inside the world which God created. Our purpose here on Sunrise Ranch -- a place set apart -- is to so live and serve that the purposes of God may come to fulfilment.

We have a wonderful group of students here from various places, for the six-month period of the Servers Training School - Class of 1957.

You asked if I had any recommendations that might be helpful in deciding the question which seems uppermost in your mind, namely, that



The
Universal Institute
of
Applied Ontology

P. O. BOX 238
LOVELAND, COLORADO
TEL: 0394 J5

December 8, 1956

Kenneth T. Hurst
75 Coleridge Street
Brooklyn 35, N.Y.

Dear Friend: *Fern*

Your name has been received by our mailing department, and this is to advise you that we are happy to place it upon our Ontology mailing list, and to welcome you as a student of the Teaching.

You will find enclosed herewith booklets, and the first papers of the series which are for your study and consideration. We shall be sending you papers approximately every two weeks, and shall be anticipating word from you. We make one request in order that your name may be kept on our Ontology mailing list, namely, that you write us at least one letter of response monthly, so that we may know of your continued interest in the material which we send you. A letter of response consists of commenting on points in the mailings of particular interest and help to you. In this first group of initial literature, however, it is not necessary to write a response on all of it, but to let us know that you have received same, and to mention a few points therein if you wish. We welcome as many letters as you wish to write, addressing them to:

The Universal Institute of Applied Ontology
P. O. Box 238
Loveland, Colorado

We make no charge for that which we send out, but the work is carried on under the Law of Service through the love offerings which we receive. Acknowledgments are sent out after the first of each month, for the previous month.

Sincerely yours,

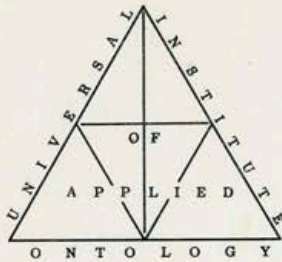
THE UNIVERSAL INSTITUTE OF APPLIED ONTOLOGY

Simple fellow

*feel wear thru man's materialism
want to retreat - but where?*

Can you recommend

By *Fern*
MAILING DEPARTMENT, Secretary



The
Universal Institute
of
Applied Ontology

P. O. BOX 238
LOVELAND, COLORADO
TEL: 0394 J5

December 1, 1956

100 Mile House, B.C.

Kenneth T. Hurst
75 Coleridge St.
Brooklyn 35, N.Y.

Dear Mr. Hurst:

Your letter of inquiry was received and we have placed your name upon our mailing list.

I presume that your request for plans for settling in Colorado relates to the possibility of coming to live on Sunrise Ranch, the Headquarters of our organization. While we would be happy to have you visit the Ranch in due course on the basis of such arrangements as might be worked out, we could not encourage the idea of permanent settlement until after such a visit, or until our mailing material over a period of time has allowed an understanding harmonization with that which we teach, and for which we stand.

Should your desire, however, merely be to move to the State of Colorado, the Loveland Chamber of Commerce would no doubt be able to give you information with respect to the finding of a suitable dwelling place in a very beautiful part of the world.

After receiving some of our literature in the days to come, we will be looking forward to further word from you. I remain

Very sincerely,

Bishop Martin Cecil, Director

MC/gvd

SUPPLEMENTARY INSTRUCTIONS

Number One

As we now move forward in our consideration, the pattern of instruction material will be different to that which you have received heretofore. Herewith is the first in a series of booklets entitled, "The Design for Living." These are the transcribed record of certain addresses given by the writer in the early part of 1953. They deal with a number of important subjects, although, let it be understood, with none of them fully or completely. That which is presented is still of an introductory nature, designed to assist in that process of reorientation by which ALL THINGS may be made new in you. This requires that the former things, which have produced sorrow, suffering and death, should pass away. So much of that to which human beings cling so desperately is included in the causes of their tribulations. Because something is conceived to be good, does not necessarily remove it from the above classification. Let us remember that the forbidden fruit is of the tree of the knowledge of BOTH good and evil, the result of eating of which brings death and all the ill experiences which lead to death. Human judgments between good and evil do not provide the proper basis of direction in the living of life. The control of life should be recognized as being rightly vested in God through His Spirit. Our concern in the development of true leadership is to provide the essential instruction and training by which you may be caused to cease eating of the forbidden fruit, to the end that you may begin to spend the days of your years in living, rather than in dying.

Eating of the forbidden fruit produces a narcotic effect which causes the human mind to become stupid. Just as the individual under the influence of alcohol may be delighted with his own imagined brilliance of intellect and may be supported in his delusion by others in like condition, so also with those who indulge in the consumption of the forbidden fruit. Let us not be deluded into worshipping the human intellect, for in its state of separation from the Divine Control it is, of all creatures, the most foolish and destructive. It is not God. It was not designed to be God. When it comes under the right control it has its place as a part of the machinery provided in God's crowning creation through which God might exercise His dominion on earth. But, trying to be as God, it may rightly be called that old serpent, the devil, and satan.

The fantastic philosophies which human beings have thought up in order to try to explain away their own childish stupidity would be cause for amusement if it were not so tragic. The vast expenditure of energy in abstruse and learned considerations seeking to solve the mystery of the so-called conflict between good and evil is a case in point. The mystery is, in fact, quite insoluble because the idea exists nowhere but in the imagination of human beings. How true are these words today, even as when they were first recorded: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

God is almighty. If He is almighty, then where is the conflict? How often is this statement in the Lord's Prayer repeated: "For thine is the Kingdom, and the POWER..."? Or the words of Jesus Christ: "All power is given unto me in heaven and in earth"? From whence, then, is the contrary power? Whatever conflict there actually is exists merely in man and immediately round about him, because man has refused to conform with the principles of being or to be governed by the Laws of God. There is no such thing as a "cosmic force" of evil, endeavoring to bring man under its dominion in opposition to God. Let us be

men and women enough to face the issue squarely, so that we no longer require a scapegoat. Man himself is entirely responsible for his own condition. He can, if he wishes, take pride in having done it all himself! He is inclined to be rather conceited about what he conceives to be his own wonderful achievements, but tries to blame someone or something else for his troubles. Let us face facts. Man himself, eating of the fruit of the tree of the knowledge of good and evil, under the hypnotic influence of his own mind, produces conflict and brings forth for trouble. He can stop it any time he chooses.

Another completely false belief to which most human beings subscribe without question is contained in the idea that to live life as God intends us to do is a very difficult and burdensome affair. This idea is an evil imagination of human hearts in complete contradiction of the truth as expressed by the LORD of Lords Himself in the words: "For my yoke is easy and my burden is light." It is a straight and narrow way because so few have found it or been willing to walk in it. But the hard way is the way that leads to destruction through the hells of man's own making. We sometimes say of someone who has not given evidence of very much intelligence, that he does not know enough to come in out of the rain. When warmth and shelter are freely provided, is it harder to stay out in the cold and the wet than to come inside? Yes, we must take into account various subconscious compulsions, and we will be giving further consideration to these in season, but when there is an honest desire to be true to God, there are no insuperable difficulties and the way is found to be easy.

Let us walk in it together.

The Universal Institute of Applied Ontology
 P. O. Box 238
 Loveland, Colorado

SUPPLEMENTARY INSTRUCTIONS

Number Two

At the conclusion of the paper, "THE RISING SUN -- Number Three," six questions were asked, and it was requested that you write to us, replying to them. Some of you took advantage of this opportunity; others did not. To those who sent in their answers, I would extend a special word of commendation, for only by such deliberate action under the impulse of the Spirit of God can real progress be made.

These questions were not propounded for our benefit or pleasure, nor simply to find out how much you have understood, although your replies would reveal the measure of your clarity of vision, but rather to determine the extent of your willingness to take action in relationship to that which we offer. If that which we provide through the material sent to you is a true expression of real being, then your response to it will be response to the Spirit of God. The Spirit of God has no meaning on earth until it is given form through the action of human beings. The whole purpose of our immediate ministry is to find and to train those human beings who will provide leadership in letting the Spirit of God be given meaning in the expression of life, so that the dominion of real being may be re-established on earth. To this end it is necessary that those who accept the challenge should learn what it really means to respond to the impulse of the Spirit, not just in fancy or imagination, but in right action.

Through the form of our giving we extend to you the impulse of the Spirit. Your response in written form completes the cycle and gives evidence, not only of your sensitivity to the impulse of the Spirit, but also the extent to which you are willing to let your response to the Spirit be translated into action. Then there is the need for guidance that your action may become right action.

The paper, "TOWARD THE DAWN -- Number Two," emphasized certain fundamental principles pertaining to the matter of giving and receiving. Each paper which you receive offers opportunity for you to give written form to your response to the impulse of the Spirit released through the paper in question. This is true of every paper, but the point was particularly underlined through the asking of specific questions at the conclusion of "THE RISING SUN -- Number Three." Only as a creative cycle is set in motion and maintained in operation through consistent harmonization with the Law can real progress be experienced. Response by you in form is absolutely essential if that which we extend to you is to take form in you, so that you may participate in the creative cycle which will bring you into your place in the integrated design of being made manifest on earth.

The design of being is already established insofar as God is concerned, but it is not presently made manifest on earth. Every God Being is already a part of that Divine pattern. The God Being incarnating in you is a member of the Divine organization, and is in place in right harmonization and relationship with every other God Being under the supreme rulership of the LORD of Lords, Who is also KING of Kings. The very name used for the supreme Being of this world indicates that there are Lords over whom He is LORD, and Kings over whom He is KING. The Divine organization, by which government and control is maintained, is not a haphazard arrangement, but is an integrated pattern, with God Beings occupying specific positions of authority and responsibility therein. This is the essential core of the design of being of which we have previously spoken. The LORD of Lords, when He was on earth, referred to it as the Kingdom of Heaven which is at hand.

One of the most futile undertakings in which human beings can engage is the endeavor to coordinate the mass of man's concepts and beliefs about Spiritual things. The design of being already IS. The Kingdom of Heaven IS at hand. Human beings are not required to invent it or create it. It does not evolve out of the vain imaginings of human hearts. Man cannot build it, any more than he could complete the tower of Babel reaching to Heaven.

The design of being IS. If human beings will not accept it AS IT IS, but insist upon trying to make it conform to their own fancies, the Kingdom of Heaven, which is at hand, will not come on earth in fulfilment of the words of the LORD's prayer: "Thy kingdom come." The gospel, the good news, which our KING brought to the children of men was, and is, according to His own statement: "The kingdom of heaven is at hand." It IS. It is within reach. It is waiting to come into manifestation on earth when human beings are willing to let it take form through themselves, so that the design of being, which makes possible the doing of God's Will in Heaven, might be reproduced on earth.

In our program through the Universal Institute of Applied Ontology we are not concerned with humanly devised imitations of the Kingdom but with the genuine design of being. We are not interested in counterfeits, neither in making to ourselves the image of anything in Heaven above, nor in taking the name of the Lord in vain. The genuine article alone has meaning to us. If the Kingdom is to come, there must be those human beings through whom it may begin to take form, revealing the integrated and beautiful reality on earth. There may be an unconscious harmonization with the design of being on the part of many people of diverse races and creeds up to a certain point. But it is impossible for any human being to move beyond that certain point without the necessity of becoming consciously aware of the actual form of the design of being as it begins to appear on earth.

Aligning ourselves with God's attitude, we seek those to worship Him in Spirit and in Truth -- not only in Spirit, as many do up to a point, but also in Truth, in conformity with the design of being and under the controls as they are established in the Kingdom. These responding ones are the leaders whom we seek. Are you one of those who shows willingness to let the design of being take form in you because you are beginning to accept the control of being extended to you through the spirit of these papers? The evidence of such acceptance, the evidence of movement from that which is merely a potential in you to that which may become actually meaningful in manifestation, is revealed through your action in relationship to these things. Thoughts, feelings, and imaginations are worthless, no matter how self-satisfying they may seem to be and no matter how apparently right, until they are given form in right action. Action is only right when it is a revelation of real being on earth, in conformity with the Divine design and under the controls established in the Kingdom.

What shall the response be to the word of the LORD recorded in Isaiah 6:8, and spoken to you in this moment? "Whom shall I send, and who will go for us?" The longing in so many human hearts would be to say: "Here am I; send me." But how many are actually capable of correct function in the Kingdom of Heaven on earth so that such a reply would not be presumptuous? There is need for humility. However, true humility does not require that we deny our Divine heritage. It is written, "Blessed are the meek: for they shall inherit the earth." But to so function as to receive our heritage requires much training and practise in the school of life. Only so may the Kingdom of Heaven which is at hand become paradise restored on earth.

TOWARD THE DAWN By Rev. MARTIN CECIL

Number One

Your Primary Capacities

The positive center of being is invisible. Most of us are inclined to be skeptical of anything which cannot immediately be seen or touched or contacted in some way by our senses. While such prejudices are understandable, it would obviously be ridiculous to assume that our physical senses are capable of discerning all things. We are able to detect light and color through the medium of our eyes, but none of our senses permit us to behold X-Rays or radio waves. However, if we have the proper equipment, the existence of such super-sensory radiation can be made evident as the results of it are brought within the range of perception in which our physical senses operate.

Actually, much of that which we accept without question is invisible, or cannot, at least, be directly detected by any of our physical senses. We cannot, for instance, see "life," although we can recognize the evidences of its presence in physical form. We have never seen "mind," although we are capable of mental function ourselves, and can observe the results of its operation through others. The fact of the atom is generally accepted, although no atom has ever been seen by man with the physical capacity of vision. Yet the fact of the atom, and the nature of its structure, can be logically deduced by the invisible processes of the human intellect, and observation can be made by the physical senses of various phenomena which give evidence of its reality. The force which is called gravity cannot be seen, touched, heard, smelled or tasted, but we depend upon it for our continued existence on this planet.

Life is meaningful to us as it is given form and expression within the range of our ability to observe, to comprehend, and to function. The same is true of mind, the atom, the force of gravity, and all the countless "invisible" phenomena in us and around us. So, also, the positive center of being in man becomes meaningful, and comprehensible to us, as we allow it to take form in practical expression within the range of our natural sphere of function here on earth. In other words, while the reality of the positive center of being in man can be logically deduced, this recognition remains abstract and obscure, and can have no real meaning to man until the positive center of being is given form and expression at the level where man is.

From our previous considerations it has become evident that the solution to our problems cannot be found as long as we insist upon violating the principles of being. Only through conformity with those principles, so that we experience attunement in real being, can the patterns of harmonious integration, which are already established in "invisible" being, be given "outward and visible" form here in the world where such constructive changes are so sorely needed.

If our premise with respect to the true nature of being is correct, then through conformity with the principles of being the truth of it will be revealed in a range of manifestation where it can be seen and comprehended by human beings, and the beneficent results enjoyed.

Let us examine some of the principles with respect to man's own nature, for the capacities of his nature provide the essential facilities by which the "invisible" expression of his own positive center of being may be brought into form and manifestation on earth. The nature of man, as it is immediately observable to man, without letting ourselves become involved in any theoretical concepts, no matter how widely held, is composed of a physical body, a mind and an emotional realm. For the sake of brevity let us call the realm of emotional experience in the human being the heart, being careful not to confuse the use of the word in this sense with the physical heart. Neither, by the way, let us confuse the mind and the brain. The brain and the mind are not the same thing, although the brain, amongst other things, is essential to the operation of the mind in relationship to the physical body.

We, as human beings, then, have these three capacities of being -- a body, a mind, and a heart. With these three capacities we are constantly giving form and manifestation to that which is "invisible." The question arises as to the nature of the "invisible" to which we give form and expression through our capacities.

The physical body makes evident to us the fact of "invisible" life. When life is no longer revealed through the physical body, that body has no further meaningful capacity as a human form. However, it is evident that the revelation of life through the bodies of human beings, in what is called health, varies considerably. The positive center of being in man is the source of man's life. The fulness of health in the physical body would then be a revelation on earth of one aspect of the positive center of being through this capacity of man's nature. However, the very evident lack of real and consistent good health, in virtually all human beings indicates that adequate form and expression are not being given to the "invisible" life proceeding from the positive center of being in man.

Another evident factor in the physical body is its intricate and marvelous design. In a previous instruction paper we recognized that the pattern for this design is provided by the positive center of being. Distortions and limitations in the physical body are primary factors in relationship to ill health, and give evidence of some interference with the pattern and the control of the positive center of being. This interference, as we have previously noted, stems from the wrong uses of mind and emotions.

Mind and heart are the two capacities with which we function directly in relationship to "invisible" things in an "invisible" realm -- the realm of thought and feeling. Therefore, these two are responsible for determining what it is to which we

shall give form and expression in thought, and word, and deed. They also determine the nature of the pattern which is imposed upon the physical body, for the body cannot help but accept that which is imposed upon it. It has no choice of itself. Whether it is the pattern provided by the positive center of being, perfect and undistorted, or whether that pattern has been changed and confused by the wrong uses of mind and heart, the physical body can do nothing else but accept it.

While the physical body is vitally important, its health and well-being are, in the final analysis, dependent upon the nature of the function of mind and heart. It is into a consideration of correct attitudes based in a recognition of the true design of being that our further meditations must lead us. Just as we have seen that the physical body is the capacity through which the "invisible" life of the positive center of being in man may be made "visible" and meaningful on earth, so also the capacities of mind and heart are designed to give form and meaning to other phases of that expression which proceeds from the positive center of being. We need to come into an understanding of the true purpose for which the mind was designed as a capacity, regardless of the uses to which it may hitherto have been put. So, also, with the heart. Correct attitudes are essential if the individual is to begin to receive into his mind and heart that which should properly fill these capacities. Only as there is such receiving can true understanding come, so that in heart and mind and body we may be transformed into that which makes possible the revelation of REAL BEING on earth.

The Universal Institute of Applied Ontology
P. O. Box 238
Loveland, Colorado

TOWARD THE DAWN

Number Two

Giving and Receiving

One attitude, which if held causes the individual to violate the principles of being, might be described by the coined word, "gettingness." We take this attitude when we are motivated by a desire to try to get what we think we want. Most people want many things which they do not have, and they assume that the only way that their desires may be satisfied is to manipulate and scheme, to struggle and to strive to get such things.

The very pattern of our civilization tends to encourage the attitude of gettingness. Take advertising, for instance. Much of it is designed to stimulate "wants" in human beings which probably otherwise would not occur to them. Then, again, it is generally assumed that the value of a human being can be calculated in dollars and cents, and his worth is proportionate with the extent of his possessions. This widely held belief impels human beings into all kinds of frantic and fantastic activity! Such activity causes people to use their bodies and minds and hearts for purposes for which they were not designed.

We have recognized that our capacities properly provide the facilities by which the control and the design, the nature and the life, of the positive center of being may be revealed on earth. This requires an attitude of "givingness" on our part. We are to give form and expression to a balanced, harmonious and integrated revelation of real being in practical daily living, thereby making the wonder and the beauty and the glory of "invisible" being "visible" in the world.

The assumption of the correct attitude does not mean that we stop receiving those material things which are essential to us. Our pattern of daily work and activity need not necessarily change at all. We are concerned at the moment just simply with our own attitude toward that which we do. We should no longer function merely to gain some desired end or to get some certain reward, but should, rather, utilize the circumstances of our lives in order to allow an increased expression of real being to be given into the world.

Receiving is dependent upon giving. Contrary to popular opinion, it is absolutely impossible to get something for nothing. Also, one cannot give without receiving something in return. The quality and scope of giving determines the nature and extent of receiving.

You can receive nothing of any real value from these papers without giving something yourself. The mere fact of giving your attention to that which is here presented, by taking time to read and consider it, opens the way for your receiving.

However, the nature and extent of your receiving will be determined by the quality and scope of your giving. While the act of reading is necessary, this alone will not allow any real receiving. Only as you actually begin to give your capacities of body and mind and heart to the purposes for which they were designed, can you receive and know the expression of real being which should fill those capacities. Then that which is so received can be given through you into the world, from whence the returning cycle of receiving will bring to you that which is essential to your life and welfare. This that you thus receive out of the world can then make possible a larger giving of a fuller expression of real being through you into the world.

This cycle of giving and receiving can be allowed to expand and grow without break or interruption, provided that the attitude of gettingness, or any other wrong attitude, does not cause a violation of the principles of being.

These papers that we send to you in an attitude of givingness are designed to assist you in the process by which you may learn how to give your capacities of body and mind and heart to the purposes for which they were designed. The nature and extent of your receiving through that which we offer in our giving will be determined by the quality and scope of your giving to us. Regardless of what we receive from you, we function in the attitude of givingness, continuing to send the papers to you as long as you are interested. But we are concerned with your progress, so this principle must be recognized in its practical application.

Your letters of appreciation, conveying your responsive interest to us, together with such monetary gifts as you find pleasing and possible to send, are two forms of giving to us which provide an immediate opportunity for specific action in conformity with the principles of being. In any case, we would request you to write to us, if you wish to continue to receive more papers in this series. There is no purpose to our giving to anyone who is not interested. Such action on our part would become an imposition. One more paper will be sent out after this one, but thereafter further papers will only be mailed to those who indicate their interest by writing to us. We will be most happy to hear again from those who have already written -- in fact, we rejoice to receive letters from all of you as often as you find it pleasing to write.

With respect to your gifts, these are received with thanksgiving and used to increase the scope of our giving of the expression of real being to all who will receive. This which is made available to you comes as the result of the giving of those who have gone before you. We would assure you that there is no limit to the material available for release to you and to all who are interested, except insofar as the extent of giving to us may limit the opportunities of receiving from us.

Human beings are inclined to believe that a high price tag gives indication of true value. That which comes from the positive center of being is absolutely priceless, but each one has the opportunity of determining its value to him or herself, according to

individual circumstance and choice.

These points with respect to right attitude and action within the field of our immediate association are being emphasized, not because we wish to get anything from you, but because we know what the law is. Nothing worthwhile can be accomplished if this law is violated. Our desire is to assist you to receive, **ACTUALLY RECEIVE**, as much as possible of that which is offered to you. In your receiving our giving is made meaningful. Through the increased revelation of real being on earth all who will receive and share in it are enriched. If that which you have read thus far has carried adequate conviction to you that it is true and therefore partakes of the expression of real being, then anything that you may be able to do to enhance and increase our program will cause you to begin to function increasingly in a manner which allows more of the expression of real being to be made visible on earth.

Though words might be multiplied, and the statement made in different forms, the increased expression of real being on earth through the lives of men and women is, in fact, the only solution to the problems with which, individually and collectively, human beings are faced. Let us all play our parts in letting the increase come.

The Universal Institute of Applied Ontology
P. O. Box 238
Loveland, Colorado

TOWARD THE DAWN

Number Three

Introducing Deity

You may have observed that thus far in our considerations we have avoided using the word God. This has been done purposely in order that we might present some ideas to you without appearing to be involved in a religious discussion. We are not interested in converting anyone, but simply in conveying the truths of being to all who will receive them. Our concern is not with religion, as such. We have no quarrel with anyone. But we recognize that there are so many and diverse conceptions about God which tend to rise up in human minds, thereby preventing a true vision of that which we seek to convey. Then there are those who are agnostic, or even atheistic. Again, we have no quarrel with any. We wish to make the way as easy as possible for all. We would not exclude anyone. So, we have sought to convey some basic principles concerning God in a reasonable and logical manner without using the word God. But we have been talking about God, for the center of being is God.

The nature of real being is the nature of God. The characteristics of God are the characteristics of real being. When the nature and the characteristics of real being are allowed to manifest on earth through human beings, then God may be seen and known on earth. Consequently, the dominion of God may be extended into the affairs of men and over all created things in this world where we live. This is the fundamental purpose for which man was created: that God's dominion and control might be established and maintained over all created things on earth. This point will be given further consideration as it is vital, but let us for the moment share in the realization that the center of being of which we have been speaking is God, and in future will be so designated.

God is the source of all being. Rather an obscure statement appears in the Bible in which it is indicated that the Lord God said, "I AM THAT I AM." In the light of our meditations concerning being, these words begin to make sense. "I AM" is a statement of being. Because you are aware of your own being, you may say, "I am." "I AM THAT I AM" is obviously a statement which would rightly and naturally emanate from the Center of Being.

God has remained a mystery to human beings, assuming in their imaginations so many peculiar and distorted forms, because there has been a failure to appreciate the implications of these things. Because man, either wilfully or ignorantly, has refused to allow his capacities of being (his body and mind and heart) to be used to give form and expression to real being, God has been hidden from his eyes. Consequently, man has found it necessary either to imagine what God is like, or to deny that He exists. God can only be known by man as His Being is allowed to appear through man on earth. Then there need be no speculation or guesswork in the matter!

So, until there is such a revelation of the Being of God through ourselves and through others and we come into position to begin to see and comprehend it, let us agree to set aside our concepts about God. For, while we may have many such ideas, we must realize that there is a vast difference between knowing something about God and knowing God. We may have strong convictions as to the truth of our knowledge about God, but until the Being of God is actually revealed in the expression of life we cannot know the truth. We simply think we know something about it. Convictions and beliefs about God, no matter how sincerely held, can never be a true substitute for God Himself. You may say, perhaps, that God was revealed on earth through Jesus Christ, and that therefore we may know God through Him. Yes, He certainly revealed the essences of Deity, and it is because of that revelation that we may comprehend the principles of being and allow them to find application in our own lives. But that which was so wonderfully revealed through Him is separated from us by nineteen centuries of time. We cannot live back there except in imagination. He is not here on earth today. Our imagination as to the way it was may generate in us many ideas and beliefs about Him. But it is only that which is present with us now that can have meaning for us today. We cannot know God vicariously by reason of what He or any other may have done back there. We may come to know God in the present time when we follow Him, according to His own instruction. For God can be known today only as God is revealed today. Jesus Christ revealed God on earth through His own life, and He said, "Follow me." Let us follow Him in revealing God on earth through our lives.

This digression into a consideration of matters usually associated with religion does not, of course, attempt to answer all the questions which might arise. It is not intended to do so, but it may help to clear some points of immediate questioning. We would assure you that all questions in this field, and in every other, shall surely be answered in season, as you continue in the Way with us.

So, though we may think we have known something about God, we begin to realize that in fact He is still the unknown God to us, and will so remain until we, and others, allow Him to reveal Himself through us on earth. Because our purposes as human beings cannot rightly be separated from the purposes of God, if our lives are to be meaningful, our considerations will include, and must necessarily emphasize, many things which have heretofore tended to be limited to the field of religion. However, our approach will not be so much concerned with death and the hereafter as with life here and now. We are interested in the art of living, for God is a God of the living and not of the dead. Let us learn to live.

The Universal Institute of Applied Ontology

P. O. Box 238

Loveland, Colorado

THE RISING SUN

Number One

The Nature of Truth

These papers are not designed to make you feel that, by the acquisition of information or by the absorption of more knowledge through intensified intellectual study, you are going to achieve great things in life. Do you feel that the presentation thus far has been somewhat elementary, and that many of the ideas put forward you think you already know? Perhaps this is not true of you, but it may be of some. To such I would extend a word of caution, lest false conclusions in this regard lead to self-delusion. If, perchance, you imagine that you already know and understand the basic principles of being as they have thus far been outlined, and your assumption is correct, then it would not be necessary for you to seek further, here or anywhere. If you are aware that there are those vital things which have yet eluded you, if you acknowledge to yourself that you are not yet entirely what you inherently feel you ought to be, then it is evident that you do not, in fact, yet know and understand the truths of being. The vain imaginings of the human mind and heart, which cause the individual to assume that he knows when he does not, absolutely prevent real progress.

Right attitudes are vitally important to true living, for they permit the expression of real being on earth. The nature of Divine Being is characterized by life. Wrong attitudes prevent the Divine expression through oneself and consequently reduce the manifestation of life. The life force working through the physical body of man generates the facilities by which the capacities of mind and heart are caused to develop. When these capacities are opened toward God, so that they may be filled with the expression of real being which comes from God, then man becomes a revelation of God on earth. Man was made in the image and after the likeness of God to this end. However, when man attempts to use these capacities for his own purposes, opening his mind and heart to the influence and control of that which surrounds him in the realm of effects, he becomes a revelation of the absence of real being, which is nothingness. The ultimate state of nothingness is called death. Attitudes are a vital factor in determining the nature of the use to which man's capacities shall be put.

The mind of man is inclined to want to get increased knowledge, so that, according to its own idea, it will be able to direct the individual's own life intelligently. The purpose of this direction by the mind may, and does, vary according to individual desire. With many the desire may be to serve God and their fellowmen, and so be accounted good. But, whether the desire is judged to be good or bad, as long as the mind of man is attempting to direct the life of man on the basis of its own knowledge, great or small, it is, in fact, trying to be God. It is interesting to note that this process is described with accuracy and insight in the story of what is called the "fall" in the book of Genesis. We will be examining more deeply into this subject but let us, for the moment, recognize that the mere acquisition of knowledge by the mind, whether the human desire or motivation be accounted good or evil, can never lead to life. The

result of eating of the fruit of the tree of the knowledge of good and evil is now, as it was then, certain death. Human beings have been inclined to agree with the idea of the serpent, "Ye shall not SURELY die." But, though knowledge has been tremendously increased, the sentence of death still prevails on earth. It has for millennia been executed upon individual human beings, generation after generation, and there is much evidence that its execution upon the whole human race could be imminent.

Our immediate purpose is to lead the way in learning to live. Human beings need no additional leadership and instruction in the processes of dying. If we are to live, our capacities must be filled with those things which increase life. Our attitudes must be such that we are open to receive that which our capacities were created to contain. The physical body was designed to allow invisible life to be given form and meaning on earth. Life is one of the characteristics of real being. It is an aspect of the Divine nature. That which expresses from God, revealing the nature of God, we may call the Spirit of God. Life, then, is one of the primary aspects of the Spirit of God. If we recognize that through man the invisible nature of God may be made visible and comprehensible on earth, then it logically follows that man's capacities were designed to contain and to express the Spirit of God.

Man's primary capacities are threefold -- body, mind and heart. Therefore, the Spirit of God might be expected to have three primary aspects. Life is one of them, having dominant relationship to man's physical capacity, his body. Actually, we have already noted the other two without as yet having specifically identified them as aspects of the Spirit of God. They are Truth and Love.

It is only natural that Truth should properly find primary relatedness to man's mind and Love to his heart. Our immediate field of consideration is concerned with the capacity of man's mind. So, let us begin an examination into the nature of Truth. Of course, all that has been written thus far in this series of papers, if it is true, has consequently been a revelation of the nature of Truth, at least as far as we have gone. However, in using the word "Truth" we must recognize two primary elements if a basis for mutual understanding is to be established.

The first of these elements is design. Back of all manifest formations there is a design. We have already spoken of this design in previous papers and it might be well for you to read again the pertinent portions. The design or pattern established by God, the center of being, is one of the two primary elements of what we speak of as Truth. Without design there could be no manifestation of physical substance in specific forms, so that an aggregate of substance will in one instance produce a tree, in another a bird, and in another a man. There is a design, a particular pattern, back of all things, from the vast universe to the minutest atom, and even the parts of which the atom is composed. The design as it is established in being is always perfect. It is a Divine Creation. It is an aspect of Truth. However, there is another element which we must recognize. This is control.

Without control, design is meaningless. Consider the wonderful design of the human hand. A paralyzed hand has no meaning as a hand, even though the formation of the hand may remain perfect. A trembling hand loses its effectiveness. If the hand is to have real meaning and purpose, it must not only make manifest the true design for a hand but it must also be under the proper control. The Truth in relationship to the hand includes both design and control. So is it also with respect to all things.

Truth is an aspect of the Spirit of God. It is a part of the expression of real being. Therefore, if we are to know the Truth, we must accept the Divine control and the Divine design in relationship to ourselves. The mind, both conscious and subconscious, is the capacity in man through which Truth may primarily operate. When the working of your mind is under God's control, then it will always function in accordance with the purpose for which it was designed. When your mind attempts to govern your life on the basis of its own knowledge, it will be out from under the Divine control, and the Truth consequently cannot be known. Because the mind of man has not been under Divine control, the functions of man have distorted the Divine design wherever man's influence has extended. These distortions and chaotic conditions not only appear in relationship to himself and his own body and affairs, but also to the whole creation on this planet, and even in certain respects beyond in the solar system.

To the degree that you begin to comprehend these things, you will recognize that there are many facts in us and around us that are not the Truth. Let us not be so foolish as to try to delude ourselves that they do not exist. The ill things and the distorted manifestations which we may observe on every hand most definitely are not just imaginary fancies, as some have tried to believe. Such things exist. They are facts. Nothing is gained by trying to delude ourselves. However, they are not the Truth. They do not give evidence of Divine control, nor are they a revelation of the Divine design. They have become facts because of man's failure to play his part in the Divine design under God's control.

Your mind was designed to be the instrument by means of which God's control, His dominion, might be established in you and extended through you in relationship to all those created things which come within the range of your proper responsibility in the Divine Pattern. Your mind was created to be filled with the Spirit of Truth and to be the instrument of Truth on earth. Let us learn to let it be restored to its true place as an Angel of Light in the world.

The Universal Institute of Applied Ontology
P. O. Box 238
Loveland, Colorado

THE RISING SUN

Number Two

The Nature of Love

Love is the third aspect of the Spirit of God to which our attention now turns. The heart, or emotional realm, should be the capacity through which Love finds primary expression and release. Love through the heart, Truth through the mind and Life through the body. So is man constituted to provide the channel on earth through which the whole Spirit of God may find balanced expression in the revelation of Deity.

Let us not assume that we know what Love is. The statement has been made that "God is Love." Because Love is the central aspect of His Spirit, and because God and the Spirit of God cannot be separated, we can begin to see why it may be truly said that God is Love. We have acknowledged that we do not yet know God, and that we can only come to know Him as we share in letting Him reveal Himself through us on earth. So also with Love.

We have already recognized this to be true with respect to the Truth. We cannot know the Truth until the mind accepts the Divine control in conformity with the Divine design, for these are the two basic elements of Truth itself. Until Love is allowed to flow into and through the heart, it cannot begin to be known.

Because man has an emotional realm, he has the capacity to love and to know Love. But until this capacity is filled with Love, Love cannot be known. The mere capacity to love is not Love, although it is frequently mistaken for it.

Your capacity to love brings you into subjection to that toward which it is opened. If you open your heart toward the things of the world or the people of the world, to these you will be brought into subjection. If you let your heart be opened to God, you will become subject to Him. When your heart is turned toward God, Love will begin to flow into your heart from God and it will move through you toward others.

The biblical commandment to love God is an instruction to open yourself fully to God's Love, so that it may fill you, and as it is allowed to flow through you, the commandment to love your neighbor is also kept. When your heart is turned toward God, it will be filled with His Love, and the experience of peace, joy and contentment will be natural to you, for these are characteristic of God's Love. When your heart is turned away from God contrary feelings of disturbance and distress become dominant, for these give evidence of the absence of those things which are characteristic of Love. As human beings we have the ability to determine the direction of our conscious responses. Our right of free choice in this regard enables us either to turn toward God or away from Him.

Let us consider these things in different terms. God's Love is positive in

nature. It is the central aspect of the expression of His Being, radiating forth from Him with positive power. We might say that it is the irresistible force which proceeds from the immovable mass of the central essence of Being. The question as to the result of the hypothetical conflict between the irresistible force and the immovable mass is not a sensible question, because such a situation is impossible. God is the only immovable mass, and His Spirit, which finds central focus in Love, the only irresistible force. God is not in conflict with Himself. The immovability of the Being of God causes the positive expression of His creative power to be irresistible. "In the beginning was the Word," that which expresses from God, "and the Word was with God, and the Word was God" -- they cannot be separated -- "The same was in the beginning with God. All things were made by Him .." (John 1: 1-3)

God's Love is His creative power. It is positive in nature and absolutely irresistible in expression. Anything which resists, or rebels against, God's Love, thereby becoming positive toward it, is consequently repelled from it. The law is that two positives repel each other. The Being of God is immovable; therefore that which comes into conflict with His Love is pushed away from God. God is also the source of life. That which is repelled from God is increasingly separated from Him, and consequently from life. Here is the cause of death, for death is not something of itself, but is merely the complete absence of life. Understanding this, it can be seen that there are degrees of death, or degrees of the manifestation of life, depending upon the extent of the separation.

If man in his attitude is positive to God, he separates himself from God, and the power of God's Love repels him into outer darkness where there shall be "weeping and gnashing of teeth." The experience of being separated from life is never a happy one. It involves sorrow, suffering and tribulation. Under such circumstances the working of God's Love is not usually recognized as such but seems, rather, to be of the nature of a burning fiery furnace. To those who rebel against God, His Love becomes hell fire. God's Love is a consuming fire. The symbol of fire is used to indicate God's Love throughout the Bible. However, for those who respond to God the fire of Love is a purifying flame, burning up the bonds of limitation, and drawing the responding ones into union with God. Union with God is union with Life, and this is eternal life.

All life is eternal. Life cannot die, for it is an expression of the Being of God, an aspect of His Spirit. Only the form which is not a true manifestation of the Divine Design and not subject to the Divine control can die, and surely will. Death is a wonderful blessing, for it continually disposes of the distorted forms and the sufferings which are experienced by them. What an appalling hell it would be if human beings were condemned to live eternally here on earth in their states of limitation and decay! It is strange how so many have imputed to God a desire and determination to condemn sinful man to such a state of eternal suffering, if not on earth, then in some hypothetical hell. Could such a condition be considered anything else but evil? Is God, then,

interested in perpetuating evil? God is Love! When we begin to understand the laws of being and the true nature of God, we recognize that such human concepts, imputing evil to God, are ridiculous. They have no foundation in truth, no matter how sincerely they may have been held. They are not supported by the Bible, as so many have imagined. The Bible is a wonderful book but let us be careful not to use it to try to give support to human concepts and beliefs. Such endeavors lead only to self-delusion. As we gain an increased understanding of the principles of being, we will be in position to examine the Bible intelligently in the light of the Truth. Then the Scriptures may be opened to us.

The experience of a heavenly state, or one of hell, is dependent primarily upon the feelings of the heart. Man is inclined to imagine that if he can just arrange his external circumstances to please himself, that will automatically produce a heavenly state. It might conceivably help, and let us not take the extreme attitude that such things have no importance. However, the feelings of the heart need not be dependent upon the external circumstance. Love comes from God. The experience of God's Love in the heart produces a heavenly state in the heart, regardless of circumstances. That heart which is filled with God's Love cannot prevent the heavenly influence from extending to others. This is the only way by which the second great commandment, "to love thy neighbor as thyself," may be kept.

If you try to love your neighbor, ignoring the first commandment, you will be attempting to use your capacity to love as though it were love. You will be trying to be as God. Such an endeavor causes the individual to become positive to God, and he is consequently repelled from God. The first great commandment instructs that you should love the Lord your God with all your heart, and all your mind, and all your soul, and all your strength. If you keep this commandment, how much of your capacity will be left with which to try to love your neighbor? When you love God with all that you are, there will be nothing left! But under such circumstances you will be filled with God's Love which will freely and naturally radiate through you to your neighbor.

We need to understand what it means to love God, for only when we do so is the heart pure -- purely filled with God's Love. Purity of heart is simply that -- a heart completely filled with God's Love, unmixed with any contrary feelings. Then it becomes possible to see God. "Blessed are the pure in heart: for they shall see God." Then it becomes possible to see God and to know the Truth, to see God's perfect design and to know the reality of His absolute control in the glorious living of Life.

Evidence of love for God is apparent when we begin to have first concern for God and for His purposes. These papers are designed to assist you in sharing a new vision and a balanced understanding of the principles of being, the nature and the creative purposes of God, so that you may truly begin to live.

THE RISING SUN

Number Three

The Nature of Being

Through these papers we are introducing certain ideas to you. These ideas, in their initial presentation, merely provide points of departure, leading into a vast field of increased vision and new understanding. Human beings have a tendency to translate that which is offered to them according to their own preconceptions, so that they do not actually see what is said. Being viewed in the light of those patterns of concept which the individual has already accepted as being true, even though they may not be, accurate and complete comprehension is unlikely to be immediately experienced. Warning should perhaps be given, then, of the danger of making unwarranted assumptions and of jumping to false conclusions.

It may seem that some of the statements which we make contradict many widely accepted beliefs -- perhaps some that you yourself hold. This is most likely to be the case because so many human beliefs are established upon the basis of false premises and have been accepted without adequate examination. Pride tends to assert itself when such beliefs are threatened, and a state of prejudice results. Prejudice precludes an honest consideration of the facts. Whether we dislike an idea because it appears to be at variance with a previously accepted belief or whether we like it because it seems to support us in our opinions, should be beside the point to us. If we are governed by our likes and dislikes, our prejudices, we cannot at the same time be under the control of the Spirit of God, nor be caused to conform with the Divine Design, so that we might be in position to know the Truth. After all, it should not be either a matter of what we like to believe or do not want to believe, but of discovering what the truth is.

Perchance those of you who have been moving easily with us along the way, without fear and without prejudice, may have been impressed with a sense of being reminded of something which, although you had not yet specifically formulated it in your own mind, nevertheless you felt that you already knew. And what delight in that experience! Let us continue to allow the Spirit of Truth to bring all things to our remembrance.

It has previously been emphasized that the fundamental purpose for which man was created was to provide God with an instrument on earth through which the Divine Dominion might be maintained over all created things in this world. Perhaps it might be helpful if the 26th and 27th verses of the first chapter of Genesis were quoted at this point:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the

cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them. "

Here is a clear-cut statement, indicating man's true purpose. Why should human beings have been so baffled by the so-called mystery of life?

Man was created with the essential qualities and capacities to allow the fullness of the Divine expression to appear on earth, so that the Divine government and control might be maintained at this level and in this portion of God's creation. The very fact that there is so much turmoil, suffering and conflict in the world gives evidence that man is not functioning so as to allow God's dominion to be established and maintained. God is a God of Love. If His will prevailed on earth, there would be no tribulation on earth. Because we behold tribulation on every hand and experience it in our own lives, it is obvious that God's will is not being done on earth. Some human beings have been inclined to impute human tribulation to God's will, saying that it is an ordained part of the inscrutable purposes of God. This idea may provide an acceptable excuse to those who hold it for ignoring the purposes of God, the laws and principles of Being. However, it also helps to maintain the world's tribulation, for man was created to be the Divine instrument on earth. If he refuses to accept his proper place in the Divine scheme of things, then God has no instrument of action on earth, and consequently tribulation and chaos result.

We have already noted that body, mind and heart were created to be the three-fold instrument of action for the triune Spirit of God. To this extent, then, we have recognized that the individual human being has been created in the image and after the likeness of God. However, in the passage from Genesis which was previously quoted, the plural was used: "And God said, Let us make man in our image, after our likeness." Therefore, the word, "man," relates to human beings collectively, to mankind. Mankind was made in the image and after the likeness of God. If this statement is true, then we have a basis for gaining a deeper insight into the nature of God.

Here is a quotation from the paper, "Thoughts in the Night, Part Four": "All being is integrated. Every aspect of being is an integrated part of the wholeness of being." The wholeness of being is the wholeness of God. That which we speak of as God is whole and complete by reason of all the integrated aspects of His Being. God is ONE God because every part of His Being is present in Him in proper place and relationship to every other. The wholeness of God is composed of the integrated aspects of His Being.

Mankind is composed of a vast number of individual parts which we call human beings, both male and female. Mankind was made in the image and after the likeness

of God; consequently we may recognize that God is composed of a vast number of individual Divine Beings, the hosts of Heaven, Angels, Lords, or by whatever name called. If mankind were created both male and female, then the same pattern may be seen as applying to God, so that the Angels of God are both male and female. All these Divine Beings compose the One God, providing Him with body in Heaven. Mankind should provide Him with body on earth, having been created for that purpose.

The harmonious integration of all the individual aspects of being in the Being of God is made possible through the principle of focalization. This will be considered more fully as we proceed, but for the moment let us recognize that all Divine or God Beings, insofar as this world is concerned, find their centering in the One who incarnated on earth in the body of Jesus. This One is the supreme focalization of Deity for this world, and may consequently be rightly spoken of as LORD of Lords and KING of Kings. Even as this particular God Being incarnated on earth through the body of Jesus, so also does a God Being incarnate in each human being on the face of the earth. The center of being in each human being is a God Being of eternal individuality who is the source of life and of true identity for that person, whether male or female.

Jesus referred to the source within himself as the Father, and we may recall His statement: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." It is evident, then, that the body, mind and heart of the man, Jesus, provided the instrument for the ministry of the LORD of Lords and KING of Kings on earth. The words and the works were His. Let us recognize that these same principles should find application in us.

There is a God Being of eternal individuality and identity incarnating in the body of every human being on the face of the earth. The human being is nothing of himself, as witness the corpse which remains after the God Being has withdrawn at the point of what is called death. However, the human being may become that which he was created to be, namely, the instrument of God's action on earth.

In our previous paper, "The Rising Sun, Number Two," is this statement: "Union with God is union with Life, and this is eternal life." Every God Being is one in God, perfectly centered in the LORD of Lords and harmoniously integrated in the coordinated organization of the Divine Family. The experience of union with your source of life and being, the God Being incarnate in you, causes you to be one in God, and as such a member of the Divine Family, a son or daughter of God. The only way by which this union may be experienced is to allow the expression of real being, specifically your God Being, to manifest in thought, feeling, word and deed, and to share in the attitudes which are natural to the reality of being. The primary attitude of your God Being, of every God Being in the Divine organization for this world, is that of love response in uttermost devotion to the LORD of Lords, who in His position is the supreme focalization of Deity for this world. He is, then, the LORD our God, and "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

To supplement this paper we are including a booklet entitled, "Lighting the Way in You." We would urge your careful consideration of the words contained therein. After reading this booklet several times, and with the background of our presentation thus far, we would ask you to write to us, answering the questions which you will find at the conclusion of this paper. Your answers need not be lengthy but should be based in your highest understanding of the instruction which you have received so far. This little examination is designed to assist you in revealing the extent of your own understanding to yourself. Let your answers be to the point, and remember that they should be based in that which has been shown to you through the material so far provided. Do not become involved in dissertations upon your prior concepts and beliefs. This teaching of Ontology cannot be fitted into any other philosophy or school of thought on the face of the earth. It must stand or fall entirely upon its own merits. If it is the truth it will stand without being propped up by any other authority than its own nature; neither can it be changed by argument. If something is true it will remain true, no matter who argues for or against it. We are not interested in arguments but in the truth. Let the Spirit of Truth inspire you in giving written form to your realizations.

1. What would you say is "the true ideal" to which reference was made in an earlier paper?
2. To what extent is your life your own to do with as you please?
3. Could you formulate a simple basic law upon which all other laws, and indeed all things, hang?
4. What are
 - (a) the three phases of your being?
 - (b) the three primary aspects of the Spirit of God?
 - (c) the two primary elements of Truth?
5. How can you come to know the Truth?
6. What evidence do you have, within the scope of your own present awareness, of the presence and individuality of your own God Being within you?

The Universal Institute of Applied Ontology
P. O. Box 238
Loveland, Colorado

THOUGHTS IN THE NIGHT

Part One

Finding The Way

We are all seeking the solution to our problems. Problems represent conflicts. Conflicts tend to produce abnormal tension. Abnormal tensions soon squeeze the joy out of living.

As the joy is squeezed out of living we become tired and lethargic. Behind our tiredness there is a sense of futility.

While pride remains we try to drive ourselves and present to others the appearance of confidence. When we relax for a moment, without some form of entertainment forcing itself upon our consciousness, we tend to become fearfully aware of how little confidence we really have. Then we chide ourselves for a lack of faith. We tell ourselves that we should have faith in God, faith in ourselves, faith in our country, and faith in the intrinsic goodness of humanity.

We give ourselves a pep talk. But the pep talk is like a whip. The effect soon wears off. Then we feel tired and futile all over again. Sometimes we wonder if the struggle is worth it.

But we want to live. We want to have life worthwhile. We want to enjoy life.

We feel the urge of self-preservation. Sometimes in desperation we do things that hurt others because we want so much to live and to enjoy life. But when we hurt others we have less joy in life and we become more desperate.

When we become desperate enough we do one of two things: Either we try to shut out the feelings of love and gentleness and endeavour to make ourselves cold and hard in a "dog eat dog" attitude toward the world, or we try to escape from the things that are cold and hard, seeking to find some way by which we may know the joys of gentleness and love.

We want to live, but the fabled joys of Heaven seem so far away, and the cold hardness of the world seems so near at hand. We have a conflict within ourselves. Out of that conflict comes abnormal tension. With abnormal tension there comes the squeezing that drains away the joys of hope, and we feel ourselves becoming desperate all over again.

Under the drive of desperation we tend to yield to fear. We begin to worry. Many people have told us to stop worrying. Good advice! But how? When we are fearful someone tells us we should not yield to fear. We know that already! But what shall we do?

Our minds revert to our conflicts. We feel conflicts within ourselves, in our homes, and in our communities. Some people make a career of fighting. They try to appear brave and bold. They are always fighting for some good cause. We wonder if their fighting covers up the same feelings that we feel. We are so tired of fighting.

We do not want to fight, but if we have to we will. There are so many fights, big and little. Sometimes we indulge in the little fights to try to prove to ourselves that we are still men and women. But we hope no one gets hurt. At least not too much. The middle-sized fights we try to avoid. We want someone else to fight those battles. We will elect our fighters. We will let them fight it out for us.

But then there is the threat of the big fight, the menace of Red Russia, on the horizon. If they would only leave us alone. But we know they won't. Somehow they must be stopped. The Red menace must be restrained and contained. Our forefathers fought for freedom. We love the freedom we have. We do not want to lose it. We know we will fight if we must.

We wonder. Is there any way beside guns and bombs? It seems that their leaders acknowledge nothing but superior force. Are they all that way? There must be so many of them who are tired of fighting, too. But they have no choice. They must do what they are told to do, or die! And they want to live. So they fight. But they must feel hopeless. They must feel helpless. They must feel tired. They must know more about fear than we do.

Perhaps that is the answer. We need guns and bombs to hold them in check. But perhaps we will not have to use them if we are wise. Fear! We know a little of what fear is. We know how it corrodes and destroys. Fear weakens. Fear may make us feel strong for a few moments but we know how weak fear leaves us.

If this is true of us, it is true of them. If we could overcome fear in ourselves they would have to follow our lead, or they would make themselves weak. They might become desperate but we would be strong enough to deal with their desperation. Their way of life is built on fear. They cannot overcome fear unless they change their way of life. If they changed their way of life so that they could overcome fear, we would have no cause to fear them.

We wonder. To overcome fear they must change their way of life. In their case that would include a change in their governmental policy. We think about it. Before they can overcome fear they must change their way of life.

Does that apply to us, too? If we have fear do we need to change our way of life? We are fortunate. We can make the needed changes without changing the form of our government. Our basic way of life is not built on fear. Our way of life is built on the fearless recognition of the integrity of life.

They have reason to fear. They are forced to live with fear. They cannot get away from fear. These things are not true of us.

We want them to change their way of life. Can we overcome fear without changing our way of life? If we have fear there must be something that needs changing in our way of life. Our way of life is not supposed to contain fear. Are we losing our birthright?

To overcome fear they need to change their way of life. We agree on that. But do we want to change our way of life enough to overcome our own fear? If we were to remove the causes of fear in ourselves we would be strong and they would be weak. We ask the weak to change. But if we are strong will we not lead in the changing? If they did change and became strong and if we did not change to become stronger, we would be weaker than they and we would have relinquished leadership to them. If they are weak, do we ask them to move ahead of us and take the reins of leadership? Or shall we lead in FINDING THE WAY?

The Universal Institute of Applied Ontology
P. O. Box 238
Loveland, Colorado

THOUGHTS IN THE NIGHT

Part Two

The True Ideal

In our previous consideration we recognized that fear gives immediate strength, or at least the appearance of it, while leaving a person subsequently weak. Fear, then, is the evidence of weakness, and produces the experience of weakness. Fear is an emotion. If we can find an emotion stronger than fear, one which does not have the after-effect of leaving us weak, then under the influence of such an emotion we will remain strong. We will be stronger than those who are fearful and therefore weak.

Courage is needed, but courage itself must be the result of this constructive emotion which we seek. Courage may be engendered by fear -- fear of what others may think, for instance. The courage of desperation leaves us weak, because it is based in fear. But there is that courage which is experienced by reason of a dedication to an ideal. Patriotism, for instance, is an example of an idealistic attitude which can produce great heroism. In such case the feeling for one's country is stronger than fear for the consequences to himself. We can find many examples of courage and self-sacrifice in other fields.

However, the ideal to which we subscribe must be right. It must be all-inclusive, so that we do not find ourselves in the position of attempting to benefit a part at the expense of the whole. Our ideal must be true.

We all have ideals, but perhaps our feelings toward our ideals are not always as strong as they might be. However, if an ideal is not right or is not adequate, no matter how strong the feeling toward it, constructive results will not appear. Communism has become an ideal to some people, but by no stretch of the imagination could the strongest and most sincere of feelings toward such a faulty ideal produce anything but destructive consequences. Communism engenders fear; fear produces weakness. Anything that engenders fear produces weakness, and is consequently destructive.

Our ideal must be right, it must be all-inclusive, it must be true. Our ideal must be worthy of the best and the highest that is in us. Let us not attempt to define it further at the moment, but rather let us recognize that it is only as there is such an ideal, toward which we may have right and worthy feelings, deeply and strongly held, that we can have any real expectation of overcoming fear, so that we might be both strong and also right.

It is important that we should be right. It is not enough that we should merely think or believe that we are right, only to find out later that we were wrong. Our beliefs and our convictions are only important if they are true. Our ideals are

only acceptable if they are right and are consequently harmonious to the true nature of that over-all ideal which we recognize as being essential to us. If we are honest we must necessarily take this attitude. The scientific approach requires it of us. Even the most cherished beliefs can properly have no meaning to us if they are not true. To discover what is true, there is the necessity for examination. To be successful in our investigations, we need courage -- courage to face facts with a willingness to let our beliefs and our ideals be changed if the truth should require it. The truth must become more important to us than any humanly-held beliefs and opinions, our own or those of any other, for it is the depth of our feeling in this regard that will allow the experience of courage, so that fear of losing a partial and incomplete understanding does not cause us to reject the greater vision.

Our desire to find and to know the truth must, then, become our deepest and our strongest feeling. Seeing that this must logically be true and necessary, then it becomes clear that the truth itself must be a part of that all-inclusive ideal, of which we have taken note. We cannot be satisfied with anything less than the truth, the whole truth, and nothing but the truth.

Lies and deception are the current fare of those who are subject to the Communist tyranny. Slavery and degradation result. Fear is dominant. We know less about fear than they do, because we know more of the truth. We experience greater freedom, because we know more of the truth. However, if fear remains in us, it is evident that we do not yet know enough of the truth. If fear remains in us, though we may live in the Free World, we are not free. Because we do live in the Free World, we have the opportunity of leading the way IN FINDING THE TRUTH.

The Universal Institute of Applied Ontology

P. O. Box 238

Loveland, Colorado

THOUGHTS IN THE NIGHT

Part Three

Cause and Effect

We have recognized the need for a high ideal. If our feelings toward this ideal, in love and appreciation, are stronger than our feelings toward that which makes us afraid, then fear is overcome. Fear is a destructive emotion. There are many other destructive emotions, although virtually all of them spring from fear. We might take note of a few. Hate is an obvious one. Then there are resentment, envy, jealousy, anger, and many others. Do you ever experience feelings of such a nature? Most of us do.

All these feelings are destructive. They produce destructive results in our own bodies. When we are under the control of such influences, our words and our actions are destructive. They cause misunderstanding, suspicion and distrust in others. They sow the seeds which bring forth in our lives after their kind -- sorrow, suffering, difficulty and tribulation of all kinds. We feel trapped and frustrated. Our energies are drained away in constant struggle and conflict. We become exhausted and consequently weak. All this, because destructive emotions are being allowed to control in our lives.

We cannot get rid of these wrong feelings by fighting against them. If we believe that it is necessary to fight against them, our very attitude gives them power over us. Repression on the basis of will power accomplishes nothing, for the ill feelings remain in us. The expenditure of effort is wasted, and the constant drain of energy through internal conflict maintains a state of weakness, bringing us increasingly under the destructive control. Struggling and fighting only make matters worse.

The presence of wrong feelings in us gives evidence of the absence of right feelings. If our emotional capacity is filled with right feelings, there is no room for the wrong ones. In order to make possible the essential substitution of right for wrong, it is necessary that our high ideal should be capable of calling forth and inspiring constructive feelings. Of these, love is primary. All other constructive feelings find their focus in love.

We have realized that the truth is a part of the ideal for which we seek. We saw that it is essential that the truth should be more important to us than anything else. The measure of our love for the truth will determine the extent of movement toward our ideal, because the truth is a part of that ideal. Our love for the truth will cause us to act with true logic and reason, for the truth is always logical and reasonable.

There is a saying that truth is sometimes stranger than fiction. But we need to realize that there is always a reason for everything. There is always a logical cause. Nothing in fact ever happens "just by chance." Results appear with absolute

certainty by reason of a sequence of prior causes. If we know the essential causes, the anticipated results can always be produced. Turn the ignition key in your car, press the starter, and if everything is functioning correctly as it was designed to do, the motor will start.

We need to understand the mechanism of our own beings. We need to comprehend something of its design and of its true purpose. Most people take themselves for granted. They certainly do not understand themselves. They are unaware of the extent of their own responsibility as individuals for their own experiences in life. There is a prevalent tendency in most of us to blame others for our troubles. No matter how justified we may feel in such an attitude, it is evidence of immaturity -- the failure to recognize and to accept adult responsibility for our own lives and for that which they bring forth.

When destructive emotions determine our thoughts, words and actions in the living of life, trouble ensues. Whatever form that trouble takes, whatever the seeming causes of it may be, we must face the fact that we ourselves carry responsibility for it, until we reach a point where destructive feelings never control in us.

Emotions, either constructive or destructive, should never control us. Some people take pride in being "temperamental." Such people may have believed that it somehow flattered their egos, but the truth of the matter is that it gives evidence of immaturity. Young children in their natural cycles of growth are, for the first few years, normally controlled by their emotions. But that which may be normal for a young child should not properly persist into adult life.

Love for the right ideal would permit the right ideal to control us and our emotions in the right living of life. Now we can begin to see more clearly why our ideal must be absolutely right. Unless we accept the control of that which is right, we cannot be right. Because so much of that which has controlled us through our emotions has been wrong, we have been wrong, not because we wanted to be wrong, but because our unwitting violation of the principles of being brought forth results accordingly. As we learn how to let the principles of being apply us correctly to the right living of life, constructive results will just as surely appear.

Only when we ourselves are right can we possibly provide leadership and assistance to others, that they might share our love for the truth and walk with us in **THE RIGHT WAY OF LIFE.**

The Universal Institute of Applied Ontology

P. O. Box 238

Loveland, Colorado

THOUGHTS IN THE NIGHT

Part Four

Leading The Way

We do not wish to lose sight of the larger issues. Let us consider. The "Free World" can only meet the issue of the Red menace, giving constructive leadership to all peoples, as it is strong and right. Strength in the sense of military might is necessary to hold Red Russia in check, but unless the opportunity thereby provided is used to allow the barriers and the conflicts within the scope of the "Free World" to be removed, so that the things which produce internal weakness no longer dominate, only a destructive and devastating solution to the problem can be anticipated.

As long as the basic motivations of the countries of the "Free World" spring from conflicting interests, disintegrative, rather than unifying, forces will be at work. The primary influence toward the maintenance of apparent unity is based in fear of the common enemy. Fear leads to weakness, and is destructive. The need for the right ideal to which all may subscribe becomes evident at the international level.

We know that nations do have ideals, some aspects of which are widely shared. However, it is obvious that these ideals are not complete or adequate, neither do they always provide the basis for national motivation. Fear, hate, prejudice, greed, selfishness, and other such destructive attitudes, all too frequently dominate the councils even of the "Free World." Such things ought not to be.

If the "Free World" is to give right leadership to the world as a whole, then there must be changes of attitude and motivation within the nations which compose it. If our country is to give leadership to the "Free World" in the right way, then the citizens of our country must let the right changes come in themselves and in their own way of life. Unless the essential changes come in individual human beings -- in you and in me -- they will not, nor can they ever, come in the world. Here again is the recognition of individual responsibility. Are we men and women enough to accept it?

Have you wondered what you could do to give really constructive help toward the improvement of the world situation? Surely, most of us have. The urge, generally speaking, has been to find something to do, some action to take, but where to start? There is so much to be done "out there," but what can one individual accomplish? We tend to feel futile and insignificant. But it is not "out there" that the immediate field of action lies! It is right here where we are.

What we do is vitally important. There is a field of leadership wide open to us. It is not at all crowded. So few have been willing to move along the path which allows the actual experience of essential changes in themselves. To talk, to study, to consider, to learn -- yes, but actually to let one's own innermost feelings, the

hidden things of one's own nature, be brought under the light of honest examination, that real and vital changes might be experienced, such an humble and courageous spirit has been rare indeed. Of such are the true leaders of men.

Change is absolutely sure. We cannot prevent it, but we can influence the nature of those changes which are appearing. Shall the influence which we exert be constructive or destructive? Shall we just blindly do our best, hoping for the best? Or is it possible to know what we are doing, and thereby to provide positive leadership in the right direction?

In our previous considerations we began to recognize some of the basic principles of being. We have reviewed some of them now in relationship to the wider field of application. If there are principles of being, then we must acknowledge the fact of being. We speak of ourselves as human beings. We are aware of the fact that we ARE, that we have BEING. What is the Source of BEING? What causes things to BE?

Let us digress into an examination of some of the things that are within the scope of our immediate awareness. This earth upon which we dwell IS. The planet earth is a part of the solar system which also IS. The solar system is given being by reason of the fact of the sun. The planets of this solar system are dependent for their being, as planets, upon the sun. The sun is the manifest source of being for this solar system.

The minute atoms of which all substance is composed have received a great deal of consideration in recent years. While even the largest atoms are far too small to be seen, even under the most powerful microscope, the nature of the structure of the atom is understood. It is comparable in principle to the solar system, being composed primarily of a central nucleus with one or more electrons revolving rapidly around the nucleus in a definite orbit or orbits. The being of the atom is dependent upon the nucleus.

A haphazard collection of planetary bodies in space would not make a solar system, nor of electrons an atom. A positive center of being, sun or atomic nucleus, respectively, is essential. How do these principles apply to human beings? Obviously, a haphazard collection of limbs, organs, and other parts does not make a man or a woman. There must be a positive center of being which makes possible the orderly development of a human body. Because that positive center of being is invisible to human eyes does not deny its existence. Our observation of the principles of being in other fields brings us to the logical conclusion that there must be a positive center of being in us; otherwise we could have no being. The absence of being in a human body results in the disintegration of that body.

The presence of being in a human body permits the development and the

maintenance of an integrated living organism, the manifestation on earth of what we call a human being. This positive center of being must provide the essential design and the essential integrating force by which physical substance is caused to be drawn into a specific form, in which life is revealed, and the functions of mind and emotions made possible.

Unlike planets and electrons, the human being, through mind and emotions, is capable of determining his own attitudes and actions without necessarily accepting the control of his own positive center of being. Planets, of themselves, do not rebel against the sun or try to determine their own orbits in the solar system. Rather, they accept the positive control provided by the sun, in accordance with laws and principles which are to a high degree understood by man.

We have already taken note of the fact that all too often emotions are the primary control factors in human lives. The control of feeling is a sorry substitute for the control of being; and the beliefs, opinions, and ideas of the mind for the integrating truth which finds focus in the positive center of being. Now we may begin to see that our high ideal is found in the truth concerning the positive center of being. Just as there is a positive center of being in the minute atom and also in the vast solar system, we may recognize that the same principle of being operates in all things. There is a positive center of being in the individual human being, and also in relationship to humanity as a whole.

All being is integrated. Every aspect of being is an integrated part of the wholeness of being. There are no barriers in being. There is no conflict in being. As planets and electrons conform to the control and the design of being, the harmonious operation of the solar system results, and atomic substance is made available as the essential material of which the solar system is composed.

As man learns how to come under the control of being, and to conform with the design of being, barriers and conflicts automatically disappear. There are neither barriers nor conflicts in being. Such things are experienced by human beings as they violate the principles of being. The world situation and our own experiences as individuals give evidence of such violation on every hand. As we learn how to conform with the principles of being, we may become integrated human beings, thereby providing that essential leadership in the only way by which the world body of mankind may become integrated. An integrated world, without barriers and conflicts, is a peaceful world. Let us lead the way into the experience of unity and strength, joy and peace -- the fruits of attunement in REAL BEING.

A PERSIAN ROSARY

By Mirza Ahmad Sohrab

1. Love and serve humanity. 2. Praise every soul. If you cannot praise him, let him pass out of your life. 3. Dare, dare and then—dare more. 4. Do not imitate. Be original. Be inventive. Be yourself. Know yourself. Stand on your own ground. Do not lean on the borrowed staffs of others. Think your own thoughts. 5. There is no saint without a past. There is no sinner without a future. 6. See God and good in every face. All the perfections and virtues of the Deity are hidden in you. Reveal them. The Saviour also is in you. Let his grace emancipate you. 7. Be cheerful. Be courteous. Be a dynamo of irrepressible happiness. Assist everyone. Let your life be like unto a rose; though silent it speaks in the language of fragrance. You are a trinity of body, mind and soul. The food of the soul is Divine Love. Therefore, feed your soul on Divine Love—so that the body and the mind be invigorated. 8. Be deaf and dumb concerning the faults of others. Do not listen to gossip. Silence the tale-bearer with virtuous conversation. 9. Stop the circulation of the poisonous germs of religious fanaticism through your veins and arteries and those of your children. Never argue with any soul concerning his religious beliefs. Religious controversies lead to hatred and separation. Religion is Love and Fellowship not theological dogmas and creeds. When you have Love and Sympathy in your heart for your fellowmen, you have the highest type of religion, no matter by what name you may call yourself. Rest assured that the emancipation of the world is through the Nameless God of Love and in Nameless Religion of Love. 10. Develop the qualities of essential goodness. Every soul is endowed with the attributes of intrinsic beauty. Discover those attributes and hold them before the world. 11. Religion is a personal relation between man and his maker. For God's sake, do not interfere with it, do not organize it, neither try to reduce it to so many statements. Organization, in whatever form, is the death-knell of religion. Do not preach this. Practice and teach it. Let no one dictate to you regarding what you should or what you should not believe and do in your spiritual life. The ultimate authority is the Authority of the Spirit within you and not that of any man, dead or alive. The Unerring Witness is standing in the centre of your being—all powerful mighty and supreme! His is the final testimony. His is the court of last appeal. 12. God's love is in you and for you. Share it with others through association. Do not court separation from the creatures, but unite with them in love. To know yourself through your fellowmen is to know God. 13. Have courage. Realize your divine origin. You are the ray of the Sun of Immortal Bliss. You and the Father are one. The deathless, radiant Self is in you. Reverence your Celestial station. No harm will ever come to you. God's perfect image and likeness you are, abiding in the fort of his Protection. Association with all the people will lead to spiritual unfoldment and not to the deterioration of the soul. Live above the world of faith and infidelity; religion and atheism; orthodoxy and Liberalism, truth and error; angel and devil; and you will be living with, and in God . . . THE GOD OF ABSOLUTE GOOD, the GOD OF ABSOLUTE BEAUTY, THE GOD OF ABSOLUTE PERFECTION. 14. In religion there is no compulsion. The path to spiritual unfoldment is not by restrictions and constraints; not anathema and excommunication, but by constant progress from world to world, from star to star, from constellation to constellation, forever and without end. 15. The light of lights is in your heart. Uncover it, and let it shine for the illumination of mankind. Do not expect a favor from friend or foe, and you shall never be disappointed. 16. Overcome malice, envy, personal spite and prejudice, and you are the master of Destiny. 17. Do not condemn a single soul. In condemning him, you are condemning yourself. Never for an instant forget that he is also the child of God. Upon the great sea of spirit, there is room for every sail. In the limitless sky of truth there is room for every wing. 18. Do not murder the character of a soul, under the guise of religion, either by bitter blame or faint praise. Spiritual murder is worse than the taking of a man's life. Have a sin-covering eye. See only the beautiful, the lovely, the noble. 19. Be gentle. Be lenient. Be forgiving. Be generous. Be merciful. Be wakeful. Be thoughtful. Be frank. Be positive. Soar in the atmosphere of freedom. Walk in your chosen path and let no criticism disturb you in the least. This is the way to success, to happiness, to health, to prosperity, to glory. Let me walk in it during the days of my life!

HEALTH RESEARCH

Mokelumne Hill, Calif.

LETTERS TO HERWARD CARRINGTON

From Famous Psychical Researchers, Mediums and Magicians

Those who are familiar with Dr. Carrington's writings in the field of Natural Hygiene do not realize, perhaps, that one of his main interests, during the past fifty-odd years, has been psychical research—the mystic Borderland between matter and spirit—on which subject he is a recognized international authority, and on which he has written many books.

It is a fascinating field, no matter how we may choose to regard it. These letters constitute a sort of informal history of much that has happened in this field of research, — many of them being of fascinating interest. Explanatory Notes elucidate all technical points and explain who the various people are connected with the subject.

The letters are from such diverse personalities as Sir Oliver Lodge, William James, Houdini, Howard Thurston, and many leading mediums and researchers. Everyone should know something of this work. Here is a fascinating way to learn something about it. You will be both amazed and amused at their contents!

These letters cover 95 pages, single spaced (mimeographed). They are offered at the special price of only \$1.50 delivered anywhere in the world.

THE ARGUMENT FOR VEGETARIANISM

(And Famous Vegetarians of History)

By Hereward Carrington, Ph. D.

Author of Vitality, Fasting and Nutrition, The Natural Food of Man, etc.

NEW SCIENTIFIC PROOF - 37 8½ x 11 - 3-hole punched (Mimeographed) pages\$1.00

This is perhaps the greatest combination of proofs and arguments on Vegetarianism that has ever been assembled into one giant folio. This masterful piece of brilliant writing covers the statements and quotations from the Bible - Arguments of R. T. Trall, M. D., Dr. Susana Dodds, Dr. Alexander Haig, Dr. Shelton's *Hygienic Review*; Dr. G. R. Clements, Dr. Lambe, Doctor Moore (Harvard Laboratory of Physiology), Doctor Arthur Hunter, Dr. Osler, Horace Greeley, Shelley (the poet), Professor Russell H. Chittenden, Rollo Russell, Professor Fisher (of Yale University), Prof. E. V. McCollum (discoverer of Vitamins A and D, professor at Johns Hopkins University, Prof. Bogert, U. S. Government "Yearbook on Nutrition", etc.

"On a vegetarian diet, the senses become more acute and the brain clearer. The animal passions are reduced, and the desire for alcohol and other stimulating foods is practically abolished. One stimulant calls for another, and since meat is the most stimulating of all solid foods, a greater stimulant can only be found in alcohol. Introduce vegetarianism and drunkenness would largely disappear!" —

Mr. Carrington gives arguments by:

1. History of the Vegetarian Movement.
2. Chemistry
3. Physiology
4. Comparative Anatomy
5. Hygiene
6. Experience (Written by a life long vegetarian)

Send a dollar bill for this amazing, new, scientific folio today. Begin a new adventure in **LIVING!**

SKIN TROUBLES—George Starr White, M. D.—30c—4 for \$1.00

Covers: Hair Troubles, Pimples, Freckles, Hives, Neck Development, X-ray Poisoning, Poison Oak, Ivy Poisoning, Lead-poisoning. Sexual Changes—Following X-ray or Radium. A MUST!

**HEALTH RESEARCH,
Mokelumne Hill, Calif.**

"FATHER, INTO THY HANDS I COMMEND MY SPIRIT"

A sermon preached in the First Congregational Church, Columbus, Ohio, on
Easter Sunday, April 1, 1956, by Dr. Boynton Merrill.

* * * * *

The inescapable conclusion which one has to draw from the records of the first Easter and from the stories which came out of the days which followed after Easter is this: the disciples were convinced that their lost leader was mysteriously alive. He was, confessedly, greatly changed but he was, nevertheless, inexplicably present in their midst. By individual and by group experiences they were convinced and agreed that they were no longer alone.

It is, I think, quite clear that their experiences with the risen Lord were not at all the same as those they had had with Jesus. There had been, before, nothing that was mysterious and wraith-like. The earlier fellowship on the streets, in Bethany and by the lake had been completely normal and natural. But these last contacts now had an eerie, other-worldly character. He was not, for instance, clearly seen. They tell us that they talked with him and walked with him, but they also say they did not know him until he deliberately lifted whatever veil it was which hung between him and their perplexed, hesitant wonderment. Mary, face to face with him in the morning mist, did not know him. But more than mist and more than tears were between them; and, then, suddenly her heart leaped - and she did know. Two of them, on that first Easter evening, walked to a nearby village. A stranger joined them. They talked of the sad tragedy which had broken their hearts. The three sat down to share an evening meal. And, all the while, they did not know him and then, suddenly, they did. Closed doors could not prevent him. The record says he appeared to a group of them the same evening, miles away from Emmaus, while the doors of the room were shut. But, the shut doors notwithstanding, suddenly he stood in their midst and as suddenly he was gone. One gets the repeated impression of something very different and quite beyond any previous experience. The sacred record is beautifully and convincingly frank. The disciples relate not only these strange experiences but they tell, with utter honesty, of their own bewilderment in the face of them and of their own uncertainty about them. If the records were sheer fabrications concocted for the sake of convincing doubters and scoffers they would hardly have been so foolish as to use such revealing words about themselves as they did. Here are some of the actual words taken from the gospel record with which they themselves describe themselves. The disciples tell us they were "amazed," "afraid," "astonished," "startled," "troubled," "perplexed," they "wondered," they "disbelieved," they "trembled," they "doubted," they "questioned," their "eyes were holden," they "knew him not." This is obviously the reporting of men who are trying, almost painfully, to be honest. This is the reporting, too, of men who were at the first utterly incredulous and who could not believe the witness of their own senses but, who became slowly convinced. These men, it seems obvious, were expecting no return of their crucified leader: but, before the story ends, they are sure that there has somewhere, somehow been a triumph over death, a victory over the grave.

Here then was a resurgence of life, but not back into the same life and the same natural relationship they had known. It was, rather, a thrust forward into a new sort of relationship. It was quite past their understanding; yet, they could not deny its reality. If you and I, at this far remove, are perplexed by the stories, then, remember that they were far more perplexed by what happened to them than are we. If you and I have queries and wonderments, then, be comforted: remember that they had them, too.

"FATHER, INTO THY HANDS I COMMIT MY SPIRIT"

A sermon preached in the First Congregational Church, Columbus, Ohio, on Easter Sunday, April 1, 1928, by Dr. Boynton Merrill.



The inescapable conclusion which one has to draw from the records of the first Easter and from the stories which have come to us is that which followed after Easter is this: the disciples were convinced that their lost leader was mysteriously alive. He was, undoubtedly, greatly missed but he was, nevertheless, inexplicably present in their midst. He had been and by group experiences they were convinced and agreed that they were no longer alone.

If it is, I think, quite clear that their experiences with the risen Lord were not at all the same as those they had had with Jesus. There had been before, nothing that was mysterious and wonderful. The earlier relationship on the streets, in Bethany and by the lake had been completely normal and natural. But these last contacts now had an eerie, other-worldly character. He was not with him, but they also say they did not know this until he deliberately lifted whatever veil it was which hung between him and their perplexed, hesitant wonderment. Mary, face to face with him in the morning that did not know him, but more than that and more than tears were between them and then, suddenly, his heart leaped - and she did know. Two of them, the first Easter evening walked to a nearby village. A stranger, indeed, they called of the day, tragedy which had broken their hearts. The doors set down to state an evening meal. And all the while, they did not know him and then, suddenly, they did. Closed doors could not prevent him. The record says he appeared to a group of them the same evening, with Mary from Bethany, while the doors of the room were shut. But she that reports notwithstanding, suddenly he stood in their midst and as suddenly he was gone. One gets the repeated impression of some thing very different and quite beyond any previous experience. The record is beautifully and convincingly frank. The disciples relate not only these strange experiences but they tell, with utter honesty, of their own bewilderment in the face of them and of their own uncertainty about them. If the records were sheer fabrications concocted for the sake of convincing doubters and scoffers they would hardly have been so foolish as to use such revealing words about themselves as they did. Here are some of the actual words taken from the gospel record with which they themselves describe themselves. The disciples tell us they were "amazed," "stunned," "astonished," "troubled," "perplexed," they "wondered," they "disbelieved," they "doubted," they "questioned," their "eyes were holden," they "knew him not." This is obviously the reporting of men who are trying, almost painfully, to be honest. This is the reporting, too, of men who were at the first utterly incredulous and who could not believe the witness of their own senses but who became slowly convinced. These men, it seems obvious, were expecting no return of their crucified leader but, before the story ends, they are sure that there has somewhere, somehow been a triumph over death, a victory over the grave.

Here then was a resurrection of life, but not back into the same life and the same natural relationship they had known. It was, rather, a change of word into a new sort of relationship. It was quite a new understanding, yet, they could not deny the reality of it. It was not at all a removal, but perplexed by the stories, they remember that they were far more perplexed by what happened to them than they were. If you and I have doubts and wonderings, then, be comforted, remember that they had them, too.

I have read these records many times each year for more than fifty years. I have read many of the books written by men far wiser than I will ever be, men who have grown gray studying the records, and the more I read and the older I grow the more convinced do I become that what we celebrate at Easter and what the records try to tell us is something infinitely more holy and more wonderful than the temporary, physical return of the crucified Jesus of Nazareth. What do I believe Easter really celebrates? I believe it celebrates the triumphant and abiding advent into the world of The Living Spirit of The Eternal Christ.

At Jesus' birth The Spirit of the Eternal Christ, holy and unique, had been breathed into Jesus by the will of God. This is what Christmas and the doctrine of the Incarnation mean. The Holy Spirit was, in him, made incarnate. Then, for almost thirty years, according to the record, it was in him seemingly almost dormant. In those years he put on strength and grew in favor both with God and with man. And then, in the fullness of time, God, whose ways are higher than our ways and whose ways are surely past our finding out, suddenly touched the spirit within him. It was stirred into life. What a life, empowered by the Spirit, it was! He was baptized of John. He began to preach. All which we associate with the word "holy" marked him. The divine in him broke through him into view. The Holy Spirit, resident in his mind, spoke through his words as through no other words ever uttered. The Holy Spirit in his heart made his love a radiant wonder, so radiant a wonder that men left all to follow after him. The Spirit dictated teachings so simple that children could, and still can, take them in. They were teachings so lofty that the wisest have not been able to equal or diminish them. They are teachings so practical for daily living that if we apply them, only for a little, they have a mysterious power to make our life quite over. The Holy Spirit in him sustained him in acts of incredible patience and courage. It made his deeds so surprisingly and so tenderly compassionate that all centuries since have been sprinkled and the earth has been girdled with men trying to be tenderly compassionate as was he. They have been trying, too, to do it in his name and for his sake.

All this, and much more, was done by a man who was subject to birth and life and death even as you and I are. He wore the garment of flesh as we wear it. His feet became dusty even as ours would, should we walk the same country roads. He grew weary and needed sleep and solitude. He was tempted and thwarted and needed prayer, even as do we. He had to accept the limitations of the flesh just as we have to accept them. But, he rose past those limitations even as he bowed to them. It is evident that he dared, and dreamed, and loved and spoke the truth in unmatched measure. He had, too, in a degree we will never know, to suffer the spites, to endure the trappings and to bear the ugly bludgeonings of selfish and evil men. His spirit was wounded and denied by their hatreds. His body was broken beneath their scourgings. Their nails held him fast. And, finally, he had to accept and die on their cross. Neither could he avoid the tomb. Yes, he took on all the hazards and limitations of the flesh and, by the flesh, the divine Spirit within him was sore straightened.

And thus he died: and, as he died, his last words were these: "Father, into Thy hands I commend my spirit." These words are to me the key to Easter and to everything which lies this side of Easter. He did not say, "Father, into Thy hands I commend my body." No, it was his spirit. Easter is what God did with that surrendered, committed spirit. It was freed of the body, by death, on Good Friday. But God sent it, on Easter, back into the world. Only this time it was to be unfettered by the flesh. Now it was to be the free, utterly liberated, and inexplicable thing which spirit always is when it rises above earthly trammels. And, it was to be holy as God is holy.

We fail, I think, to grasp the true wonder of Easter when we think of it merely as the miracle of a body, subject to physical death, briefly putting back on its physical attributes again. The thing we need to seize upon, wonder at and glory in is this: the wonder of God taking the spirit, which had been in

I have read these records many times each year for more than fifty years. I have read many of the books written by men like me. I will never be a man who grows gray studying the records, and the more I read and the older I grow the more convinced do I become that what we celebrate at Easter and what the records try to tell us is something infinitely more holy and more wonderful than the temporary physical records of the crucified Jesus of Nazareth. What do I believe Easter really celebrates? I believe it celebrates the triumphant and abiding advent into the world of the Living Spirit of the Risen Christ.

At Jesus' birth the Spirit of the Eternal Christ, holy and unaging, had been breathed into Jesus by the will of God. This is what Christians and the doctrine of the Incarnation mean. The Holy Spirit was, in his made incarnate form, for almost thirty years, according to the records, it was in him seemingly almost dormant. In those years he put on strength and grew in favor both with God and with man. And then, in the fullness of time, God, whose ways are higher than our ways and whose ways are surely past our finding out, suddenly touched the spirit within him. It was stirred into life, what a life, empowered by the Spirit, it was! He was baptized of John. He began to preach. All which we associate with the word "holy" marked him. The divine in him broke through him into view. The Holy Spirit, resident in his mind, spoke through his words as through no other words ever uttered. The Holy Spirit in his heart made his love a radiant wonder, so radiant a wonder that men left all to follow after him. The Spirit directed teachings so simple that children could, and still can, take them in. They were teachings so holy that the wisest have not been able to equal or diminish them. They are teachings so practical for daily living that if we apply them, only for a little, they have a mysterious power to make our life quite over. The Holy Spirit in him sustained him in acts of incredible patience and courage. It made his deeds so surprising and so tenderly compassionate that all centuries since have been astonished and the earth has been filled with men trying to be tenderly compassionate as was he. They have been trying, too, to do it in his name and for his sake.

All this, and much more, was done by a man who was subject to birth and life and death even as you and I are. He wore the garments of flesh as we wear it. His feet became dusty even as ours would, should we walk the same country roads. He grew weary and needed sleep and solitude. He was tempted and thwarted and needed prayer, even as do we. He had to accept the limitations of the flesh just as we have to accept them. But he rose past those limitations even as he bowed to them. It is evident that he dared, and dreamed, and loved, and spoke the truth in unwatched measure. He had, too, in a degree we will never know, to suffer the rigors, to endure the temptations and to bear the ugly indignities of selfish and evil men. His spirit was wounded and denied by their hatreds. His body was broken beneath their scourgings. Their nails held him fast. And, finally, he had to accept and die on their cross. Neither could he avoid the tomb. Yes, he took on all the hazards and limitations of the flesh and for the flesh, the divine Spirit within him was sore straitened.

And thus he died; and, as he died, his last words were these: "Father, into Thy hands I commend my spirit." These words are to me the key to Easter and to everything which lies this side of Easter. He did not say, "Father, into Thy hands I commend my body." No, it was his spirit. Easter is what God did with that surrendered, committed spirit. It was freed of the body, by death, on Good Friday. But God sent it, on Easter, back into the world. Only this time it was to be witnessed by the flesh. Now it was to be the free, utterly liberated, and inexhaustible thing which spirit always is when it rises above earthly trammels. And it was to be holy as God is holy.

We fall, I think, to grasp the true wonder of Easter when we think of it merely as the miracle of a body, subject to physical death, briefly putting back on the physical attributes again. The thing we need to realize upon, wonder at and glory in is that the wonder of God taking the spirit, which had been in

the human Jesus so divinely fair and, yet, so limited by flesh and finally trampled down by the hatred of evil men, and giving that same spirit vast new freedoms and far-holier dimensions of ministry and putting it, too, out beyond the killing reach of men.

The spirit which was in Jesus came back into the world to declare God's will afresh. It came back to travel more swiftly and farther than ever human feet could have carried it. It came back to win men's love anew and to win it through all time and everywhere. It came to claim and win the service of their lives in unmatched measure. It came back to show them, too, that they should be done with the fear of death and should believe now, with all their hearts, in the eternally resurgent life of the Spirit. "I live - ye shall live also." "He that believeth in me shall never die." "Your faith shall make you whole." These things he had said with words. He now underwrote them in living characters. Easter is not, at its purest and holiest, the festival of the briefly rehabilitated Son of Mary. It is, at its purest and holiest, the festival of the newly enfranchised Son of God. It is the advent in unstoppable form of the Spirit of the Eternal Christ. "Father, into Thy hands I commend my spirit." Easter is the record of what God saw fit to do with that surrendered and committed spirit.

But, some will say, the mystery and the perplexity remain. Of course, they remain and they always will. But is there anything under heaven, physical or spiritual, which is not mysterious? If you try to empty the mystery out of Easter or out of anything else that God has done you are doomed to failure. Our finite minds cannot hope to compass His infinite mind. We cannot hope to be as wise even as was Einstein; but, we can, at least, listen to him when he says: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He who can no longer pause to wonder and stand wrapt in awe, is as good as dead." Yes, Easter is the festival which truly belongs to those who are alive in the sense of being alive, of being alive to the infinite wonders and possibilities which, under God, are in our universe, which are always waiting to flood it with divine glory and to lift our little lives, bounded with sense and time, above earthly denials and dusty dooms.

Of course, if you want above, all else, to take this which was meant to be an enfranchising, spiritual experience and make an intellectual puzzle out of it you can do it. But you will, then, only be like a man determined to break his own teeth on the husk of the coconut: not that way will you ever come to know or be nourished by the sweet, life-giving milk or meat within.

If you think you must empty Easter of all mystery before you can live in the light and wonder of it you, perhaps, should, also, say I will not take another breath of air until I understand all there is to know about the oxygen around me and the blood within me. Neither will I eat food again until I know all about the mysterious processes whereby the energy of the sun is converted into living wheat and into swimming fish and how, in turn, they nourish me and keep my life within. I will not love; nor, will I have anything to do with new life or confess the presence of babies until the secrets of love and the mysteries which surround the transmission of life are all made crystal clear. I will, also, have no share in the ebb and flow of human society until I understand why nations go to war, why some are rich and others are poor, why some are white and foolish and some are black and brilliant. Knowledge is good. But, for the greater part we live in this world by faith; by faith, too, we may and can live in God.

If the first disciples had wrapped themselves up in their early perplexities, if they had burrowed deep down into their doubts, if they had argued endlessly that to cling to doubt and disbelief is nobler than to trust in God, if they had split into quarreling camps and forthwith founded various schools of theory about this amazing new thing which had happened to them - then one can believe, perhaps, that even God, who can only use those who do trust Him, would

the human Jesus so divinely fair and yet so limited by flesh and finally
trampled down by the hatred of evil men, and giving that same spirit vast new
freedoms and far-holier dimensions of ministry and putting it, too, out beyond
the killing reach of men.

The spirit which was in Jesus came back into the world to declare
God's will afresh. It came back to travel more swiftly and farther than ever
human feet could have carried it. It came back to win men's love and to
win it through all time and everywhere. It came to clear and brighten
of their lives in unwatched measure. It came back to show them, too, that they
should be done with the fear of death and should believe now, with all their
hearts, in the eternally resurgent life of the spirit. "I live - ye shall live
also." "He that believeth in me shall never die." "Your faith shall make you
whole." These things he had said with words. He now understood them in living
characters. Easter is not at its purest and holiest, the festival of the
practically reborn Son of Mary. It is, at its purest and holiest, the festi-
val of the newly enthroned Son of God. It is the advent in unapproachable form
of the spirit of the Eternal Father. "Father, into Thy hands I commend my
spirit." Easter is the record of what God saw fit to do with that surrendered
and committed spirit.

But, some will say, the mystery and the perplexity remain. Of course,
they remain and they always will. But is there anything under heaven physical
or spiritual, which is not mysterious? If you try to empty the mystery out of
Easter or out of anything else that God has done you are doomed to failure. Our
finite minds cannot hope to compass His infinite mind. We cannot hope to be as
wise even as was Einstein; but, we can, at least, listen to him when he says:
"The most beautiful thing we can experience is the mysterious. It is the source
of all true art and science. He who can no longer pause to wonder and stand
wrought in awe, is as good as dead." Yes, Easter is the festival which truly
belongs to those who are alive in the sense of being alive, or being alive to
the infinite wonders and possibilities which, under God, are in our universe,
which are always waiting to flood it with divine glory and to lift our little
lives, bounded with sense and time above earthly denials and petty fears.
Of course, if you want above, all else, to take this which was meant
to be an enlightening, spiritual experience and make an intellectual puzzle out
of it you can do it. But you will, then, only be like a man determined to break
his own teeth on the husk of the coconut; not that way will you ever come to
know or be nourished by the sweet, life-giving milk or meat within.

If you think you must empty Easter of all mystery before you can live
in the light and wonder of it you perhaps, should, also, say, I will not take
another breath of air until I understand all there is to know about the oxygen
around me and the blood within me. Neither will I eat food again until I know
all about the mysterious processes whereby the energy of the sun is converted
into living wheat and into swimming fish and how, in turn, they nourish me
and keep my life within. I will not love; nor, will I have anything to do with
new life or content the presence of babies until the secrets of love and the
mysteries which surround the transmission of life are all made crystal clear.
I will, also, have no share in the ebb and flow of human society until I under-
stand why nations go to war, why some are rich and others are poor, why some are
white and foolish and some are black and brilliant. Knowledge is good. But,
for the greater part we live in this world by faith; too, we may and
can live in God.

If the first disciples had wrapped themselves up in their early per-
plexities, if they had burrowed deep down into their doubts, if they had argued
endlessly that to cling to doubt and disbelief is nobler than to trust in God,
if they had split into quarreling camps and forthwith founded various schools of
theory about the meaning new thing which had happened to them - then one can
believe perhaps that even God, who can only use those who do trust Him, would

have had to confess defeat. But, into their human hearts and minds God had, by the earthly ministry of Jesus, built the capacity for trust, for having faith that He is in the mysterious as well as in the partially understood. Into these human hearts He had built, too, the capacity for facing the unknown future with nothing but the inner assurance that to those who thus move into it, nothing fearing, all things hoping, God Himself, all sufficient, is forever waiting.

Our faith is not fixed to a dead Jesus reanimated to carry on for a few weeks more "the body of this death"; resurrected, but still to be taken away again. Our faith is fixed on the empowered and empowering, ever-present, ever-living Spirit of the Eternal Christ, to be forever with us and with all men. God is Spirit. We are spirit. Spirit with spirit can meet: that is the faith which we share with his first disciples. At Easter we behold the Eternal Christ revealing himself to those frightened men, to those scattered, perplexed disciples. He revealed himself to them so powerfully that they became suddenly unafraid. They became suddenly united. They began to move out with such power into the courts of Jewry and into the far-flung provinces of the Empire of Rome that in less years than America has known the white man all the known world became aware of the gospel of God's love. In the might of The Eternal Christ resident in them as far as they could give it place, the world began to learn that to live indeed is to live in God. I believe that the Holy Spirit was partially revealed by Jesus in the days of his flesh. I believe that the Holy Spirit has been still more fully revealed by the Eternal Christ, who, since death was overcome, has been in all days and seeks to be ever-present in all men.

Easter is meant to be a time of spiritual enfranchisement for us even as the first Easter was a time of spiritual enfranchisement for Jesus. Paul has said it for us perfectly:

This weakness must put on strength;
This mortal must put on the immortal;
This earthly must put on the heavenly;
This perishable must put on the imperishable;
This temporal must put on the eternal;
This body must put on spirit.

Therefore be ye steadfast, immovable ever-thanking God who giveth us the victory.

"Father, into Thy hands I commend my spirit."

have had to confess defeat. But, into their human hearts and minds God had
 by the earthly ministry of Jesus built the capacity for trust, for having faith,
 that He is in the universe as well as in the partially understood. Into
 these human hearts He had built, too, the capacity for feeling the unknown future
 with nothing but the inner assurance that to those who give love into it, nothing
 leaving, all things coming, God Himself, all sufficient, is forever waiting.
 Our faith is not fixed to a dead Jesus resurrected to carry on for a
 few weeks more "the body of this death" resurrected, but still to be taken
 away again. Our faith is fixed on the empowered and empowering ever-present
 ever-living Spirit of the Eternal Christ, to be forever with us and with all men.
 God is Spirit. We are spirit. Spirit with spirit can meet that is the faith
 which we share with his first disciples. At Easter we behold the Eternal Christ
 revealing himself to those frightened men, to those scattered, perplexed
 disciples. He revealed himself to them so powerfully that they became suddenly
 unafraid. They became suddenly united. They began to move out with such power
 that the course of history and into the far-flung provinces of the Empire of Rome
 that in less than a century has known the whole man all the known world became
 aware of the gospel of God's love. In the night of the Eternal Christ's resurrection
 in them as far as they could give it place, the world began to learn that to
 live indeed is to live in God. I believe that the Holy Spirit was partially
 revealed by Jesus in the days of his flesh. I believe that the Holy Spirit has
 been still more fully revealed by the Eternal Christ, who, since death was over-
 come, has been in all days and seeks to be ever-present in all men.

Easter is meant to be a time of spiritual enrichment for us even
 as the first Easter was a time of spiritual enrichment for Jesus. Paul
 has said it for us perfectly:
 This weakness must put on strength;
 This mortal must put on the immortal;
 This earthly must put on the heavenly;
 This perishable must put on the imperishable;
 This temporal must put on the eternal;
 This body must put on spirit.
 Therefore be ye steadfast, immovable, ever-thanking God who gives us
 the victory.
 "Father, into Thy hands I commend my spirit."

Parnassus, Coast to Coast

(See Cover)

What does it mean to be an intellectual in the U.S.? Is he really in such an unhappy plight as he sometimes thinks—the ridiculed double-dome, the egghead, the wild-eyed, absent-minded man who is made to feel an alien in his own country?

Ever since World War II, U.S. intellectuals have, as never before, been debating these questions. But in the course of the debate, one note has been struck time and time again, and no one has sounded it more clearly than Historian Jacques Barzun of Columbia University. If there is a traditional distrust of ideas in the U.S., says Barzun, the nation's men of ideas have still "won recognition in tangible ways beyond any previous group of their peers." And more important, many have come at last to realize that they are true and proud participants in the American Dream.

Thus, Barzun warns, those who continue to grumble at America are merely singing a worn-out tune. "They forget that the true creator's role, even in its bitterest attack, is to make us understand or endure life better. Our intellectuals do neither when they entice us to more self-contempt."

Whose Fault? The grumblers have not always grumbled without cause. But they have so distorted the picture that it would sometimes seem that the intellectual is America's hopeless Displaced Person. He is not only supposed to be the man that Senator McCarthy is after; he is also supposed to be the man that the rest of the nation persistently chooses to ignore or scorn. Diplomat George Kennan has said: "I can think of few countries in the world where the artist, the writer, the composer



GEORGE KENNAN

or the thinker is held in such general low esteem as he is here in our country."

Such sweeping charges have brought equally sweeping countercharges. French Dominican Raymond-Leopold Bruckberger says that the present plight of the U.S. intellectual is largely "the fault of the American intellectuals themselves . . . The American intellectual often tends to say that his country has failed him . . . I wonder if the contrary is not true. Perhaps the American intellectual has failed his country, and perhaps he is more deeply missed than is at first apparent. When the intellectual turns his back on his country, his place remains empty—while he complains that he has no place at all."

Symbols & Tags. Though almost as old as the nation, the cries of anti-intellectualism from one side and anti-Americanism from the other seem to be dominant themes in the postwar era. If the symbol of the '20s was the disgruntled intellectual who went to live in Europe, the present symbol—to the pessimists, at least—is the disgruntled intellectual who has stayed at home because he has no other place to go. The crusading muckraker, the flamboyant expatriate, the dedicated brain-truster—all these convenient tags are gone. While the European intellectual goes about his traditional business and enjoys traditional respect, the American sometimes feels that he is the forgotten man. He seems to have little to say, and even when he does, he is supposed to be so intimidated that he dare not say it.

To this portrait of the American intellectual in 1956, Jacques Barzun is the living contradiction. If he is not the typical American intellectual—for no such person exists—he represents a growing host of men of ideas who not only have the respect of the nation, but who return the compliment. Born in France into a family of long academic tradition, he has known at firsthand the cultures of both the Old World and the New, and while still a student at Columbia University, he decided to cast his lot with the New. Today, standing in the front rank of U.S. historians, he has also won a reputation as a perceptive commentator on the American scene. As such, he poses a question that sheds light both on the intellectual's strange status in America and on America's position in history. "Can it be true," he asks, "that in attempting to keep open house for all mankind, we have lost our birthright, squandered our intellectual heritage, so that Americanization is tantamount to barbarization? Or is it possible that modern civilization is something new, incommensurable with the old, just like the character of the American adventure itself?"

Protest & Affirmation. That this sense of the American adventure has become something of a preoccupation is a telling characteristic of America's postwar men of ideas. Their tone may be subdued, but their apparent lack of passion does not mean any lack of concern for America's



RAYMOND-LEOPOLD BRUCKBERGER

destiny. The Man of Protest has to some extent given way to the Man of Affirmation—and that happens to be the very role that the intellectual played when the nation was new. It was such American intellectuals as Jefferson and Franklin who wanted to put the age of reason into political practice. It was Poet Joel Barlow who sang of America: "Sun of the moral world! . . . here assume thy stand / And radiate hence to every distant land." It was Philosopher Emerson who urged the American scholar to fashion something new. "We have listened too long," said he, "to the courtly muses of Europe . . . We will walk on our own feet; we will work with our own hands; we will speak our own minds."

Mixing pride with blunt arrogance, America's early intellectuals wanted America to set an example for the whole world. And as they spoke and wrote, they themselves sounded the first notes of the theme of anti-intellectualism that was to run through all U.S. history. America, they declared, should be the land of the "common man." "If reason is a universal faculty," said Historian George Bancroft, "the universal decision is the nearest criterion of truth. The common mind . . . is the sieve which separates error from certainty." The young nation had little appetite for theory, and the intellectuals had little desire to furnish it. "Books," said Emerson, "are for the scholar's idle times." What America should be concerned with, said Walt Whitman, was "the duties of today, the lessons of the concrete."

"O Remnant Enslaved!" In the land that he helped to build, the intellectual gradually began to feel that he was talking only to himself. The "duties of today" were taken over by the practical men, and the best that the nation could do officially for the intellectual was to send Washington Irving as minister to Spain,

James Russell Lowell to England and Hawthorne as consul in Liverpool. The Robber Barons, who were the modern Medici, imported European treasures by the boatload, but Henry Adams found America "mortgaged to the railways." Henry James fled to Europe, and in 1913 Ezra Pound gloomily wrote of America's artists: "O helpless few in my country, O remnant enslaved!"

After World War I some of the enslaved looked for emancipation abroad. "You are all," Gertrude Stein said, "a lost generation." But even the sober homebodies found reason to feel disenchanted. There they were, says Philosopher Arthur E. Murphy of the University of Washington, fighting for The People against the Vested Interests, and the people blandly sent Warren G. Harding to the White House.

It was not until the '30s, when the practical men fell from their high place with such a thud, that the intellectual seemed to come into his own. But war and prosperity brought the practical men back, and the nation's band of intellectuals seemed to be tuning up for another song of despair. While Joe McCarthy was running amuck, a few did lose their heads, but the McCarthy flurry only tended to obscure one central fact. Far from repeating the attitudes of the '20s, the American intellectual stayed at home and even found himself feeling at home. His perennial problem has been to reconcile himself to a society that has always refused to accord him—or anyone else—the special regard given his European counterpart. "This," says Chairman Leslie Fiedler of Montana State University's English department, "is a period of recapitulation, a summing up. The intellectual is taking stock of himself."

The Sinister Ones. What are some of the problems that the intellectual now faces? The most obvious is the vast complexity of modern knowledge itself. Today's thinkers speak in many tongues, not always understood by each other. This is a part of the intellectual's plight, for, says Physicist J. Robert Oppenheimer, "if people can't tell what learned folk are up to, they may regard them as sinister." Unlike France, America has no intellectual café society, no small "mandarin" coterie to look to. "There is," says Philosopher Theodore Greene, "no headquarters and no head, no corporate momentum or cooperation among intellectuals. We haven't had a philosopher who pretended to know all there was to know since Hegel. The only adequate successor to Hegel would be a committee."

In other nations the problem of communication is not so acute. In England, says British Historian D. W. Brogan, "everybody above a certain level knows everyone else. Perhaps 100,000 people or less hold all the great jobs. They are all intellectuals. There is a unified group at the top. Everyone gravitates to London." This group—"the establishment"—runs

the Commonwealth, and the people seem perfectly willing that it should do so. But not in the U.S. Says Co-Editor Irving Kristol of *Encounter*: "The Americans don't respect the intellectual the way he is respected in Britain. But then, they don't respect anyone, not even Charlie Wilson. The English, on the other hand, are a deferential society, as Bagehot said. They'll defer to dukes or earls or anyone with the right tie round his neck. So they defer to the intellectual because he has generally got the right tie round his neck."

I Ain't One. Without the proper tie, the American intellectual is hard to identify. He does not gravitate to any one city, nor does he bear the stamp of any particular university or have his roots in any particular country. He may be a maverick genius like Architect Frank Lloyd Wright, or a state Supreme Court chief justice who, like New Jersey's Arthur T. Vanderbilt, especially has devoted his talents to improving the courts. He may be doctor, lawyer, merchant, chief—or a physicist like George Gamow, who will explode: "Intellectual? Intellectualism? I don't know what you're talking about!" Indeed, one of the difficulties in tagging the U.S. intellectual is his own resistance to the tag. It is quite characteristic of America that Nobel Prizewinning Novelist William Faulkner should declare, with a hint of pride: "I ain't no intellectual."

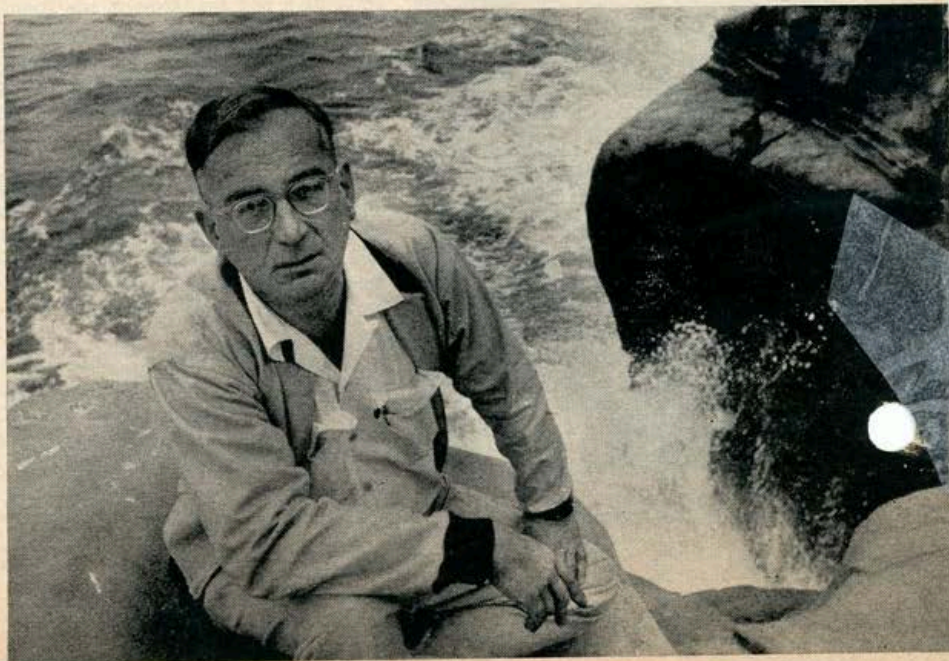
Actually, says Philosopher Sidney Hook, from his point of view, "there is no distinction between being an intellectual and being intelligent." And it may be fortunate that the intellectuals of America do not form a distinct group. "In the past, resentment against intellectuals was sometimes harbored by ordinary people—directed against the social status of the intellectual, rather than against his function as an independent thinker. I would count lawyers as a class of intellectuals sometimes distrusted by the people. Physicians, on the other hand, were never distrusted because their function came before their social status." Even the intellectual's least controversial role, as custodian of the heritage, is taken lightly in America because, says Poet W. H. Auden, "American cul-

ture is committed to the future." The fact is, adds Historian Daniel Boorstin of the University of Chicago, that the U.S. has never produced intellectuals in the European sense. "A great deal of the wailing heard is derived from a European notion of the role of the intellectual. Those who attack U.S. culture are really saying: 'Why aren't we more like Western Europe?'"

Quite Irrelevant. In the 1950s, the American intellectual began to face one additional problem. If in public affairs the intellectuals seem to have so little effect today, says Social Scientist David Riesman, it is "rather more by their own feelings of inadequacy and failure than by direct intimidation." In the '30s, the intellectual had a politico-social program to offer. But the "discontented classes" have risen, and though still discontent, their wants, says Riesman, "are much less easily formulated . . . They must continually seek for reasons explaining their unrest—and the reasons developed by intellectuals for the benefit of previous proletariats are of course quite irrelevant."

To a large extent, therefore, the men of ideas have been merely cultivating their own gardens. Instead of one mission, they have many: they live as both a part of society and apart from it. The artist's fate, says Critic Edmund Wilson, is like that of Philoctetes, the Greek warrior who was forced to live in isolation because of the stench of his wound, but whose comrades kept coming back to him because they needed his magic bow. So it has been with the intellectual to whom the nation goes for the expert's answer, and otherwise tends to leave alone. For what Poet Auden calls an "age of anxiety," the many-tongued intellectuals do not agree on panaceas.

Fall of a Hero. In such an age, is there nothing on which American intellectuals can pin their collective faith? Certainly not on the easy "liberalism" of the past, for this has proved completely inadequate. The U.S., says Leslie Fiedler, has passed through "an age of innocence," when the intellectual, in his role as critic, performed only half his function. "It was easy," says Fiedler, "for intellectuals to criti-



GEORGE GAMOW

cize the black reactionaries and the Ya-hoos, but the intellectual's duty was to do more than that—to criticize the enlightened people, to criticize his own side." The dogma of liberalism was that the liberal could do no wrong, and for some the day of disillusionment came only with the fall of Alger Hiss, when it became "impossible any longer to believe that . . . the liberal is *per se* the hero."

With that hero gone, a few intellectuals like Historian Russell Kirk have tried to rehabilitate the conservative mind. Others have set to work redefining liberalism. Critic Lionel Trilling attacked the liberal idea that the only true reality is "material reality, hard, resistant, unformed, impenetrable, and unpleasant." It was this idea that kept so many liberals at perpetual war with respectable society, that led them to exalt Theodore Dreiser for his apparent social conscience and to forgive that conscience when he joined the Communist Party. "This is the liberal criticism," said Trilling, "which establishes the social responsibility of the writer and then goes on to say that, apart from his duty of resembling reality as much as possible, he is not really responsible for anything, not even for his ideas."

Meanwhile, other men of ideas found other banners to rally around. Theologian Reinhold Niebuhr condemned the liberal reformers for having ignored the fact of original sin, and declared that man's destiny is to "seek after an impossible victory and to adjust himself to an inevitable defeat." In his *The Public Philosophy*, Journalist Walter Lippmann denounced the "Jacobin heresy" of the modern democracies, which insists that the New Man will be born out of his emancipation from authority. What is needed, said Lippmann, is a return to the idea of natural law, for with the disappearance of this public philosophy—"and of a consensus on the first and last things—there was opened up a great vacuum in the public mind, yawning to be filled."

Of all America's men of ideas, Theologian Paul Tillich is perhaps alone in commanding among his fellow intellectuals something that approaches awe. His has been the most systematic effort to prove that faith and doubt are necessary to each other, and that "to live serenely and courageously in these tensions and to discover finally their ultimate unity in the depths of our own souls and in the depth of the divine life is the task and the dignity of human thought."

Brother Babbitt. Thus have the winds of doctrine blown, each attracting its own set of followers. But for a large number of intellectuals, the outstanding basis of faith, the one standard with a truly universal appeal, is not any school of thought, but America herself. "An avowed aloofness from national feeling," Lionel Trilling says, "is no longer the first ceremonial step into the life of thought . . . For the first time in the history of the modern American intellectual, America is not to be conceived of as *a priori* the vilest and stupidest nation of the world."

Indeed, says Historian Crane Brinton,

the alienation of intellectuals may be a thing of the past. "They really share, at bottom, the faith of their fellows . . . Some of these intellectuals despair—though by no means quietly—simply because they have heard talk of despair. Many of them, if you catch them unawares, look as if they were enjoying themselves, and not merely enjoying their unhappiness. In fact . . . it begins to look nowadays in our perspective as if Sinclair Lewis and George F. Babbitt were brothers, under the skin."

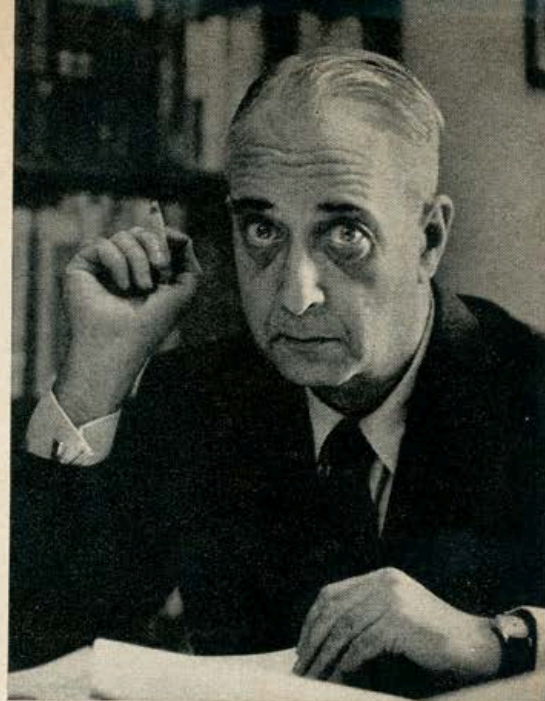
This change, says Biographer Newton (*Herman Melville*) Arvin, was probably inevitable. "The culture we so fondly cherish is now disastrously threatened from without, and the truer this becomes, the intenser becomes the awareness of our necessary identification with it." In any case, says Jacques Barzun, by the end of World War II "it was no disgrace, no provincialism, to accept America and admire it . . . America . . . was quite simply *the* world power, which means: the center of world awareness: it was Europe that was provincial."

The Seedbed. Few men have been more eloquent on the subject of America than Jacques Barzun, and he got to his present position by his own intellectual route. The son of the literary scholar, Henri Martin Barzun, he spent his boyhood among some of the foremost artists around Paris. Novelists Jules Romains and Georges Duhamel were constant visitors, so were Artists Fernand Léger, Albert Gleizes and Marcel Duchamp. "It was," says Barzun, "a seedbed of modernism. Apollinaire dandled me on his knee. Marie Laurencin did a sketch of me."

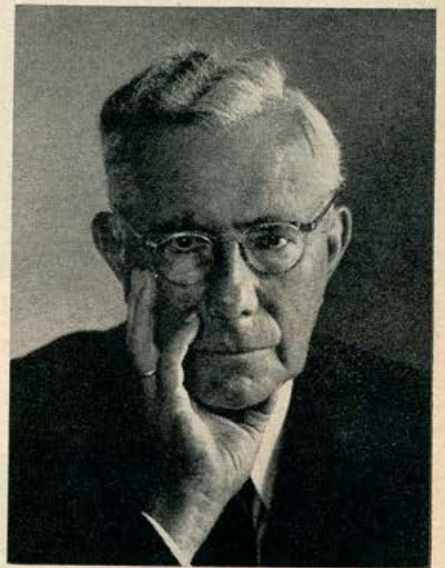
Coming from such a home, young Barzun seemed destined for a scholar's career. He was allowed to read whatever books he could reach in his father's library, and when his school decided to try to solve the World War I teacher shortage by using the famous Lancaster system (employing older pupils to teach the younger ones), nine-year-old Jacques got a crack at his first class. "All I remember about it," says he, "is that it had to do with arithmetic and that the room seemed filled with thousands of very small children in black aprons . . . It served, however, to apprentice me to my trade."

Two-Way Exodus. In 1917, Henri Martin Barzun came to the U.S. on a diplomatic mission, but when the time came to go home he decided to stay. While America's lost generation looked for a spiritual home abroad, scores of French scholars and artists sought refuge in America from the wave of cynicism sweeping over Europe. After a stay in Britain, young Jacques arrived in the U.S. "in ridiculous short pants and ignorant of baseball." But he was ready to enter college at 15½. The college he chose was Columbia. "To anyone from Europe, Columbia was *the* American university. Nicholas Murray Butler had made that quite clear to Europe."

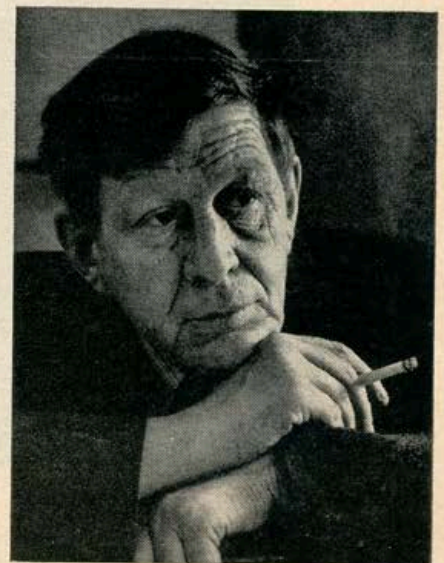
It was a golden age on Morningside Heights. There was the vigorous historian, Carleton Hayes, F. J. E. Woodbridge with



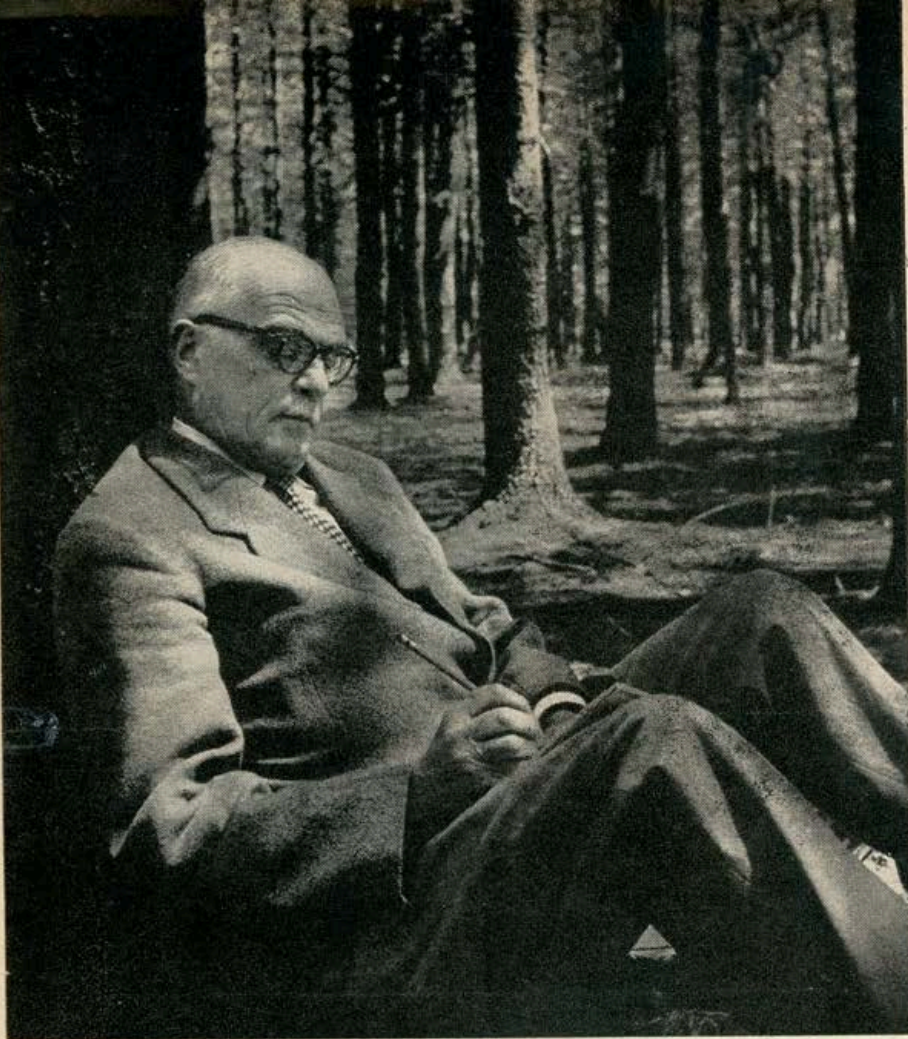
LIONEL TRILLING



PAUL TILlich



W. H. AUDEN



THORNTON WILDER

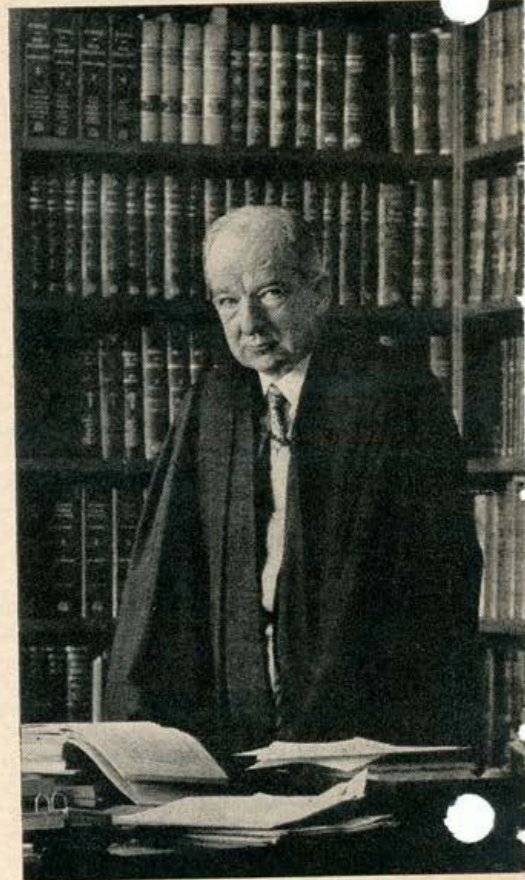
One of the most erudite of U.S. authors, the three-time Pulitzer Prize-winner, here at work in the woods

near Saratoga Springs, N.Y., is one of the rare American examples of the artist and intellectual combined.



REINHOLD NIEBUHR

A philosopher of paradox, Niebuhr proclaims the existence of an Absolute, standing above and outside history, which man can never adequately know but must not ignore.



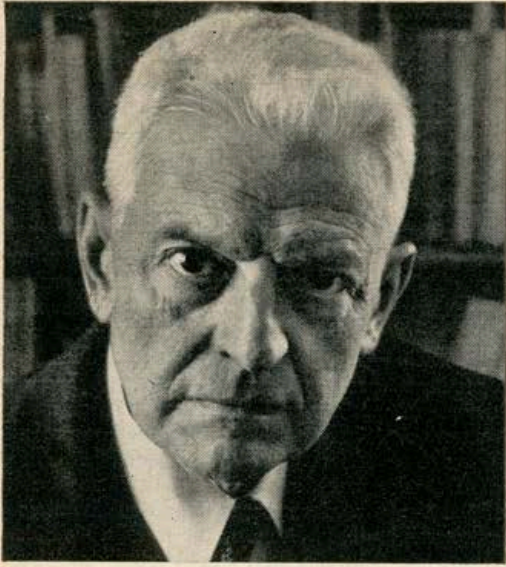
ARTHUR T. VANDERBILT

Having built up New York University's law school, Chief Justice Vanderbilt of New Jersey has brought swiftness and efficiency to his state's former judicial jungle.

WALTER LIPPMANN

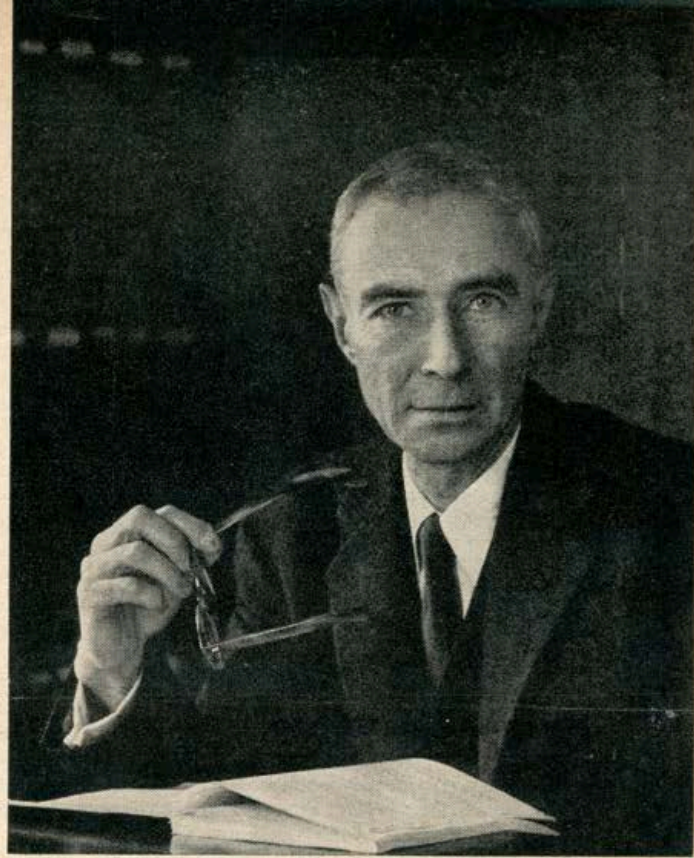
In his Washington, D.C. study, the durable sage of the Potomac mixes scholarship with journalism to produce one of the nation's most learned syndicated columns.





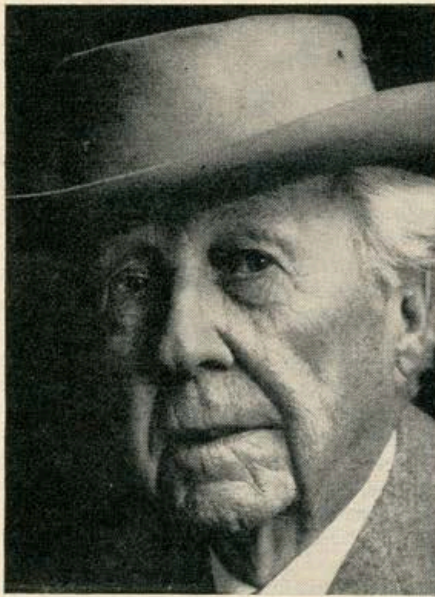
SUMNER SLICHTER

This lucid Harvard economist, consultant to the nation on trade unionism and the business cycle, coined the phrase "laboristic economy" for American capitalism.



J. ROBERT OPPENHEIMER

Famed for his work on the quantum theory and nuclear physics, and war service on the A-bomb, Oppenheimer has proved himself as much humanist as scientist, heads the Institute for Advanced Study at Princeton, N.J.



FRANK LLOYD WRIGHT

"Neither custom nor habit of imitation," says this crusading architect, "exist in the world of the spirit. There, man's faith in himself—alone—has credit."

SIDNEY HOOK

Down-to-earth defender of academic freedom, Philosopher Hook clips his way through the morning papers on his Brooklyn rooftop before going off to classes at New York University.





RUSSELL KIRK

his "angry impersonations of the world's philosophers," John Dewey with his "bagpipe drone," John Erskine with his "princely introductions to the poets"—as well as a cluster of such talented younger men as Mark Van Doren, Mortimer Adler and Irwin Edman. To help pay his bills, Barzun and some friends ran a "perfectly legal and honest tutoring mill" called Ghosts Inc. "No subjects were barred. If a retired minister came who wanted to read *Hamlet* in Esperanto (one did), we supplied an instructor who spoke the language like a native." In 1927, at the time of his graduation, Barzun stood at the top of his class.

Least Luxurious Club. He has stayed at Columbia ever since, rising through the Ph.D. treadmill ("The most expensive and least luxurious club in the world") and then through the ranks to his present position as dean of the graduate faculties. A tall, slender, willowy man of 48, he remains what he has always been—a brilliant, courtly, unruffled scholar whose whole life seems to be his work. Few besides his most intimate friends have met his wife, the former Mariana Lowell of Boston, or been inside his book-filled apartment in Manhattan's East 80s, or met his nine-year-old daughter Isabel, or two sons, James 16, and Roger 14. A prodigious reader and prolific writer, Barzun has seen fit to arrange his routine with an almost classic precision. But this is something of a paradox, for Barzun's chief interest as a cultural historian has been not classicism, but romanticism.

It was in William James that he found the pluralistic philosophy that has guided him all his life. To James, says Barzun, "something is true, not because it has been repeated often, not because someone in authority has said it . . . not because it has been deduced from an infallible generality; but because it leads as accurately as possible to the kind of result that we have in mind." But there was

another aspect to James, the romantic pragmatist, that Barzun also adopted as his own. "Real culture," said the philosopher, "lives by sympathies and admiration, not by dislikes and disdains."

In all his historical studies, culminating in his massive biography of Berlioz (*Berlioz and the Romantic Century*), and in his observations of America* (*Teacher in America, God's Country and Mine, Music in American Life*) Barzun has never wavered in his refusal to disdain. But his great admiration has been reserved chiefly for the romanticists of the 19th century. These men, said he, were not the sentimental escapists that modern realists have painted, nor were they the children of chaos that admirers of classicism describe. They were idealists and individualists trying to build a new world after the fall of Napoleon signaled the collapse of the old. "Romanticism . . . implies not only risk, effort, energy; it implies also creation, diversity, and individual genius. This is why America is the land of romanticism par excellence, and why her greatest philosopher, William James, asserted the doctrine in its fullness against all absolute, classical limits."

The Innocents. Like history, says Barzun, America is "many men, many minds." It has neither a permanent social class, nor a definable intellectual class. In a sense, the American intellectual is "a man who carries a briefcase . . . From the progressive schoolboy doing a 'research project' to the Ground Safety Officer of an airbase who has to post accurate warnings about sunstroke and heat exhaustion, we intellectuals . . . are incessantly boning up on something, 'getting the facts,' writing them down, breaking out in print. Parnassus stretches from coast to coast."

Actually, this admiration for facts and the accompanying suspicion of theory is the basis of American anti-intellectualism. But a "deafness to doctrine" has brought its own rewards. "It is attention to practice and indifference to overarching beliefs that guarantee our innocence . . . We are innocent because we have been—we still are—too busy to brood."

The Privileged Crowd. What has America been so busy about? Nothing less, says Barzun, than the creation of a new civilization. It is a civilization of multitudes, for America "was a community enterprise from the start." It is, too, much more than a nation. "We have here a complete Europe—Swedes cheek by jowl with Armenians, Hungarians with Poles, Germans with French . . . As for our living philosophy, it is not the metaphysics of sorrow and tragedy but the ethics of equality." While individuals may rise to fame and distinction, privilege in general "has passed to the crowd."

Materialism, bigotry and vulgarity all play their part. But one fact about America is far greater than any of its defects.

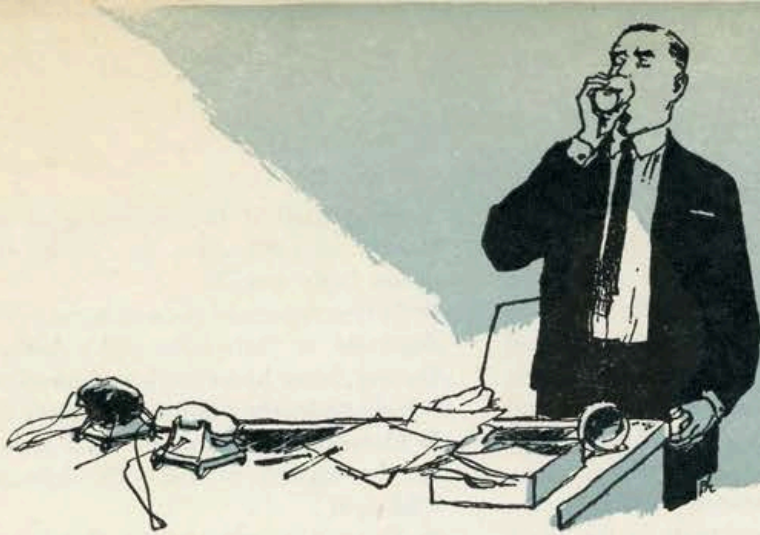
* Other Barzun books: *The French Race, Race: A Study in Modern Superstition, Of Human Freedom, Darwin, Marx, Wagner, Romanticism and the Modern Ego, Pleasures of Music.*

Its population is all mankind—and so is its mission. "We face all types of misery and misfitness and proclaim that they are all equally entitled to our help, because mankind is what we aim to save." This "is at last moral philosophy in action." But it is also a religious idea—the "paterfamilias" or "paterfamilias" of God. The fact that with us "the people" means everybody is what distinguishes us historically."

Revelation of Hope. And what of the intellectual in a land where privilege has passed to the crowd? The intellectual's true vocation, says Philosopher Sidney Hook, "is critical independence. The intellectual betrays his vocation when he becomes a poet laureate of the status quo. The criterion is neither assent nor conformity . . . My experience has been that most so-called intellectuals are just as conformist to tradition in their immediate circle as the nonintellectuals. Many intellectuals would rather 'die' than agree with the majority, even on the rare occasions when the majority is right." Certainly, says Barzun, the intellectual has little cause to complain: never before has he had quite such a variety of backers—"the museums of modern art, the foundation patronage, the universities eager to be baffled, and the leagues of women armed with print to defend this or that 'ism.'" "There is room in America," adds Philosopher T. V. Smith, "for all kinds of intelligence and for rewards befitting each kind. But those who sit on the Left Bank and howl at the Right neither facilitate the flow of the river nor adorn their own bank as the river flows . . . Here, as elsewhere, it is only those who know not what to trust that trust they know not what."

One thing to trust, says Philosopher Mortimer Adler, "is that the most important fact of the 20th century is the industrial revolution in the U.S. It is a most hopeful revolution, even if for the time being, the distraction with production is bad for culture. In the long run, the new industrialization will produce an aristocratic society for the millions. We can produce Rome for the millions, or Athens for the millions. We can make a great intellectual society, or produce circuses if we want to. We have our choice. The intellectual should not be weeping; he should be planning."

But in 1956, it would seem, the intellectual has ceased weeping. He is, in fact, closer than ever before to assuming the role he originally played in America as the critical but sympathetic—and wholly indispensable—bearer of America's message. Scott Fitzgerald, says Jacques Barzun, put that message in an epigram: "America is a willingness of the heart." After his death, a hundred thousand more Europeans, forlorn, fleeing wanderers, found out what he meant. To us who came before them, the meaning is not fainter, though more familiar, and we scarcely need Emerson's gentle reminder and advice: "The ear loves names of foreign and classic topography. But here we are, and if we tarry a little, we may come to learn that here is best."



The facts about those "happy pills"

Be careful. Tranquilizing drugs are not to be taken casually.

WITH quick enthusiasm for the easy way out, millions of tense, worried Americans have in the past couple of years taken to gulping pills to make them happy.

Actors use the tranquilizing drugs, or "happy pills," as they are popularly called, to still stage fright and make them appear calm before audiences; businessmen take them before trying days; housewives with jangled nerves seek peace in them; millions of mild neurotics depend on them as "aspirin for the soul"; and countless persons with worries, real and imaginary, that they don't want to face can swallow a pill and quit fretting.

Less than four years ago the drugs were unknown; most of the dozen or so brands now on the market have been introduced in the past two years. Yet this year 35,000,000 prescriptions for them will be filled at a cost to the public of perhaps as much as \$150,000,000, and tranquilizers will rank as the fifth-largest-selling prescription drug.

There is no doubt that the drugs work wonders in producing calm without loss of alertness, allowing sleep without causing it and removing nagging worries from the mind. More important, they have prevented many a mental collapse and have actually reduced the jam in mental hospitals. Mental patients become more tractable, more easily reached by psychotherapy and more quickly cured.

Despite all their good points, however, doctors are beginning to worry about the extraordinarily heavy use of the new drugs. Last summer

the American Psychiatric Association, alarmed by the growing practice of prescribing tranquilizers to conquer everyday tensions, warned that "casual use of the drugs . . . is medically unsound and constitutes a public danger."

Other scientists have criticized the enthusiastic early reports on the drugs—reports that perhaps have caused many family doctors to rely on happy pills too readily in treating patients who complain of "nerves."

In spite of these cautious voices, patients continue to demand and get prescriptions that will give them peace of mind, and it is difficult to stop the rising tide without the danger of creating an under-the-counter traffic.

The drugs and how they work

FIRST of the tranquilizers to come on the market were chlorpromazine (trade name, Thorazine); reserpine, a group of drugs made from the Indian root medicine *Rauwolfia serpentina*; and a little later, meprobamate (brand names, Miltown and Equanil). Since their success, other drugs have come out fast, and many households are now familiar with such names as Frenquel, Pacatal, Sparine and others. Scientists call them all ataraxics, a term derived from the Greek word meaning "not disturbed."

Originally the drugs were used only for hospitalized sufferers from acute mental disorders. Their remarkable calming effects on agitated patients, however, soon encouraged doctors to try them on the estimated 20,000,000 to 30,000,000 psychoneurotics who are not ill enough to

*Happiness,
or misery,
is in the mind.*

WM. COBBETT

be hospitalized but who suffer agonies from obsessive fears and psychosomatic ailments.

Besides treating strictly mental cases, the drugs are also used to help people sleep, to banish emotionally induced skin disorders and internal pains, to help alcoholics fight their longings, to relax the muscles of epileptics and to reduce some of the discomforts of pregnancy.

How the pills do their work is still not altogether clear even to the scientists. It is known that they cause specific reactions in the brain itself. Reserpine, for instance, acts as a stimulant on certain areas of the brain, forcing those areas to exert a slowing effect on the midbrain nerve centers. Both reserpine and chlorpromazine can block specific conditioned responses so that a person given to responding to situations with anxiety will lose his fear. The drugs also act on the parasympathetic nervous system in a way that produces sedation without the hypnotic effect of barbiturates.

In one way or another, the drugs screen out feelings of worry, fear and anxiety from the mind. The result is a sense of peace, relaxation and well-being.

Thorazine and reserpine are most often used on acutely disturbed hospital patients because they have a more pronounced calming influence. Drugs such as Miltown and Equanil, which have few side effects, are prescribed for those with milder forms of neuroses and just plain nerves.

The dangers

AS valuable as the drugs are in treating unhappy and mentally disturbed people, there are dangers in their use, mainly because they have a tendency to affect people differently. Here are difficulties doctors have run up against:

- ▶ A few dangerous side effects have been noted on some patients. Among them are liver damage, lowering of the blood pressure, drowsiness and excessive sweating.
- ▶ Some acutely disturbed patients become even

more agitated at the beginning of treatment, though in most cases this initial turbulence passes fairly quickly.

▶ Often, depressed persons become even more depressed in their calm states following drug therapy. Some have even been known to attempt suicide under the influence of happy drugs.

▶ Occasionally, symptoms of a serious illness can be masked by the pills, delaying proper treatment.

▶ There is a suspicion, too, that it may not be safe for some persons to drive an automobile because of slowed reflexes and other reactions. In fact, an arrest for driving while under the influence of a tranquilizing drug occurred recently in Los Angeles.

▶ Psychologists feel that many people now taking happy pills are merely dodging their problems. Facing up to unpleasant situations may cause some anxiety, but finding solace in a handful of pills does not make for mature individuals, they point out.

Finally, in all the excitement over the new drugs most people tend to overlook one pertinent fact: Happy pills do not cure any disorder of the mind.

They do calm mental patients to the point that psychotherapy can be used, but in themselves they do not cure schizophrenia, manic-depression or any of the other disturbances. Neither can anyone lose his neurosis by swallowing some pills. His symptoms may be eased, but the cause of his trouble stays with him unless he gets expert help.

More will be learned about the pills and many of their dangers removed as research continues, but in the meantime the average person with normal problems would be better off to steer clear of them.

It's a pretty sure bet, anyway, that in the future as in the past, people are going to have to find their happiness within themselves and not down at the drugstore.

Your mortgage: the older, the safer

THE longer you have been paying on your mortgage, the less chance there is that you will fall down on payments and lose your home through foreclosure. Experience with GI and FHA loans shows that most foreclosures occur in the second and third years. After that, the rate goes down steadily.

First Community Church
Sermon of May 6, 1956
Tom Bennett Maurer

THE MEANING OF MIRACIES

This morning we want to focus our attention not on our action but on our thinking. For some this may seem to be a waste of time but as a matter of fact, if our thinking is not right, then our action is wasted and worse than that it may even do harm. And if our thinking is right, it will lead us directly to the threshold of action. So it is highly important that we give time to our concepts and beliefs.

[We frequently say in this Church that it is not our purpose to impose upon people a way of thinking. We don't believe it is the right of the Church to assume the prerogative to tell us what we must believe or not believe.] Now, to some people this would seem to make religious living far easier, but as a matter of fact, for the very reason that the Church does not impose a doctrine upon us it becomes necessary for us to spend even more time thinking about our doctrines, our beliefs, than if it were handed to us. When, instead of pouring into a person you try to draw that person out, there is a greater period of time involved. [To memorize a page of beliefs takes but a short time but to think through one's own belief, to put it into the crucible of one's own life and to work it out the hard way takes infinitely more time.] I memorized my high school algebra, but within three months I had forgotten all about it. I could not work the simplest problem. I did it the easy way. This is an example. Memorizing doesn't stand the test of time. And so it is with life. Beware when someone hands you a doctrine and says to just accept it. It may be easier but it will do no good when life comes to its test and faces the great moments of existence.

This leads us to one of the knotty problems of the Bible. It is the problem of the meaning of miracles and it is a great illustration of what I have been saying. If you accept the Bible verbatim, if you accept it as the word of God, as dictated by God, and as true word by word, then you have no problem with the Bible and you have no problem with the meaning of miracles. But I am quite sure you will have a problem with life. If, on the other hand, you approach the Bible as you approach other aspects of living, if you approach it with questions, with analysis and with testing, then you will have a problem with the miracles but you will have very little problem with life.

This is why the Bible is so widely purchased but so seldom read. For the Bible to have significance to our lives we must grasp the kind of life and environment of the people of that day. We have to realize that they lived in a vastly different culture than we live in today. How many people today believe in demons? Now there may be three or four, I don't know. But in Jesus' day everyone believed in demons. This is a minor example of a great difference. And if you and I are going to understand the Bible and such things in the Bible as the meaning of miracles, then we must understand this drastic difference between our time and their time.

All this pertains to the meaning of miracles. What do miracles mean to you? When you read about them in the Bible how do you interpret them, how do you accept them? Some time ago I heard of a little child who said to her mother, "Mommy, if God is in me, why can't I do tricks?" Now, that girl was giving expression to a conflict which many of us know, - believing that God is a God of tricks. If you

believe that God is a God of tricks, then in all likelihood you have no problem with the meaning of miracles. You just accept them. What is a miracle? It is God breaking out of law and order and doing a trick. I don't know what reason you would find for His doing it, but that would be the explanation of it. But if you have experienced the kind of God that Jesus portrayed, not a God who operates by whims and fancies, but a God who is fair, who is just, and who is loving, then you have to look deeper for the meaning of miracles. You cannot explain them by saying that God is doing tricks.

I

I suggest that we begin this morning by looking for a working definition of the word "miracle." It is derived from the Latin word which means "to wonder," or "wonderful act." If you accept that definition then you will have no trouble with the miracles in the Bible. But where the problem has come is that we have read on down in Webster's long definition of miracles and taken the last suggested definition; here it says that a miracle may also be something that is "outside of law and order caused by direct Divine intervention." If you accept that definition of miracles then you have a real problem living in our day. And I would suggest to you, to stimulate your thinking and with the hope that eventually you will come to a concept to undergird your Christian growth, that you reject the latter and accept the former: that you see that miracles are wonderful acts and not something outside of law and order, though they may well be something beyond the law we understand but not outside of law.

You may remember one historian, I think it was Josephus, who described Alexander the Great as marching his army right off the map of the then known world. You and I see many things today which march off the map of the life we understand. They go beyond the laws we understand. But if we say therefore that they break those laws, we are in trouble. We are going to have trouble making life make sense. And so you see, if you accept this first definition then you and I accept miracles, we accept the Bible, - not only accept them but they become a fundamental part of our belief and our thinking.

Furthermore we realize that miracles do not always stay the same. They change. What was a miracle yesterday may not necessarily be a miracle today. You and I look at an airplane flying through the sky and we don't say it is a miracle unless we mean that it is a wonder. It may be a wonder, but it does not break law and order. The African bushman looks at it and sees a machine with wings flying through the air and he says that it is beyond all order. It is breaking the law of gravity. But we realize that airplanes do not break the law of gravity, they cooperate with it.

One time I operated an elevator in the Union Commerce Building in Cleveland and one of the problems of elevator operation is that you frequently have a full load before you have cleared all the floors. During the evening rush hour we would fill our elevators and then go right past the last few floors because we were already full. One time I stopped on about the sixth or eighth floor and decided I had room for one more person. I opened the door and a man walked in sputtering. He shook his finger in my face and said, "I know very well that there are more elevators that go up in this building than come down." As far as his observation was concerned he was right. He saw the lights of elevators go up far more often than he saw the lights of elevators come down. But he did not know one of the laws of operating an elevator and that is when you have filled up and you can't take any more passengers, you switch your lights off and zoom past the last floors. It is

an illustration of what we do in life. [We come to our own conclusion because we only see part of the laws that affect an operation,] and if we recognize this then we can understand the use of the word "miracle" as we see it again and again in the Bible. How many wonderful things those people saw that they couldn't explain. They were off the map of their understanding about how life operated.

What happened to the woman who touched Jesus' garment and was healed? It was a miracle if by miracle you mean a wonderful act. But if you mean something that breaks laws it was not a miracle. If you understand that fear can cause sickness and faith can cause healing then it is a wonderful act but it doesn't break the law. It operates by one of the fundamental laws of life.

In my high school Physics class I recall one of the first experiments in the laboratory was to measure the expansion of metal as it was submitted to heat. I naively generalized that if you applied heat to anything it would expand. But I forgot that there are many other laws than the simple one which we were observing there. When water becomes cold and freezes it expands. This is a fact of life. This is a realization that is absolutely mandatory if you are to understand these miracles. Then if we understand them, instead of causing us doubt and problems they become one of the great facets of our Christian faith. As long as we understand, then we can call them miracles.

Now, I would urge with all the insistence I know, not to think for one minute that this deflates the power of the person of Jesus. It does not deflate him. To be sure, it destroys him as a magician but it reveals him as a wonder-worker. It brings us amazing understanding of the laws of living, an understanding which the people of his day for the most part did not have. He wasn't defying law. He was using it to do his wonderful work. This destroys the concept of God as a God of tricks but it brings in the concept of a God who is dependable. Well, you see in that day people thought that God was revealed every time something happened outside law and order. They thought it gave prestige to God if they could interpret this act or that act as being beyond law. But today we see one of the greatest proofs of the existence of God in the amazing law and order of all the universe. Therefore we come to understand that these miracles are wonderful things, but they are not breaking the laws of love.

Now, you have to go on to admit that the Bible does use the word "miracle" rather promiscuously. They got into the habit of calling things miracles because they thought it gave them added weight. It does not give them added weight to us. It destroys them. Consequently, for instance, when the Bible records the healing of Lazarus they gloated in portraying Lazarus as being dead. Today we don't do that and yet we still have it happen. In Chicago a woman was assumed to be dead for several hours, - but instead of being dead, she lived. The laws of life were not broken. The scientists and doctors went into their labs to do the research to discover what particular law it was that they had not before known to account for this wonder.

Or again, when Jesus was out in the boat with his disciples and the storm came up. What did he really do? Did he still the turbulent waters? Or did he still the turbulent hearts? I'm not answering it. But I would ask you this question: - if Jesus walked into our sanctuary this morning, which of those two powers would you prefer him to have? Would you prefer that he be able to still the storm, the waves, and go on television and make a lot of money, or would you prefer he be able to still the turbulent heart and become a great healer in our midst? Which is the real miracle? Which is the real act of wonder?

II

Coming further, see the basis of Jesus' so-called miracle operation. I think the Gospel of John has stated the basis of his doing these things in a very simple text. He says of Jesus, "He himself knew what was in man." And that was it. He understood life. I don't believe we can explain how he understood it in the amazing way he did, but it is completely evident that he did understand it. He understood laws of the operation of life that people never dreamed of in that day. And today we are just beginning to unravel these mysteries. We are just beginning to understand the laws that Jesus apparently understood and used day by day. "He himself knew what was in man." He knew that fear made a man sick and he knew that faith made a man well. It was a wonder act but it did not defy the laws of his day and ours. Today we are just beginning to understand this.

It is interesting that Jesus never used the word "miracle." When people began to say that he was a miraculous person and that he was working miracles he stopped doing these things. He did not want to be classified as a magician. He did not want to be known as someone who believed that God did tricks. He knew that God operated by the law He set up and that the most amazing wonders that can happen are those that happen within the scope of law and order, not outside of it.

Professor Ashley Montagu is making a living going up and down our land lecturing on the fact that love is one of the basic laws of life. Isn't it amazing that you can make a living doing it today and Jesus knew it two thousand years ago. Dr. Smiley Blanton is achieving world fame for writing a book entitled "Love or Perish." But this is the basis of Jesus' teaching. Psychiatry is our most recent science and it is based on this concept. Norman Peale made millions selling a book entitled "The Power of Positive Thinking," but Jesus taught it day by day. We are just beginning to grasp and understand these laws that are fundamental in life. Jesus knew them. We are growing to understand them. And so when Jesus used them they said "miracle," and when we use them today we say it is healing.

The point is that Jesus saw no limits in life. He knew there were no bounds to life. He said, "Seek to achieve perfection" and he believed that it could be done within the law of life. Someone else grasped the same spirit Jesus had when they said, "The difficult we do immediately, the impossible takes a little bit longer." My brother used to work in a laboratory where it was his job to find out why complicated tools would break down and he said that he operated under this mandate: - first he tried to find out all the things that could possibly be wrong with the tool. He said you seldom found what was wrong in that category. Then he began to test all the things that could not possibly be wrong with it and then he found it. Jesus realized this. He took the limits off life and he achieved the act of wonder. The other night some people played this old parlor trick on me of four people putting their index fingers together under my armpits and knees and trying to lift me up. They got nowhere the first try, of course, and then they put their hands on top of my head, pressing down quite hard. Suddenly they took their hands off and put them back and lifted me right in the air. Now, I don't know how it works, maybe some of you do. I suppose it is some simple law that I am not aware of, but to me it was a miracle. Not that it breaks laws, - I know it doesn't break laws, but it is beyond my understanding of laws.

III

The point is that you and I recognize the utter relevance of miracles to us today. The day of miracles, if by miracles we mean wonderful acts, is anything but

ended. We are just beginning the age of great miracles, of wonderful acts. Day by day we are discovering new and amazing things that are giving life more and more thrill and meaning. But if you restrict miracles to the Bible, then you are saying that the God that once lived is dead. You are saying that the book of life was closed two thousand years ago. Jesus said that we would continue to do more and more amazing things. He had a vision of the possibility of life if we were to explore the mysteries. Now the unfortunate thing is that when we call these things miracles we put them on a pedestal and say they can't be touched. I simply want to say to you this morning, call them anything you want, call them miracles, call it wonder, call it psychology, call it what you will, but don't put it above you. Live with it. Realize that this is the day of miracles, the wonderful acts, and God created us to explore and discover the mystery of life so that we can achieve the greatest wonder of all, which is a whole life.

Unfortunately we have explored these mysteries primarily from the wrong end in physical research. Now we must begin at the other end of the tunnel and come through to meet and explore the wonder of the life of the spirit so we can learn not only to release the power of the atom but to use the power creatively and constructively. I firmly believe that when the tunnel is completed we will find that there is no difference between the spirit and physical. We have already found out that there is no difference between the solid wall and the air except degrees of density. They are both energy. We know that spirit is energy. We will discover that this really is a universe, not a multiverse, not different laws of operation but one law of operation and it all fits together in a complete harmonious package. And then we will have the complete secret of life itself.

IV

What can we do? Number one, - take the limits off our thinking so that we are free to discover the miracles of today. In one of our prayer groups we use prayer as a method of taking off the self imposed limitations on our bodies so that we can achieve health. That is what we need to do here, take the limits off our thinking so that we are free to discover these things and to remember that the challenge of religion is not in something that happened two thousand years ago but in something that can happen today to you and me, to our lives.

The second thing is to use the powers we sense, whether we can name them or explain them, or not. After an experience in prayer the other evening someone said, "Well, isn't that just psychological?" What is "just psychological?" Don't destroy the experience of life by the name you give it. "A rose by any other name smells just as sweet." Name it as you will, but don't restrict it from your experience of life.

And then, finally, test it. Test each experience by common sense. I spent several hours with Hornell Hart the other afternoon and we were talking about this very type of thing because he is doing research in some of the great experiences of life. I told him of an experience some of us had in Chicago several months ago and that I was skeptical of its validity and he said, "Remember, the greater the potential of any experience of life, the more people will counterfeit it." People seldom counterfeit pennies but they are fond of counterfeiting diamonds. Test the experience by common sense. We had someone in one of our small groups in the Church this week and we now question her validity. You might ask, "If you knew about it, why did you have a person like that here?" We had her here because we are still seeking to understand the mysteries of life and we thought she might shed some new light on it. After she left we tested her talk by common sense; we decided she was counterfeit.

The testing was vital.

Now, finally, if by miracle you mean a wonderful act, then we can accept it. The day of miracles is not over, it is just beginning. And the most wonderful act of all is the Whole Life, and every person in this sanctuary can achieve that miracle, not only can achieve it, but was made to achieve it.

Scripture Lesson; - Mark 5:24-35

"And a great crowd followed him and thronged about him. And there was a woman who had had a flow of blood for twelve years and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I shall be well."

And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone forth from him immediately turned about in the crowd and said, 'Who touched my garments?' And his disciples said to him, 'You see the crowd pressing around you and yet you say, 'Who touched me.' And he looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. And he said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'"

Breaching a contract

A CONTRACT remains in force until the termination mentioned in the document or until the parties mutually consent to end it, and throughout its life both parties are required to perform exactly the things promised.

A breach of contract is failure to perform, and the only acceptable excuse is that the thing to be done is impossible no matter what means are tried. The impossibility must lie in the nature of the thing to be done and not in the inability of the party to do it.

Courts have held that there is no valid excuse for breaching a contract on such grounds as imminent loss of profit, unforeseen difficulties or expenses, accidents, sickness, strikes, financial collapse, depression, war or even "acts of God" unless a clause in the contract specifically makes such catastrophes an excuse.

The effect of breaching a contract without

a valid excuse is to be liable for damages suffered by the other party.

Sound tough?

ALL this may make you want to swear off ever signing your name to anything again. It should not do that, but it should make you resolve never to sign anything hastily or carelessly.

To protect yourself, always take important contracts to a lawyer for his okay. Keep a copy of anything you sign, and be sure the final document contains any oral representations made to you. And most important, read the contract! Read it slowly and carefully and as many times as it takes you to understand every word. You may have to live with it a long time.

Remember, the law is tough about enforcing contracts, but it is just as tough on the other fellow as it is on you.



Understand what you're doing

WHEN YOU GO TO BUY A JEWEL

THERE are a number of things you should know when you go shopping for fine jewelry. The first point, of course, is to pick a reliable jeweler, one who has a long-established reputation for honesty. You should know the meaning of some of the

terms used in talking about jewelry and a few facts about the gems themselves.

Gold. Twenty-four carat gold is pure gold and much too soft for jewelry. The addition of nickel and zinc makes white gold, the addition of copper

and brass makes pink- or rose-colored gold, and the addition of silver makes green-colored gold.

Platinum and palladium. Both of these metals, along with iridium, rhodium and ruthenium, belong to the so-called platinum group and have a medium-brilliant grayish-white color. Platinum, the most frequently used in the group, is the most durable and most expensive.

Look for the metal markings on jewelry. If you are uncertain of the term, ask the jeweler to explain. Standard markings for gold are 10k, 14k and 18k. The 18k is, of course, the most expensive. The marking for platinum is "10% Irid. Plat.," for palladium, "Pall." Distrust such markings as "Palladium Finish" and "Platinum Effect."

Facet. A small plane surface of a cut gem.

Carat. This term not only expresses the fineness of a gold alloy but also is a unit of weight. A carat equals 200 milligrams.

Point. One hundredth of a carat.

Brilliant cut. The most popular cut for the majority of stones. Usually has 58 facets.

Cabochon cut. A dome-shaped cut. Polished but not faceted.

Emerald cut. A rectangular or square cut, with facets in rows or steps.

Marquise cut. A variation of the brilliant cut, generally elliptical in shape with pointed ends. Remember that color, size, cut and degree of perfection all influence price.

The chart below lists the most popular gems.

A note of caution: If a diamond is referred to as an Alaska diamond, watch out; it is probably quartz. Here are other qualifying terms:

if the gem is called:	it probably is:
African ruby	garnet
evening emerald	peridot
Brazilian emerald	tourmaline
Siamese aquamarine	zircon
Madeira topaz	quartz

All of these stones are genuine, but there is a huge difference between the cost of a ruby and the cost of a garnet, or the cost of an emerald and that of a tourmaline. A one-carat ruby set in a ring could cost as much as \$1,500 or more, whereas a garnet of the same size would cost about \$50.

If you have any doubts about the piece you are considering, get an independent appraisal by a qualified person. At the time you purchase the jewelry, ask for a precisely worded, written guarantee along with the receipt. Any reliable firm will be glad to give it to you.

gem (family)	usual colors	most-prized color	clearness	hardness	how cut			price range	history and superstition	birthstone
					cabochon	curved	faceted			
alexandrite (chrysoberyl)	green to yellowish-green by day; red under artificial light	distinct color change from red to green	transparent	very hard			X	very expensive	named for Czar Alexander II of Russia	June
amber (fossil resin)	brownish-yellow to brown	clear yellowish-brown	transparent to semitranslucent	soft	X	X	X	low	ancient Romans believed it had cooling and curative effects	
amethyst (quartz)	pale violet to deep purple	fairly deep purple with red flashes	transparent	relatively hard		X	X	low to moderate	remedy for drunkenness; protects from bodily harm	February
aquamarine (beryl)	deep blue, light blue to bluish-green	deep, clear blue	transparent	hard			X	low to expensive		March
bloodstone (quartz)	dark green with red spots	dark green with many flecks	opaque	relatively hard	X	X		moderate	cure for dyspepsia; used as sacred object in early churches	March
carnelian (quartz)	orange, yellowish-red to reddish-brown	reddish-brown	translucent to semitranslucent	relatively hard	X	X		moderate	mentioned as sardines in description of throne of God, Rev. IV:3	
cat's-eye (oriental) (chrysoberyl)	pale greenish-yellow to dark yellowish-green	honey color with sharp, narrow eye	translucent	very hard	X			very expensive		
citrine (quartz)	yellow to dark orange or brown	light yellowish-brown	transparent	relatively hard			X	low	mentioned in description of city of New Jerusalem, Rev. XXI:20	

gem (family)	usual colors	most-prized color	clearness	hardness	how cut			price range	history and superstition	birthstone
					cabochon	carved	faceted			
coral (organic source)	pastel pink to red, white, brown, black	yellowish-red	translucent to opaque	soft				low	drives away ghosts, hobgoblins, tempests	
diamond	all colors	bluish-white	transparent	extraordinarily hard			X	expensive to very expensive	softens anger, strengthens love and harmony; "girl's best friend"	April
emerald (beryl)	emerald green	velvety grass-green	clear to translucent	hard	X	X	X	expensive to very expensive	cure for epilepsy and eye troubles; a symbol of hope and faith	May
jadeite (jade)	emerald green, yellowish-white to white	emerald green	semitransparent to opaque	relatively hard	X	X		moderate to very expensive	symbol of charity, modesty, courage, justice and wisdom	
moonstone (feldspar)	bluish-white to milky	bluish-white with moon effect	semitransparent to translucent	relatively hard	X			low to moderate	brings happiness and good fortune	June
opal	white, yellow to orange-red, blue, black	black on white with play of color	transparent to opaque	relatively soft	X			low to expensive	now considered a lucky stone and symbol of hope	October
pearl (oriental) (organic source)	white, creamy rose and blue tints, grayish	depends on complexion of the wearer	translucent to opaque	soft				expensive		June
peridot (olivine)	olive or light yellow-green to dark green	yellowish-green	transparent to translucent	relatively hard			X	moderate to expensive		August
pyrope (garnet group)	deep orange-red to ruby-red	intense ruby-red	transparent to translucent	hard			X	low to moderate	amulet against travel accidents	January
ruby (corundum)	rose to deep purplish-red	dark red with purple undertones	transparent; star ruby semitransparent to translucent	extremely hard	X	X	X	expensive to very expensive	thought by Hindus to bring health, wealth and happiness	July
sapphire (corundum)	all colors except red	velvety cornflower-blue	transparent; star sapphire transparent to translucent	extremely hard	X	X	X	expensive to very expensive	symbol of truth and constancy	September
sardonyx (quartz)	brown or red and white	alternate parallel bands of brown or red and white	opaque	relatively hard	X	X	X	low to moderate		August
spinel	red, orange, yellow, blue to purple	red	transparent	hard			X	low to moderate		
topaz (precious)	white, pale blue, yellow	yellowish-bronze	transparent to translucent	hard			X	expensive	symbol of friendship and cheerfulness	November
tourmaline	colorless, red, green, deep blue	moss- or bottle-green	transparent	hard	X		X	low to moderate		October
turquoise	sky-blue to greenish-blue	sky-blue	opaque	relatively hard	X			low to moderate	protects against injury from falls	December
zircon	colorless, blue, green, yellowish to red	deep blue	transparent	hard			X	low to moderate	prevents plagues and other illnesses	December



FOOT TROUBLE

—and how to prevent it

In the field of foot health, there are some very gloomy facts indeed to ponder.

- ▶ One of every two children has some foot defect by the time he is 10 years old.
- ▶ Foot troubles occur in 80% of teen-agers.
- ▶ Foot fatigue of workers costs industry an estimated \$125,000,000 yearly in slowed production, absenteeism, accidents and lost sales.
- ▶ Some 75 ailments affect the feet.

Having absorbed these sad facts, turn to the brighter side:

About 80% of all foot ills are preventable, and about 95% are curable if treated early.

Also, the nation as a whole is becoming more and more aware that healthy feet make a lot of difference to the well-being of everyone. Some schools have begun routine examinations of children's feet in an effort to detect trouble at the earliest stage. Many companies have incorporated foot clinics in their health departments. Government agencies, hospitals and insurance companies have begun educational programs.

Leading in this work has been the National Foot Health Council, an educational and research group. Chiropodist and podiatrist are titles of professional men and women who treat minor foot ailments—the kind that plague most people. They are not necessarily doctors of medicine, but in addition to one or two years of undergraduate work, they have had four or more years of training in premed and diagnosis and treatment of foot ailments. Among M.D.'s, orthopedists are most concerned with feet.

These, the specialists say, are the defects most likely to cause trouble:

Flat foot, or fallen arch. Contrary to what you might think, everybody need not have a high arch. Some very normal feet are low-arched. However, when the muscles of the legs relax and allow the arch to be lowered from its normal position, small cords and ligaments in the foot stretch, causing pain in the foot. Rest, massage and special shoes and exercises are remedies.

Corns and bunions. The callous formations that are corns are nature's protection against rubbing, but long irritation makes for trouble. Using commercial corn remedies may be all right unless the tissue is already inflamed. Then an infection can result.

A bunion, caused by short shoes or stockings, is an enlargement of the end of the bone at the joint. Bunions usually develop before the age of 18, but mature people can have a bunion-like swelling because of shoe pressure.

Ingrown nails. When there is an irregular nail bed, a deformed nail is bound to grow. Treatment consists of trimming, padding and training the nail to grow out normally. More often, the so-called ingrown nail is merely the extension of rough nail around soft tissue. This happens when the nails are cut improperly.

Those are only the most usual ailments. There are others, such as hammertoes, metatarsal pain, heel pain and infections. Each must have a different treatment, but to prevent foot trouble in general, follow these basic rules laid down by the National Foot Health Council:

1. Bathe your feet daily—or even more often. Scrub with a soft brush to remove dead skin, dry thoroughly and use foot powder.
2. Never wear the same shoes and socks or stockings two days in a row. Change if they become wet from rain or perspiration.
3. Cut your toenails straight across, and allow the edges to extend past the toe flesh.
4. Wear all-leather shoes and ones with good toe space. Women particularly note: Use the right shoe for the right occasion. Wear high heels only for a few hours at a time, and don't wear flimsy slippers for heavy housework.
5. Be sure you buy shoes of the proper size and last and socks or stockings at least half an inch longer than your longest toe.
6. Exercise your feet with your shoes off. Wiggle your toes; elevate the feet to aid circulation; standing on a book, bend your toes over its edge; pick up a pencil with your toes.
7. Learn correct posture. Proper walking calls for feet straight ahead.
8. Examine yourself and your children periodically for foot defects, ill-fitting shoes and bad walking habits.
9. Don't doctor yourself. If your feet need attention, consult an orthopedist, chiropodist or podiatrist. They are the only ones who can set your feet in the right path.

*Make
your feet
your friend.*

J.M. BARRIE



THERE'S DANGER, TOO, IN PSYCHIATRY

IF you have lived through the past 20 years or so, you are sure to be familiar with "inferiority complex," "insecurity," "overprotection," "wish fulfillment" and other fancy expressions that have come into everyday use to describe the causes of mental troubles. You know these terms because since the 1930's psychiatry, the medical science that deals with mental disorders, has become as popular as contract bridge and is played by almost as many people.

In some ways this common acceptance of psychiatry is all to the good. The incidence of mental illness is reaching alarming proportions. Everyone needs to understand something about this problem. And psychiatry, given its big push by Freud half a century ago, has uncovered the first valid causes of emotional instability and its first cures. It has brought about understanding, even though still imperfect, of human drives, human instincts and human breaking points. It is a valuable tool against mental illness and as such has rescued thousands of people from despair and uselessness.

The trouble is that psychiatry, with its mysteries only half explained by the familiar phrases, has now become a popular cure-all.

Too many people have been induced to brood constantly on their own mental processes. They learn the professional phrases, mark the self-analysis check lists in magazines, read popular books designed to explain all, and more likely than not, come up with conclusions compounded about equally of truth and nonsense.

The results may be harmless in some cases.

In other cases they may be dangerous. Unlike playing a parlor game, this playing around with the human mind may be risky business.

Here are eight dangers that arise from misunderstanding and misapplication of sound psychiatric principles. You may recognize some as traps you have fallen into.

"I can analyze myself"

THERE is nothing basically wrong with trying to know yourself and to learn why you act the way you do, but introspection is a threat to mental health when it becomes a preoccupation.

In the first place, you are hardly ever wholly successful in putting your finger on your own trouble spots (or on those of your neighbor, either). When you look inward, you may see only what you want to see. You may say you are "generous to a fault" when truly you just haven't learned to say No. On the other hand, you may berate yourself for selfishness when you have been guilty only of normal self-preservation. The mirror of introspection is apt to reflect things in a distorted way.

Also, in your amateur's enthusiasm for self-analysis, you are likely to turn up reactions or even bodily functions you never noticed before. They may be completely normal, but because they are new to you, you leap to the conclusion they are abnormal, become fearful and get all set for a neurosis.

Third, even if you were able to spot with any degree of accuracy some trouble in your emotional make-up or mental attitudes, it is highly

It is better not to know so much than to know so many things that ain't so.

JOSH BILLINGS

doubtful that you would hit on the right cure. Heroic efforts to turn over a new leaf are usually doomed to failure unless you have help.

Finally, the habit of constantly directing your thoughts inward and trying to take apart your every emotion can have the sad effect of costing you your self-respect, so essential to mental health. This loss and the sense of failure that goes with it could lead to real mental illness.

"Mom (or Pop) warped me"

A WHOLE body of psychiatric theories centers around the relationships between parent and child, particularly on the love between them. According to Freud, there is no such thing as Platonic love in the subconscious mind; therefore, the love between child and parent must have deep sex meanings.

The Oedipus complex, for example, is supposed to reflect a son's strong sexual attachment for his mother and his equally strong desire to kill his father and break the triangle. He doesn't do either of those things, but his desires create guilt feelings about the forbidden love for his mother and hatred for the father. These repressed guilt feelings may make him mentally ill. The other side of the coin is the Electra complex—the daughter is attached to the father and wishes to get the mother out of the picture.

These theories of the cause of some mental illness can cause real tragedy when pursued by the untrained or the poorly trained.

There are mothers who are afraid to kiss their sons good night for fear of committing an act of seduction and fathers who reject their daughters rather than instill too much love in them.

You have seen, too, parents who in their brooding about psychiatry switch from stern discipline to never saying No and who shuttle back and forth between the extremes of keeping their children dependent too long and tossing them out in the world too soon. The grown-up children of excessively self-conscious parents may become needlessly anxious themselves.

It is true that mental illness often does derive from seeds planted in youth as a result of strained relations between parents and children, but it is wrong and dangerous to assume that every slight variation from the norm can be traced to some abnormal warping involving Mom or Pop.

Don't strain for psychiatric perfection in your relations with your children. Don't get so self-

conscious that you lose all naturalness in handling them. If you do, you may make a mess of child-raising despite all your knowledge.

"My dreams will reveal my true self"

THE intelligent man or woman who has heard about dream interpretation and the technique of tracing slips of the tongue to deep subconscious desires is sometimes not above trying them out for himself. The results are most often just ridiculous, but they can be painful.

Most slips of the tongue are just that, but because psychoanalysts have made some dramatic discoveries through hints obtained from such slips, and have written widely about them, it is hard to convince the amateur of that fact.

A young woman, for instance, became alarmed when her husband said one morning, "I have to go down to the office and clean the venetian blondes." She was sure there could be but one possible explanation: He had a yen for his blonde secretary, and the boner expressed a deep desire to see her in her bath.

Dream interpretation, too, can be a useful tool to the trained psychoanalyst, but even he must remember that many dreams arise merely from a sense of discomfort registered by the subconscious during sleep. Dreaming of freezing may mean merely that your bed partner has swiped the cover. A dream about falling may mean that you are on the edge of the bed.

The subconscious as evidenced in dreams is an outrageous exaggerator, an indiscriminating delver into relevant and irrelevant memories and a tactful masker of really painful subjects. As a reporter of your inmost thoughts, it is not always to be trusted.

Dream interpretation is a difficult art, and misinterpretation is common even among psychiatrists.

"That ailment—it's really mental"

PSYCHOSOMATIC medicine is the specialty based on the principle that emotional tensions can cause functional disturbances in otherwise normal organs and that they can result in physical disease, as in tension-caused peptic ulcer. It cannot be denied that interdependence between mind and body exists in a very real sense, yet there is danger in the concept when it is wrongly applied.

Dr. Iago Galdston, psychiatrist and executive secretary of the New York Academy of Medi-

cine's Committee on Medical Information, warns, "Psychosomatic medicine, in its superficial aspects, is all too seductively simple, and hence tends to entice the simple."

Some patients, having convinced themselves that their pains are all in their minds, ignore pathological conditions until it is too late for treatment.

Time was when doctors were accused of jerking healthy appendixes when a psychiatrist instead of a surgeon was needed. Now there are charges that some doctors are asking psychiatrists to talk away well-hidden but truly pathological diseases.

Obviously, what is badly needed and what many are urging is more emphasis on cooperation between clinicians and psychiatrists in treating the whole man.

"Everything is solved on the couch"

PSYCHOANALYSIS, the long and often difficult process of helping a patient talk himself to the root of his mental problem, is a most important psychiatric treatment and is recommended in a vast number of cases. Its purpose is to dig the hidden and forgotten cause of the difficulty out of the subconscious. One problem is that psychoanalysis by one of the relatively few well-trained analysts is an expensive, time-consuming and occasionally unrewarding effort. The patient must be cooperative to the extent of reeling off out loud the first thoughts that come into his head and intelligent enough to see the psychic truths he is guided toward.

Another trouble is that too many patients, and their families and friends, expect too much of psychoanalysis too soon. Often some remarkable changes may be seen in the patient in the first few months of analysis. Then when the patient and analyst come against the real crux of the matter, the patient's subconscious mind shies off, refusing to admit the sordid or shameful or tragic thing it has been hiding so well.

Sometimes at that point relations between the two become strained, even break off completely, leaving the sick mind even sicker.

When the analysis goes on to completion, when the trouble is brought out into the open and the patient freed of neurotic hates and fears, the overwhelming personality change the patient and his family expected often fails to materialize. The ex-patient is still fundamentally the same person, although a more mature per-

son and a person more able to handle problems with good sense instead of emotions.

He is healthier, happier and better for his experience, but he must realize that psychoanalysis does not free him from his problems or his need to face them. The fact that he will have more courage to be himself does not, in many sad cases, compensate for the disappointment in not finding a new self arising from the couch.

No one should be psychoanalyzed just because it is the fashionable thing to do or because he, or she, has too much money and time or a desire to talk and no one to talk to. Psychoanalysis is a painful process—expensive in terms of money, time and emotional turmoil. Finding new interests and new friends would be a much better way of keeping a normal mind normal.

"That hypnotist fellow can cure me"

DANGEROUS from another point of view is hypnotism, a sometimes useful though uncommon adjunct to psychotherapy. It may save time by cutting through inhibitions, but it cannot accomplish a permanent cure for anything and must always be followed by intensive individual psychotherapy. Furthermore, it cannot safely be used to treat all patients.

The great danger, though, lies in the use of hypnosis by quacks who purport to cure physical and emotional upsets.

Hypnotism can obscure for a time the physical symptoms of a disease. Then the patient may quit his medical treatment, thereby prolonging the disease. When hypnotism is used to treat symptoms rather than causes of emotional illness, a mind is in real jeopardy. And finally, if hypnotism is used to plant delusions in the mind—that the mind can be mastered by a hypnotist, for instance—habits of thought as deadly as drug addiction can be formed.

"I must conform, at any cost"

SOME psychiatrists have permitted laymen to draw the erroneous conclusion that mental health rests solely on the ability to adjust, to conform, to be just like everyone else. True, the psychiatrist often tries to push the strays back into the herd of civilization. But some people aren't built to fit into the herd, and they may rebel against conformity.

According to the late Dr. Robert Lindner, noted Baltimore psychoanalyst and writer, the repression of normal dissatisfaction with things

as they are is the chief cause of mental illness.

In its preoccupation with conformity, the world may be guilty of locking up its geniuses and ennobling its mediocrities.

Naturally, repressions on the individual are necessary for the safety of the person and of society, but care must be taken that man is not, as Dr. Lindner put it, "cured of his humanity."

"If I were normal, I'd be happy"

THE final danger in the popularization of psychiatry is that people have gotten the idea that being mentally healthy means a smooth and gracious life and complete freedom from day-to-day problems. As a result, they are prone to expect too much from themselves and life.

Everybody is a little peculiar. Everybody has innocent and short-lived illusions, and possibly delusions. Everybody knows pangs of fear, hate, jealousy, guilt and worry. Hardly anyone ever becomes completely mature in the strict psychological sense. Everyone has his own crotchets, his own inhibitions, taboos and frustrations. Even a certain amount of tension, as opposed to listlessness, is normal.

Happiness for most people is ever a zigzag affair. Normal people have almost as many ups and downs as the manic-depressive, but their reactions are characterized by moderation instead of extremes.

No one can ever achieve complete freedom from mental struggle. That does not mean he should run to a psychiatrist. As a matter of fact, a moron may come closest to having a permanently happy disposition and emotional stability, but no one wants to be a moron.

Mental health and how to keep it

THE mentally healthy person, then, differs from the mentally ill person mainly in his ability to handle himself and his problem. He explodes with anger but for good reason, and his anger is in proportion to the provocation. He is able to

keep his feelings of fear, love, hate, and so forth, from throwing him off course. He can take disappointment without being so crushed that he can't start over. He accepts his shortcomings and his abilities with equal poise, and he does not expect others to be perfect.

He handles those problems that can be met as they come up and accepts things that can't be changed. He plans for but doesn't stew about tomorrow. His ambitions are keen but reasonable, and he tackles his work the best he can without insisting on being perfect every time.

No one is going to fit that description all of the time, and most can't score on all counts at any time. If you feel yourself wanting here and there, don't worry. But if you feel you have mental trouble, don't diagnose yourself. Ask for help. Your family doctor, your minister or a wise friend may be the right person to start with. If you are advised to see a psychiatrist, do not hesitate too long. There is danger in psychiatry, but its wise use is as necessary and unmythical as a tonsillectomy.

Finally, in searching your way toward a healthy mind, never forget that religion, lived and understood, can be a blueprint for mental health, a guidepost to a successful life.

At the age of 88, after 50 years of practicing as a psychiatrist, the late Dr. James T. Fisher summed up that truth in these words:

"If you were to take the sum total of all the authoritative articles ever written by the most qualified psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them, and refine them, and clear out the excess verbiage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison."

Alterations on that new suit

WHEN the alterations tailor starts putting chalk marks on that new suit you are about to buy, permit only the following minor adjustments: shortening or lengthening of sleeves or trousers, loosening or tightening of waistband or crotch, slight raising of a shoulder. That's all. If the suit needs more work, it's not for you.

Run down this list of

THINGS TO WRITE FOR

Useful pamphlets, reports, circulars—some free;
get them direct from the publishers shown.



Painting. A fresh coat of paint adds beauty and protection to a house built of wood. This manual will guide you in selecting, mixing and applying house paints.

How to Paint Your Wood Home. 24 pp. Write to the National Lumber Manufacturers Association, 1319 Eighteenth St., N.W., Washington 6, D.C. Single copy 25c.

Sewing. You can be your own clothes designer. Here are ten basic patterns, something for each member of the family. No tricky tailoring or fitting is necessary, and each garment can be made in a few hours.

Easy Patterns. 15 pp. Write to the Home Education Council, P. O. Box 121, Ghent, N. Y. Price 25c.

Buying produce. This handy guide explains grades of fruits and vegetables and gives hints on buying them.

A Fruit and Vegetable Buying Guide for Consumers. 46 pp. Write to the Superintendent of Documents, Washington 25, D.C. Price 20c.

Insurance careers. The insurance business requires the services of thousands of men and women. An illustrated pamphlet describes job opportunities in the fields of casualty, fire, marine and surety insurance.

A Career for You in Insurance. 48 pp. Write to the Pub-

lic Relations Dept., National Board of Fire Underwriters, 85 John St., New York 38, N.Y., on school or business letterhead. Single copy free.

Braided rugs. These attractive floor coverings harmonize with contemporary or traditional furniture. Making them is fun, and easy to do, too!

You Can Make a Braided Rug. 11 pp. Write to the University of Missouri, College of Agriculture, Columbia, Mo. Single copy free.

Please allow a little time
for your request to be filled.
Publishers are often swamped
with orders, and delays result.

Public relations. Smaller firms are becoming more aware of the value of a good public relations program. This informative pamphlet offers ideas for promoting good will for your business.

Public Relations for the Smaller Firm. 35 pp. Write to the Bureau of Business Management, College of Commerce and Business Administration, University of Illinois, Commerce Annex, Urbana, Ill. Price 50c.

Explaining sex. This pamphlet is intended to help parents answer children's questions about sex. The author believes that many parents confuse their children by coloring explanations with

their own conflicting attitudes and inhibitions.

When Children Ask About Sex. 39 pp. Write to The Child Study Association of America, Inc., 132 E. 74th St., New York 21, N.Y. Single copy 30c.

Home employment. Those ads offering work that can be done at home often result in disappointment and even loss of money for those who answer them. Here is an explanation of how such exploitative schemes are operated.

Facts You Should Know About Earn-Money-at-Home Schemes. 16 pp. Write to the National Better Business Bureau, Inc., Chrysler Bldg., New York 17, N.Y. Price 10c.

Spending guide. This booklet gives helpful advice for the career girl who wants to manage her money successfully.

The Career Girl's Spending Guide. 64 pp. Write to John and Alice Flaherty, c/o Central YMCA, 19 S. LaSalle St., Chicago 3, Ill. Price 60c.

Mental health. The increase in the number of drugs for treating mental patients formerly thought incurable has brought about a corresponding increase in the financial and personnel needs of mental institutions.

New Medicines for the Mind—Their Meaning and Promise. 26 pp. Write to the Public Affairs Committee, 22 E. 38th St., New York 16, N.Y. Price 25c.

LANTANA <i>Lantana camara</i>	pink, orange, white, yellow; flat-tish clusters	10 to 12	June to October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	moderately fertile
LARKSPUR <i>Delphinium</i>	white, blue, lavender, purple; stately spikes	24 to 30	July through September	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	rich
LOBELIA <i>Lobelia</i>	red, orange, blue; tiny, compact	6 to 9	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	containing well-decayed manure
LUPINE <i>Lupinus</i>	rose, blue, white; stately, pea-shaped	18 to 24	July through August	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	sandy with organic mixture
MARIGOLD <i>Tagetes</i>	yellow, orange, brownish or reddish rays and discs	6 to 18	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	fertile sandy loams and loams
NASTURTIUM <i>Tropaeolum</i>	red, pink, orange, yellow; trumpets	6 to 12	June through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	light, unfertilized
PANSY <i>Viola tricolor</i>	white, purple, red, yellow; pretty faces	4 to 6	June through September	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	ordinary, with leaf mold
PETUNIA <i>Petunia hybrida</i>	red, pink, blue, purple, white; trumpets	9 to 18	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	medium-textured, highly fertile
PHLOX <i>Phlox</i>	red, pink, violet, white, yellow, orange; clusters	6 to 18	July through September	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	sandy to medium-textured
PINCUSHION FLOWER <i>Scabiosa</i>	white, pink, yellow, blue, maroon; firm center	24 to 30	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	sandy loam
PORTULACA <i>Portulaca</i>	purple, yellow, pink; deep-colored center	2 to 6	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	mixture of loam, leaf mold, sand
SCARLET SAGE <i>Salvia splendens</i>	red; pointed stalks	24 to 36	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	moderately fertile sandy loams
SNAPDRAGON <i>Antirrhinum majus</i>	red, pink, yellow, purple, white; two-lipped	10 to 36	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	rough, fibrous loam
STOCK <i>Matthiola</i>	every color of the rainbow; spikes of rosettes	12 to 30	August through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	medium-textured
SWEET ALYSSUM <i>Alyssum maritimum</i>	purple, white; small clusters	2 to 10	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	moderately fertile
SWEET SULTAN <i>Centauria moschata</i>	red, pink, yellow, white, purple; soft and fluffy	18 to 24	July through September	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	moderately fertile
VERBENA <i>Verbena</i>	red, pink, blue, purple; domelike clusters	6 to 12	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	medium-textured or clayey
ZINNIA <i>Zinnia elegans</i>	red, pink, orange, white; overlapping petals	12 to 36	July through October	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	moderately to highly fertile

The Path of Truth

In reply please quote
Ref. No. MR/Act.

S.A. Headquarters :
SOUTH AFRICA CENTRE, 253, BREE STREET,
COR. EDITH CAVELL STREET,
JOHANNESBURG

TEL. ADD. : "SAALOCIN" JOHANNESBURG
TEL. 23-8331 P.O. BOX 5582

March 29th. 1956

Mr. K.T.Hurst,
75, Coleridge Street,
Brooklyn 35,
NEW YORK,
U.S.A.

Dear Mr. Hurst,

Thank you very much for your letter expressing your deep appreciation of the sample copy of our magazine sent to you recently. It is good to know that the friends to whom you passed it on, have found it just as interesting and inspiring.

Arrangements have been made for you to receive our magazines and lessons regularly each month, and we trust that they will be a source of great help and upliftment to you.

We do appreciate your very kind offer to help defray part of the expense in connection with the printing of our literature, and we thank and bless you for it. If you wish to send a love-offering towards the furtherance of the work being done in the Father's service, we will accept it gladly, blessing both giver and gift in His Name.

Lovingly we welcome you to our School and we pray that God's rich blessing may rest upon you now and always.

Yours sincerely,
In Love and Service.


THE PATH OF TRUTH.

THE SCHOOL OF THE ROSE CROSS

Our teaching is the Rosicrucian Philosophy of Max Heindel

1610 Lake Drive.

An Association of Christian Mystics

Encinitas, Calif.

Philosophy Letter No. 3

For some years seekers of Truth have discussed the question as to where is the best place to live in order to have the atmospheric vibration which would be of the greatest help in their spiritual advancement. This letter will give our viewpoint on this question and also our reason for moving from "Sunny California" to a slightly higher, drier and even more sunny climate, where we hope to advance our own spiritual progress and help that of our members.

Mr. Heindel tells us that in early Atlantis the people lived in basins in the earth, and because of the foggy atmosphere of that time, breathed through gill clefts instead of lungs. The heat of the earth and the cold of outer space created this dense atmosphere, and the people were called "children of the mist". The pioneers, however, climbed to the highlands where the atmosphere was less dense, and gradually developed lungs with which to live in this higher air.

When the mist condensed, the basins were flooded and many people perished. This is the story of the Bible Flood, of which there were more than one. The pioneers in the high places with their lungs survived the floods and emerged into the still clearer atmosphere which then prevailed from the time the rainbow first appeared and God made His promise of no more floods.

To a certain extent this story is being enacted. Los Angeles and other great cities are developing a polluted atmosphere. Ocean currents are changing and where there was formerly a wonderful climate, now during long periods of the year there are dense fogs with their chilly winter penetration of cold due to this humidity. As the earth evolves it is getting warmer in many places and drier. Atom Bomb explosions and war have played their part too in changing climatic conditions.

The School of the Rose Cross is moving to Arizona, where Mr. Heindel told many of his close friends, the Brothers of the Rose Cross would establish the last SPIRITUAL temple on this continent, as the temple at Mt. Ecclesia was to be the last material temple of this teaching in the West. We do not know if the plans concerning the Oceanside temple have been changed or not, but we do know that we plan to have in Arizona, a School of Love and Harmony, because we not only know that climatic conditions are far superior in many places there for Spiritual advancement, but we also believe that Arizona will probably be the West Coast of the United States in the far future.

There will continue to be disturbances on the West Coast and these will become more intense in the future. With these great earth disturbances will come a man-made disturbance if labor and capital in this country do not come to the realization of brotherhood and cease their strife. Just as the spreading of our Philosophy has been held back many years through the strife at Oceanside, so the spreading of Love and Brotherhood that will characterize the new race has been held back by strikes and hatred between opposing economic "armies". We are also taught that the Law of Cause and Effect is one of the great laws of God. We have destroyed life in two European wars and one Asiatic war. We have heard that the atomic bombs killed great numbers in Japan and were not necessary to conclude peace with this nation. Can it be imagined that the Law of Cause and Effect will remain inactive here and that no retribution should come to us?

If there should be another war in eight or ten years, the West Coast would not be the best place for the School of the Rose Cross which seeks an atmosphere of Love. Another point is that those of us who are followers of Christ will be led away from bloodshed if we have no lessons to be learned from human slaughter. This coming war will be short but brutal. The "advanced" weapons will see to that. WE HAVE RECEIVED ADVICE TO LEAVE HERE FROM OUR WELL WISHERS ON HIGHER PLANES.

With our preparations to make the "golden wedding garment", it is of great help to make our physical bodies lighter and finer. Diet, naturally, plays a prominent part in this, along with our thoughts and acts. In a drier, warmer climate poisons are eliminated from the body through the skin, which is not done so well in a humid climate such as we have here on the Coast. You may not know of the migration to Arizona of people who go there without knowing the real reason, but God takes care of His own.

As the new continent spoken of by Mr. Heindel comes up in the Pacific Ocean, we expect to see the present Coast gradually sinking in places due to the pressure of the rising land which is now below the Ocean. (Long Beach has gone down 22 feet in one location and the government is spending millions to keep out the Ocean, we are told). It is our belief that the pioneers who are to inhabit this new continent-to-be will be taken to the warm air of Arizona and other places, as the pioneers of Atlantis were taken to the Gobi desert to live until Europe was ready for THEM.

We hope to send out two more letters from this address. Please send us your love and prayers to help us find the right place in Arizona for our school, where we hope you will visit us some day in the future. May peace and love abide with you always.

The School of the Rose Cross.
P.S. We will henceforth use the title "Letter", for these monthly writings, to avoid confusion with our correspondence Lessons in Philosophy, Esoteric Bible and Astrology.

Philosophy Letter No. 5

For some years sections of Truth have discussed the question as to where in the past place to live in order to have the atmospheric vibration which would be of the greatest help in their spiritual advancement. This letter will give our viewpoint on this question and also our reason for moving from "Sunny California" to a slightly higher, drier and even more sunny climate, where we hope to advance our own spiritual progress and help that of our members.

Mr. Heindel tells us that in early Atlantis the people lived in basins in the earth, and because of the foggy atmosphere of that time, breathed through gill like instead of lungs. The heat of the earth and the cold of outer space created this dense atmosphere, and the people were called "children of the mist". The pioneers, however, climbed to the highlands where the atmosphere was less dense, and gradually developed lungs which to live in this higher air.

When the mist condensed, the basins were flooded and many people perished. This in the story of the Bible flood, of which there were more than one. The pioneers in the high places with their lungs survived the flood and emerged into the still clearer atmosphere which then prevailed from the time the rainbow first appeared and God made His promise of no more floods.

To a certain extent this story is being enacted. Los Angeles and other great cities are developing a polluted atmosphere. Ocean currents are changing and there are formerly a wonderful climate, now during long periods of the year there are dense fogs with their chilly winter qualities of cold due to this humidity. As the earth evolves it is getting warmer in many places and other. After food explosions and war have played their part too in changing climatic conditions.

The School of the Rose Cross is moving to Arizona, where Mr. Heindel told many of his close friends, the Brothers of the Rose Cross would establish the last SPIRITUAL temple on this continent as the temple at Mt. Nebo. It was to be the last material temple of this teaching in the West. We do not know if the plans concerning the Occultic temple have been changed or not, but we do know that we plan to have in Arizona a School of Love and Harmony, because we not only know that occultic conditions are far superior in many places than the spiritual advancement, but we also believe that Arizona will probably be the West Coast of the United States in the far future.

There will continue to be disturbances on the West Coast and these will become more intense in the future. With these great earth disturbances will come a sea-level disturbance. Just as we are in this country do not come to the realization of Brotherhood and come their stride. Just as the spreading of our Philosophy has been held back many years through the strife at Occultic, so the spreading of love and Brotherhood that will characterize the new race has been held back by selfish and hatred between opposing economic "classes". We are also taught that the law of Cause and Effect is one of the great laws of God. We have destroyed life in two European wars and one Asiatic war. We have heard that the atomic bombs killed great numbers in Japan and were not necessary to decide peace with this nation. Can it be imagined that the law of Cause and Effect will remain inactive here and that no retribution should come to us?

It surely should be another war in eight or ten years, the West Coast would not be the best place for the School of the Rose Cross which seeks an atmosphere of love. Another point is that those of us who are followers of Christ will be led away from bloodshed if we have no lessons to be learned from human slaughter. This coming war will be short but brutal. The "advanced" weapons will see to that. WE HAVE RECEIVED ADVICE TO LEAVE HERE FROM OUR WELL WISHERS ON HIGH PLAINS.

With our preparations to make the "golden wedding garment", it is of great help to make our physical bodies lighter and finer. Diet, naturally, plays a prominent part in this, along with our thoughts and acts. In a diet, various climate poisons are eliminated from the body through the skin which is not done so well in a humid climate such as we have here on the Coast. You may not know of the situation in Arizona of people who go there without knowing the real reason, but God takes care of His own.

As the new continent spoken of by Mr. Heindel comes up in the Pacific Ocean, we expect to see the present Coast gradually sinking in places due to the pressure of the rising land which is now below the Coast. (Long Beach has gone down 35 feet in one location and the government is spending millions to keep out the Ocean, we are told). It is our belief that the pioneers who are to inhabit this new continent-to-be will be taken to the west side of Arizona and other places, as the pioneers of Atlantis were taken to the Gobi desert to live until Europe was ready for them. We hope to send out two more letters from this address. Please send us your love and prayers in help us find the right place in Arizona for our school, where we hope you will visit as soon as you in the future. Love and joy abide with you always. The School of the Rose Cross. P.S. We will henceforth use the title "Letter", for these mainly writings, to avoid confusion with our correspondence lessons in Philosophy, Rosicrucian Bible and Astrology.

EFFECT OF PRESSURE ON CAROTID ARTERIES
THE ARTERIAL SUPPLY OF THE BRAIN

The brain derives its blood supply from the internal carotid and vertebral arteries (Fig. 49). The meninges derive their blood supply via the ophthalmic artery, a branch of the internal carotid, the middle meningeal, and the occipital. The internal carotid divides into the middle and anterior cerebral arteries, the anterior chorioidal, and ophthalmic arteries. The vertebral arteries of each side join to form the basilar, which runs forward along the basal surface of the pons and divides into the two posterior cerebral arteries. A posterior communicating artery joins each posterior cerebral artery with the ipsilateral internal carotid artery, and an anterior communicating artery joins the two anterior cerebral arteries. By means of these communicating arteries, an unbroken vascular chain is established around the base of the brain, the so-called circle of Willis (Fig. 49).

During World War II, an eminent Dutch physician was interned for five years in the South Pacific. While there, he discovered that the Balinese had learned by rough experiment what scientists had discovered through research: unconsciousness or sleep can be induced by pressing the carotid arteries at each side of the neck where nerves and arteries meet. If pressure is exerted for about two minutes, it produces almost immediate unconsciousness, which, upon release of the pressure, passes into what seems to be natural sleep, with slow breathing and pulse. The sleep may last for several hours. Awakening is accomplished by downward rubbing on the carotid region. The Balinese use this technique to relieve headaches and certain forms of pain. European scientists have proposed using this method to relieve rapid-heartbeat spasms, dizziness, and epileptic convulsions.

(occult)

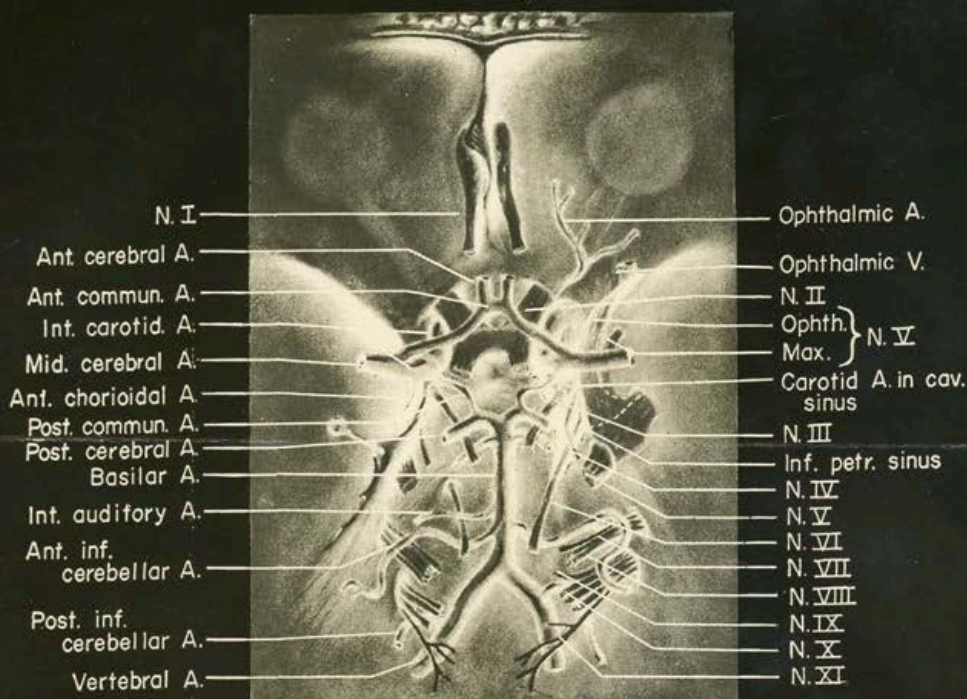


FIG. 49. The usual relationships of the cranial nerves to the intracranial arteries at the base of the brain. On the right the arteries and nerves traversing the cavernous sinus are shown in this relationship. (Courtesy of Dr. Frank Walsh, from *Arch. Ophth., N.S., vol. 27.*)

THE CIRCLE OF WILLIS

The circle of Willis is in effect an anastomosis between the vertebral and carotid arterial systems. The system is nearly always a closed

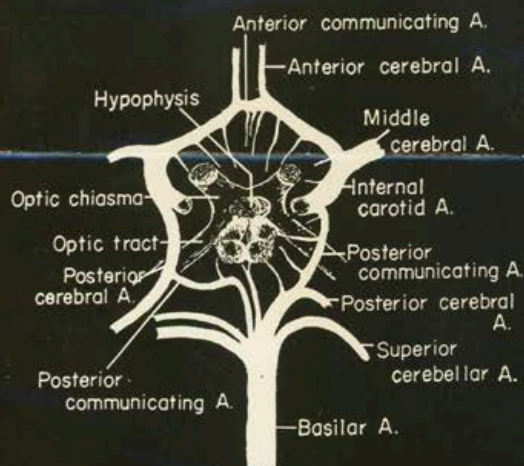


FIG. 50. Drawing of the circle of Willis from a human brain showing derivation of the posterior cerebral artery from the internal carotid, on the left. The typical pattern is shown on the right. Only a few of the basal penetrating arteries arising from the arterial circle are shown.

“ring,” but it is fairly common that a component vessel is quite small without giving rise to noticeable clinical disturbance under normal conditions. One of the communicating vessels may be small, and the anterior or posterior cerebral arteries of the two sides may be of unequal size. The value of the circle as an anastomosis under normal conditions is more potential than actual. If one of its source arteries becomes occluded before it enters into the formation of the circle, however, the anastomosis may open up and all the branches from the circle will be supplied with blood from the normally patent source arteries. Under normal conditions little mingling of the blood carried by the several source arteries occurs, that in the internal carotid of one side passing almost exclusively into the anterior and middle cerebral arteries of the same side, and that of the basilar passing into its main branches (442, 681, 719). Furthermore, blood entering via the right internal carotid artery is distributed almost entirely to the right hemisphere. These facts are demonstrated in cerebral arteriography. In this procedure it is possible to outline aneurysms or



DR. WALTER RUSSELL



Swannanoa—Home of The Walter Russell Foundation.



LAO RUSSELL

1953 News Letter

To Students and Readers of the World's Most Vital Message--With Home Study Course Details

Our Treasured Students and Friends:

Remembering always your personal and vital interest in the work of bringing God's great Message of THE DIVINE ILIAD to the world, we wish these News Letters could come to you much more frequently than they do.

All of our Home Study Course students heard from us at Christmas when we sent them our personal Christmas card with a picture of us both on the cover and our song "SWANNANOA" inside.

We were thrilled with the many letters of appreciation for our card and we wish we could have sent this to every friend and reader all over the world, but as I write and address all our cards personally this would have taken too long this year with the sharing of the work on Doctor's new book, which I will tell you about later.

Even though it seems a long time after Christmas to be thanking our precious friends for their loving Christmas greetings and gifts, we take this opportunity of thanking them from our hearts for these and asking forgiveness for the seeming neglect in acknowledging these many lovely remembrances. Please, dear friends, rest assured that it was *only* the tremendous task of writing this new book—which can mean more to the whole world perhaps than any document of knowledge has ever meant—that occasioned such delay in heartfelt thanks.

Let me tell you about this great book right now. Those students who attended Dr. Russell's classes last year will remember that we told them that 1953 would be a most momentous year in world history. Our own work on this new book—which is entitled "A New Concept of the Universe" is proving this to be true, for not in many centuries has there been such a contribution to the world and *never* has knowledge of such great scientific import been given to the world.

We have been working on this book since last September and on February 3rd of this year we mailed almost a thousand copies to scientists, universities and newspapers. We give you these details because it is quite possible in the next few months this date will have vital interest for you and we want you to know that it was on this date that we released to the world at large knowledge that will some day give birth to a New Age—The Age of Transmutation.

This latest book—A NEW CONCEPT OF THE UNIVERSE—was printed as a special announcement to the world

of science but it could be called the 13th unit of our Home Study Course. It is a brief treatise on The Russell Cosmogony but majors the scientific aspect of Creation and omits the philosophical application to life which makes the Home Study Course itself invaluable to those who are seeking power to command "all things."

Discoveries, as yet unknown to the world, are in this new book, chief among them the unknown fact that there are four magnetic poles, not two. There are east and west poles as well as north and south, without which a three dimensional universe would be impossible.

In spite of the new scientific knowledge revealed in this book, from which experience has taught us to expect great resistance, we are already hearing the rumblings of that which we know must some day become the roar of a mighty Niagara as scientific truth begins to take the place of sensed illusion.

In order that you could all have a copy of this very valuable announcement to the world of science, we printed just enough extra copies for you all to have one and we urge you to send at once for your copy. Should you require more than one copy let us know and we will let you have the allotted copies of those not ordering. *Dr. Russell will personally autograph and inscribe this first special edition which is in paper covers and the price is just \$2.00 postpaid.*

Happenings At Swannanoa

So many heart warming incidents have occurred on our blessed mountain since last we wrote you that it would take a long book to hold them all. One such incident was brought about when our friend and student Herbert Marshall of Staunton brought a group of blind children here to "see" the palace and gardens and Dr. Russell's art work. It was amazing how much they saw of his sculpture and the architecture of the palace with their fingers, and how much they visioned of his drawings and paintings by verbal description sharpened by their intuition and inner vision, but when they finally visited the beautiful gardens and heard the musical chimes of our Carillon Bells and the soft melodious organ tones which give so deep a spiritual quality to our environment here, one of them turned to Mr. Marshall with tears streaming from his eyes and his voice trembling with emotion and said: "I feel that I am in God's presence." We hear

that those blind children are still talking of the beauty they "saw" and felt at Swannanoa, on the Sacred Mountain.

There have been many gatherings at Swannanoa also during the past year and those who have attended these have expressed such deep and sincere admiration for the work we are endeavoring to do for mankind and are carrying our message all over the world for some of our visitors have come thousands of miles to talk with us and take to their own people The Message God has entrusted to us.

Many of our dear students shared with us in the entertaining of more than 200 Doctors and Nurses from the King's Daughters' Hospital in Staunton, Virginia last August. It was a wonderful evening and one I know we shall all long remember. We gave them all a copy of Glenn Clark's book about Doctor entitled THE MAN WHO TAPPED THE SECRETS OF THE UNIVERSE. They were all amazed at the tremendous scope of Doctor's work and achievements and revelled in the beauty of this Shrine we have created of his work here in the palace and gardens at Swannanoa.

We had more than one gathering from Staunton last summer for during the time the students were here we also had a group from their Chamber of Commerce. This too was a wonderful evening of warmth and sharing for they deeply appreciated all we have done and brought to Virginia to make this mountain top paradise possible. They took a fine picture of Doctor playing the piano with me beside him and some day when there is more space for pictures in our Swannanoa News Letter we will print this for you to keep.

Our most recent gathering was a group of travel directors from all over the country who were brought here by the Virginia Travel Council. If you could have heard their reaction to Swannanoa you would have been just as happy as we were for they said their visit here was the very highlight of their visit to Virginia and the memory of it would long remain with them.

One very fine man who listened to my talk about Doctor's accomplishments and how he had written his best books since he was 70 and was still doing sculpturing—having just completed his bust and mine—said that although he had planned to retire in two years when he was 65 he now would not dream of retiring for he said the talk had changed his entire outlook on life and he hoped to contribute a lot more to life before retiring.

They were all greatly inspired with the beauty of Doctor's works of art and amazed at all he had accomplished and more than once during the evening we heard the familiar remark of visitors to Swannanoa, "We feel we are in heaven."

We have both been giving outside lectures, too. Doctor gave one to The Lions Club in Staunton, Virginia and I gave one to The Business and Professional Women's Club in Waynesboro. In both instances they were thrilled with the messages we gave them and very much interested in the new understanding we gave them in regard to human relations.

Speaking of Human Relations brings to mind a question that many students ask "How can they help spread The Message?" One wonderful—and practical—way of helping is to tithe your earnings for a period of time to purchase and distribute the separate booklet we have printed of THE SCIENTIFIC ANSWER TO HUMAN RELATIONS. The whole world is in need of this knowledge and no one could do a greater service for humanity—nor for The Message. One precious student has sent this book to industrial corporations in South Africa, Ecuador, Damascus, Australia, and Panama who have expressed great appreciation for being made aware of its existence. We are looking forward to hearing more from these strategic places after they have had time to study this publication.

Another good student bought 100 copies for distribution to his employees. He told us that he had put our "plan" into operation in his business and that his labor problems have been solved.

Copies For Libraries

Another very valuable way to help spread The Message is

to personally see that the Public Library of your town has copies of both volumes of The Divine Iliad Mesage, Early Whisperings and Scientific Answer to Human Relations. Every library has a purchasing fund to buy books recommended by their townspeople. If every student would take it upon himself to see that his local library had these volumes, even by donating them if their purchasing fund is depleted, it would be one of the greatest ways to increase interest in the new way of life which The Message reveals.

Excerpts From Students Letters

Every day we receive the most wonderful letters from students and readers. Their own words are such a glorious demonstration of the teachings and I know you will be as thrilled to read them as we are so I will copy a few of them for you:

"Unit IX, the special Human Relations Unit, is so forcefully written that I could not put it down until I had read every word of it. As a government employee for many years I have been distressed over power politics;—the terrific waste of time and money;—the rapid growth of bureaucracy, and the deterioration of morale and morals among the younger workers—to say nothing of the corruption in the government on the higher levels. I have been aghast that so few were concerned about these trends and that no one seemed to be trying to improve the situation. I wish Unit IX could be broadcast to every man, woman and child in the Nation. Clearly, the answer to world need is not to be found in the disunity of today's religious denominations. You have made it very clear that the Golden Rule practiced in Industry is the answer.

Every day of my life I am more grateful that your teachings have come to my attention—that I have them to live by and impart to others, and to the two young boys (8 and 12) in my family who are so understanding and responsive in the many talks I have had with them on Universal Law. Every lesson I receive gives me a warm wealth of material to introduce to those fresh, uninhibited young minds. E.V.L., Austin, Texas

Each unit of the lessons is more thrilling to me than the last. It is a very exciting experience, this Home Study Course—like an ever-increasing crescendo in music. My mother and I are sharing it. She did not begin until a month after I did. The new unit goes to me, the last unit goes to her, and we settle down to finding out where you are leading us next. Though it couldn't exactly be called settling down.

Immediately everything in the world stops, while I plunge, and dive, down—down—down and up—up through a beautiful lake of thought which supports me and upholds me, revives me and exhilarates me. Whatever I happen to be doing, wherever I happen to be—everything stops and stands still while I read every single word. It would be impossible for me to do otherwise. Then, day by day, I take parts of it to digest more thoroughly. But the whole must be had at the first. My mother does just the opposite thing, taking it lesson by lesson, day by day. That is the difference between us, and that difference makes us very good friends and workers together.

E.O.J., Mason, New Hampshire

The lessons are more precious to us because of seeing you both in them as one person. It is impossible to separate your part of the writing (Lao) from Doctor's writing, for you both write as one. Every student of the Course whom we have met has experienced the same transformation of power from the new knowledge that we have experienced. We know this is due to the joining of your two powers as one. No greater lessons could come from your Course than that lesson of multiplied power which comes from the spiritual and mental unity of a man and woman like you and Doctor. P. and T., St. Louis, Mo.

This Peace is entirely a gift of our Father. It was through His Grace that I was led to your teachings. The minister of our church has accepted your teachings and is studying them with me. I want to tell you that your teachings are a major portion

of His gift to me. I want nothing more in life than to manifest Him on earth. A. O., Barberton, Ohio

I've been waiting for superlatives to express our reaction to the last two units of Home Study Course and the receipt of the beautiful Certificate. There just aren't words to express our deep gratitude to you both.

We read, study and discuss—read, study and discuss. Each time we do this we are a little more aware of the Light—and each time we receive a little more Light we are better equipped to “spread The Message.” P. and D., Denver, Colorado

Here is what I received from G D this week: “Dear J, I wish I were able to put into words what the Walter and Lao Russell Course means to me. Why, oh why, did we have to wade through all the empty reading we have done over the years before we could come to this. J. S., Indianapolis, Ind.

Both of you are giving to mankind the most important message he has received for two centuries. E. R., Springfield, Mo.

Every month I look forward eagerly to receiving the lessons. I keep going back over the others and I find I am now beginning to see answers to my problems that I used not to be able to see. J.R.R., Vancouver, B. C.

The third unit of lessons is the most inspiring I have ever read in my life. I am beginning to understand it all. My affairs are beginning to change for the better. My confidence in myself and God is wonderful. I now dare to step out and do things. God bless both of you. M.C., Santa Barbara, Cal.

I thank you with my whole heart for the inspiration your lessons are giving me. I find that each day the teachings become clearer to me. They have opened up a completely new conception of life and I have to really THINK to get their full meaning. F.B.S., Piedmont, Cal.

I cannot find words to tell you of the value I place on your lessons. To me they are paramount to any event in my life. H.F.P., Los Gatos, Cal.

I am so greatly thrilled by the knowledge that you both are giving me that life has become more glorious for me by my new understanding of God and His universe, and my relationship to Him and to other men. This last unit topped them all. It was a tremendous one. I study it thrilled with joy that I was fortunate enough to come across this wonderful knowledge of all ages. E.S., New York, N. Y.

I again wish to express my gratitude to you for the tremendous help you and your great works have given to me in my journey along life's road. It has been an unmistakable signpost at the cross roads of confusion; and by directing me in the right direction has given me the feeling that can be experienced by one only after having found one's self after traveling so long a time lost in the darkness. W.J.P., Rochester, N. Y.

In attempting to express my gratitude for the unfolding of the Light given to me through the Russell teachings I felt like expressing my joy of the progress I was making, but somehow was kept from doing. Since receiving lessons 37, 38, 39 and 40 I can no longer keep silent. The thrill of knowing God's great plan has suddenly dawned upon me that I feel such a transformation, that I know much of the old traditional ideas of the senses will never even attempt to bother me again.

A world of knowledge packed into 48 lessons. And of course, anyone who has ever experienced a touch of Divinity, immediately recognizes, and straightway feels that he has suddenly come up to—and faces—the COLOSSUS of all spiritual experiences. I.H., Burbank, Cal.

The last two units of The Home Study Course are certainly

dynamic. Complete understanding of these two units alone would certainly change one's whole life. K.K., Denver, Colorado

The lessons have been coming to me since August and during that short time I have gained a greater comprehension of Truth than in the whole thirty years of my study and searching that have gone before. G.D., Jackson, Missouri

Why This Knowledge Is Transforming Students' Lives

These few of the many letters received tell of the transformation which is universally taking place in our students. There is a reason for this transformation. That reason is because there is a golden thread running through all of the lessons which carries all through them knowledge of the one greatest of all secrets of Creation. This secret of Creation lies in the WAVE—the electric thought wave which alone constitutes all things.

To know the wave is to know ALL THE SECRETS OF CREATION. No one has as yet known the wave as a thought extension from its mental Source. Many have come to know this universe as a MIND universe but to most of the world the universe is a material one based upon substance in motion.

Never before in the history of science, philosophy or religion has the electric thought wave, which alone constitutes matter and motion in God's Creation, been known or understood as the very foundation of the universe. That knowledge has never yet been given to the world, for the few ancient mystics who knew that secret could not tell of it to their uncomprehending age. Two thousand years have passed since that knowledge has again been revealed to the world.

This radio-electric age is the very first time in the history of unfolding man that such a secret could be understood. In the measure that he can comprehend the wave lies the measure of every man's power.

WHY IS THIS? It is because the wave is God's only tool for creating all of life and death, day and night, growth and decay, matter in motion, earths and oceans or the suns, stars and giant nebulae of God's thinking Mind.

Likewise, it is your only tool for creating all thoughts of man into machines or ships, symphonies or monuments, poems or drama or shoes and stoves to cook man's food.

In the Wave is the heartbeat of the universe—the foundation of chemistry and the use of metals—philosophy and the way of life for man—economy and the science of government—mathematics and its extensions and retractions between balancing zeros—and every other effect of CAUSE which dominates and controls ignorant man until his knowledge gives him command over all things.

The Cosmic Age of knowing-thinking-illuminated man is in its beginnings. Its growth into power for man—or nation—will be the measure in which man knows THE WAVE.

As we have often told you your letters are the very breath of life to us for nothing could ever give us more happiness than hearing of your great unfolding awareness and the practical demonstrations you are making through this awareness.

We look forward to the day when millions of people all over the world are studying these teachings—either through the Home Study Course or Doctor's books. There is never a day passes that we do not receive glowing letters from students and there has never been one who has not felt that the Home Study Course was the very best investment he or she has ever made. Proof of this too comes from friends and relatives of students who say they have read through some of their friends' lessons and KNOW they must have their very own copies for they want to be able to study the lessons whenever possible and without their own lessons they cannot do this.

The world growth of students very materially helps The Message too, for our printing bills are extremely heavy and

until we are able to order in large editions the cost of printing is also very high.

Our sole desire is to see The Message spread, for we know that ONLY when this new knowledge becomes universal can the world be built on a strong foundation. LOVE must be recognized as God's great law which is manifested by RHYTHMIC BALANCED INTERCHANGE. Again we repeat *there is not a moment to lose in bringing this knowledge to mankind at large.*

For those who do not yet have the HOME STUDY COURSE I would urge you to continue to read through this News Letter to Dr. Russell's letter—which follows mine—where you will read full details of our Home Study Course. I know that my husband's words will also convey to you the great need for unity in purpose in bringing to all whom you can the knowledge of this great course of study that CAN and WILL transform all lives who comprehend the new knowledge it contains.

Regarding Question Of Religion

Very many people ask us if our Course is religious or denominational. This important question must be answered by saying that it is neither religious nor denominational, but contains within it the basic scientific knowledge by means of which every man can build a workable and consistent religion, or a philosophy, through which he can build his own way of life and have the power of command over all things.

Our students comprise all denominations of religion but are fewer among the more orthodox denominations which accentuate fear, sin and evil as attributes of man, and much greater among the more liberal thinkers of the denominations and among members of Unity, Christian Science and such other new thought groups which have been prepared to think of Mind as Cause, instead of matter.

These advanced thinkers, who see man as GOOD, and the universe as an expression of God's LOVE, constitute the great majority of our students. Although they come from metaphysical and religious groups our teachings cannot be classed as metaphysical or religious, for they are without dogma or creed. They are confined solely to God's ways and laws as related to man's ways and the use he makes of God's laws in his sole purpose of manifesting God on earth. Through such knowledge man is led to recognize his divinity and thus manifest the power which lies in his newly discovered genius.

Those members of the denominational clergy who are deep students of our Course are gradually changing to the Love basis of their teachings instead of their orthodox teachings which are based upon fear and sin. These ministers are filling their churches instead of emptying them, and their congregations are filled with hope which the teachings of Love inspires, instead of despair.

Scholarship Fund

The growth of the Russell Home Study Course is so rapid that we receive an average number of letters from people who want the Course very much, and actually need it but cannot afford it. Many of these are ill paid clergymen or people in far countries who cannot get money out—such as Finland or parts of Germany—or who can get but little out, such as New Zealand, South Africa and other sterling countries.

Then there are others like a retired opera singer who cannot possibly afford it, and some cripples and members of rehabilitation centers who find their lives transformed by the strength and courage they gain from the Course which gives them a new outlook upon life and teaches them to see the glory of life when lived knowingly with God.

We have met these many requests to a greater extent than we can afford and we will still meet them to the extent which we can afford, but once in a while we have a letter from some grateful student who enclosed a scholarship subscription for

some such needy person, and always with the request that it be anonymous.

Because of these gifts, and for the reason that worthy scholarship requests are increasing, we are starting a Scholarship Fund made up from donations for full scholarships or partial ones, according to whatever one can afford to share with a worthy needy friend. Ten five dollar donations or five ten dollar ones will add up to one full scholarship, so you can become a part of this manner of spreading The Message to whatever extent you wish. We would gladly do this ourselves alone but many would be deprived of the study because of our limitations. For this reason we are sharing with you to whatever extent you would like to go.

Do you not think this is a wonderful idea and a wonderful opportunity for you to make one other life a little better because of your expression of love to a neighbor?

The Power That Lies In Our World Wide Unity

We take this opportunity of thanking all our beloved students all over this country and in almost every country in the world for their tremendous loyalty and help in bringing to all they meet the knowledge of God's greatest Message to man today of THE DIVINE ILIAD.

It is this great unity of purpose that will soon give birth to the Home Study Course and Doctor's books being translated and printed into the various languages of the world.

Already preparations are under way to have the Home Study Course and Doctor's books published in England for distribution to the sterling countries. This is being done because of the constant requests for our teachings to be made possible for them. To these countries as we previously told you—we have sent to our limit—and even beyond—because we do not want to withhold knowledge at any cost that can do so much for so many.

We also hope in the next year to establish branches of our Foundation in these countries who so deeply desire our teachings brought to them. I think that when you read the following extracts from letters from South Africa you will all feel about this as we do and if anyone has any constructive ideas in regard to the working out of such a plan, or feel they are advanced sufficiently in the teachings to offer their personal help, please let us know about it.

We have not asked the writer's permission to quote from his letters so will just give his initials but the letters are dated Jan. 14, 53 and 6th Feb., 53. They are from A. P., Johannesburg, South Africa. *"It is difficult to state in words just what your books have done for me. In all these years that I have been searching for an answer to life, you have been the first to give me that tremendous awakening. Not having had a religious upbringing, I had to grope my own way for in later years I found it difficult to reconcile the church's attitude to God with my own. With certain of the books by Eastern writers I did not believe God wanted me to spend my life in meditation without a single act towards my fellowmen. Then suddenly the whole answer I have wanted fell into my lap through the most unlikely source. Your work has done more than just given me information. It has given me real knowledge. I feel that I know things that were completely beyond my understanding before. Through your guidance God is real to me and I can answer queries and arguments in a manner that was completely beyond me in the past. The answers seem so obvious now that I can hardly understand why I did not see it in the past. I feel that such a vital message as yours should be freely available here at a reasonable price. It could do more than anything else to bridge the wide gap of hate and fear in this country between European and Non-European. Between English and Afrikans and between Native and Indian. It is all based on fear, and through it we are constantly breaking God's Law of Balance in*

our daily life. If any country stands on the threshold of reaping what they have sown, then that country is South Africa. It must wake up before it is too late and I would like to know if it would be possible for your Foundation to be represented here? Your work has done so much for me that I feel there must be thousands who are waiting for the same extra guidance now. If through all this I can in some way help to awaken this country then I feel that I have in some small measure helped others to see the beginning of the Light. Even now it is difficult for my friends to realize the tremendous change in my life and the wonderful feeling of contentment that I now enjoy. I have applied the Universal Law in my business for some time and it has been responsible for overcoming all difficulties that have appeared in my work."

Mr. A. P. has selflessly voiced his desire to help his fellowman and if only his letters could be the means by which someone or some people would get together and help us in our great task of bringing our teachings more speedily than we can alone, then it has not been a voice crying in the wilderness.

We have so many wonderful letters on file—from many other foreign countries—and they all express that one desire of bringing this great knowledge of THE DIVINE ILIAD MESSAGE to their countries. WE MUST DO SOMETHING BIG AND PRACTICAL ABOUT IT. That is why we need the help NOW of every one of our seed group. Alone we have brought

The Message to almost every country in the world and now we need those most fitted to help in a practical way. All ideas must be given form and this needs material and physical help.

The Message IS BEING HEARD and YOU have all helped to make it known to your neighbor. Thank you for this great service and we know that you who are our seed group will go on unfolding God's great plan for mankind at this time with us.

If I could only tell you just how dear you are to us and how you are always in our thoughts! Again I ask you to forgive this delayed word of thanks for your many many loving remembrances at Christmas. I had so hoped our News Letter would be on its way to you weeks and weeks ago to thank you but our days become ever more crowded as our teachings become better known.

With all our love to you always, I am

Sincerely,

Lao Russell

P. S. You will find full details about Doctor's final 1953 August class at Swannanoa together with Registration Form enclosed herewith.

L. R.

The Russell Home Study Course In Universal Law, Natural Science and Philosophy For The Transformation Of Man

GREETINGS to Treasured Students and Friends:

The unfolding of the human race is so slow that few people realize that there are stages of that growth from man's low stage to his higher ones, which are as distinct as the next higher tone of an octave is distinctly different from the lower one from which it sprang.

Few people realize that each stage is a transition which is so distinctly different that we name each one in steps, such as bronze age—stone age—dark ages—middle ages—The Renaissance age—the machine age, and radio age. That growth has ever been in the direction of the cultural and spiritual through the physical and material. It has ever been in the direction of Mind and Knowledge of CAUSE through the senses and EFFECTS of motion.

The human race has now arrived to the verge of a still higher stage in its unfoldment which is to be known as the Cosmic Age. Countless humans are not yet ready for this transition. These still belong to the materialistic ages, but one or two out of a thousand are ready for it. These are the seekers who feel the awakening of their own genius in them. These are the Cosmically Minded ones whose intuitions and inspirations transcend their senses. These are the ones in whom God-awareness is awakening, and with that awakening is a sense of universality and oneness with God and man.

These are the ones whom Lao and I are seeking to give that needed knowledge of their Divinity and their Cosmic power to command all things, and thus to become the seed for the birth of the Cosmic Age.

The inspired Divine Iliad Message was given to man for this very purpose and The Home Study Course of higher knowledge which Lao and I have put into simple, almost primer-like words and diagrams, is to make this Divine Iliad Message comprehensible to those seekers of the Light whose awakening of their higher genius has led them to our door.

The Purpose of The Message

The purpose of the Home Study Course is to give you unlimited power beyond what you have ever known through command of Natural Law to work with you for the fulfillment of your every purpose. Those who have not yet had that knowledge, nor the awakening of Self within them, are working alone and in the dark. As our students gradually acquire that knowledge they find that Natural Law is working with them. Such knowledge illumines their paths. They find themselves working in the Light instead of the dark. They no longer grope and experiment. They work with surety—with the hands of the master.

That is what I mean by working knowingly with God. That is why I have been enabled to do as much in my lifetime as ten men could do who worked alone. Ever since the age of seven I have known the heartbeat of the universe and felt its rhythms. My life is a living demonstration of the practicability of multiplied power by working knowingly with God.

Lao's life experience parallels mine. Ever since the age of three she has not only known her destiny but has freely told it to her parents and sisters who put it down as childish imaginings. It was not that however. Lao was also Cosmic. She not only recognized the rhythms of the universal heartbeat at an early age but has intuition and extrasensory perception far beyond mine.

It was this fact which made her the consummate philosopher while my cosmic knowing unfolded in scientific interpretation. That is wonderful, for a scientific interpretation of the Message alone is not enough. To give it full value it must also have the philosophical interpretation in order that it may become a way of life.

By joining our two respective talents into one our mutually written Home Study Course may be likened unto the swing of

the cosmic pendulum between natural law expressed both scientifically and philosophically and is, therefore, a thousand times more valuable than though I wrote it alone without the addition of her genius.

Proof of that fact lies in The Secret of Light, which I wrote alone, just before Lao came. The Home Study Course is The Secret of Light multiplied a thousand-fold for it has in it the Light of all knowledge and the wisdom of its use in commanding one's destiny.

Just as Cosmic Consciousness is slowly seeping into man's spiritual awareness so is extrasensory perception creeping into his thinking and thus extending his electrical awareness. As these two attributes multiply their extensions in our students, through a gradual growth in their perceptions, their intuition multiplies with it until the great Mind miracle of CREATIVE INSPIRATION comes to them to lift them entirely out of the physical world into the high heavens of ecstasy which is the MIND state of KNOWING from which the physical state of thought and action springs. Such heights can be reached only through the steps outlined above, and these steps can be taken only in the measure of new knowledge attained. When our students arrive at that high point they then know the glory of the CREATOR for they then are CO-CREATOR with the ONE MIND of the universe, and they know the ecstasy of creation.

In the above words I have striven to make you understand what I mean by telling you HOW and WHY our eager, awakened students have transformed themselves. We, ourselves, do not transform by the knowledge we give. They, themselves, transform themselves *through their desire for transformation*. No one can teach another except through the power of loving desire in the teacher to reinspire another with his inspiration.

This decadent age has brought into the world a command from your Father and ours to uplift the human race through the new knowledge contained in The Divine Iliad Message. There is very little knowledge in the world of today. Proof of that fact lies in the questions people constantly ask, questions which everyone ought to know.

QUESTIONS MOST FREQUENTLY ASKED

What is meant by personality? How can I develop it?

What happens to me when I die?

Do I come back as the same person?

Do I know my loved ones in the other world?

What is my Soul? What is my Mind?

How do I think, and what is thinking? Can I increase my power to think?

What relation is electricity to thinking and to matter? What is matter?

What relation is matter to space, or are there two kinds of matter?

What do you mean by saying: "This is a thought-wave universe"—an electric wave universe and a sexed electric universe?

Why am I here?

How can I become great in my profession?

How can I climb out of the assembly line and rise to the top in our factory?

And how can I overcome my inferiority complex which keeps me there, and gain confidence in myself?

Why are some men geniuses and others not?

How can I apply the laws you teach to my personal life to keep friendships; to cultivate charm of manner; to attract love and to make people want to know me?

How can I extend my powers to others?

What is the principle behind meditation and prayer?

What is the meaning of power of Mind over matter and can I use the power of Mind to heal myself or others?

Why is there so much misery in the world, and so many wars, if God is all good and all powerful?

How can I maintain a positive attitude in my thinking and prevent a negative attitude from creeping in?

What is karma?

How can I eliminate worry and fear for the future from my life?

What are vibrations?

How can I find rhythmic balance in my life and hold it?

Why can electricity be insulated and magnetism cannot be?

Why do planets flatten at the poles? And why does Saturn throw off rings and other planets do not?

What do you mean by polarity and pairs of opposites?

Is marriage necessary for balance or can I be complete in myself?

Can one sublimate sex without damage?

How can I experience cosmic conscious illumination?

You say that genius is inherent in all men. How can you explain that?

How can I learn to concentrate and what do you mean by decentrate?

What do you mean by "balance" and "balanced interchange" as applied to every day life?

What do you mean by saying that "the secret of creation lies in the electric wave?"

Do I have to know the electric wave and why?

How can I be benefitted by knowing the secret of the electric wave if I am not a scientist?

You say that that secret is the key to the control of my physical body—my power to express myself—and my power to control myself. I cannot see how that can be but would like to know, especially as you seem to have proven it in your own life. Do your teachings make this clear?

These are but a few of the many questions which we fully answer in the HOME STUDY COURSE, for they are all logically, and consistently answered. In THE DIVINE ILIAD MESSAGE are these words: "All questions are answerable in Light. Thou art Light. Thou canst answer them." That is the reason why you can answer them when you know that Light—as we do.

God has taught me the utterly simple principle of Natural science which we in turn are teaching you. His Natural science is utterly simple. *Underlying it is a simple key to all Creation which is exemplified in all your actions and all phenomena of motion.*

The scientific world has been searching for that elusive key for decades and expects that if it is ever found it will be in the form of so complex a mathematical formula that only a few among the savants can understand it.

It is indeed not only simple but so familiar that it has been overlooked.

Lao and I together are now giving it to the world in our

HOME STUDY COURSE for the first time, for I have not yet released it in my books or teachings. So simply have we explained the fundamental workings of Creation in this course that a ten year old child should be able to understand them. Part of THE DIVINE ILIAD MESSAGE—as you know—has been released in my books—THE SECRET OF LIGHT and Volumes one and two of THE MESSAGE OF THE DIVINE ILIAD and we are now giving a thorough working knowledge of these basic principles in this HOME STUDY COURSE at the request of hundreds of valued students of THE DIVINE ILIAD teachings so that they may more easily and quickly gain the understanding they so deeply desire of this NEW COSMIC KNOWLEDGE.

The study course begins with a scientific explanation of mediation, or communion with God, and is followed by a scientific explanation of prayer. Also a scientific explanation of Cosmic Consciousness and that rarest of all human experiences known as THE ILLUMINATION. Meditation is the most important function of human existence. It is the least known and the most flagrantly practiced. Meditation began with the dawn of Consciousness in man, at which time man began to think. It is almost a new attribute of man—quite in its infancy—for only those rare few whom we call geniuses make use of it.

Human progress, nationally and individually, has been measured by the yardstick of meditation. It is the key to the illumining of your Mind with cosmic knowledge and power. It is the key to all creative expression, all invention and all product of the imagination as expressed in the five fine arts.

The transition from body sensing to Mind knowing—which is now about to take place in the human race—will be the fruit of each man's ability to become aware of his relation to God, of his relation with other men, and of his own omniscience and omnipotence in respect to manifesting God as Co-Creator of His universe.

Our study course is for the purpose of aiding you to make that transition. For this reason the teaching of the power to open the door to the Light of your Self, through an understanding of *what meditation means* is paramount and begins the course. It is for the purpose of making you *know* the invisible universe in order to manifest your knowing in the visible universe.

Next in order will be a thorough explanation of the simple underlying key to the principles, processes and laws of Natural Science, by means of which you will find that Nature's creative principles are *your* creative principles. That still undiscovered key is the great hidden secret which will advance the human race, and each individual in it, more than any other discovery in all time.

The reason why the discovery of the simple underlying principle which lies back of all phenomena is the greatest of all contributions to human advancement is that, for the first time in history, God can be known as a scientific fact, instead of an abstract and debatable assumption.

This will mark the first great step toward the worship of One God whom all men will know alike.

This will give to you, for your advancement, and to science for all human advancement, the WHY of all things.

With this knowledge of CAUSE and purposefulness you can build an intelligent life plan for yourself, and science can build a consistent cosmogony for itself to replace the masses of inconsistent hypotheses regarding CAUSE which it now has and cannot fit together.

Science knows the HOW of many things but not the WHY nor WHAT of any of the universal fundamentals. It does not know WHAT Light is, or electricity, gravitation, radiation, magnetism, energy, or any other of the fundamentals of either the physical or spiritual universe.

This is unfortunate, but it is more unfortunate that this lack of knowledge has misled Science into forming theories and laws which have no relation to Nature whatsoever. Among these are the expanding universe theory, the energy theory which borned the first and second laws of thermodynamics, the untenable theory of atomic structure, the theory of the attraction of matter and the repulsion of light which gave us the Newtonian and Coulomb laws, the theory that the moon would fall upon the earth except for its "initial impulse," the theory that there are positively and "negatively charged" corpuscles of matter—and so many other erroneous conclusions which are basic fundamentals of science—even to the theory of planetary birth and the belief that the universe had a beginning somewhere in remote aeons.

It is only by the knowledge of that underlying key to all actions and reactions between CAUSE and EFFECT that the intellectual world can ever know the real meaning of life and death—birth and re-birth. Through that key to new knowledge alone can one know the mystery of the souls of things, of God's bookkeeping and recording system, and of the universality of all things.

God's illumining made us masters of whatever we desired to do. We are revealing to you that *secret* of mastership in whatever you desire to do. A *secret* is something of which you are ignorant. When *knowledge* reveals that which has been *secret*, ignorance disappears and the *power of knowledge* takes its place. *That is another definition of what we mean by transforming one's Self.* To exemplify:

1. Every intense student of our course becomes a consummate PHILOSOPHER, because the living philosophy of our teachings gives him wisdom and power to control his destiny, which the study of past dead philosophies can never do.

2. He is also a consummate SCIENTIST because he becomes so thoroughly familiar with God's motivative forces and processes that his knowledge gives him the power to command all matter to obey his will.

3. He is also a consummate DOCTOR and Nature healer for he knows how God restores balance and normalcy to unbalanced bodies and minds which needlessly fill our hospitals and mental institutions.

4. He is likewise the consummate LAWYER for he knows all of Nature's Law of rhythmic balanced interchange from which man builds his principles of justice symbolized by balanced scales.

5. He is also a consummate LEADER, for his knowledge of Nature's laws and processes, gives him command over material forces, and likewise gives him *wisdom* to command his own destiny which a leader must have before he can command the destiny of other men.

6. Likewise he is the consummate MATHEMATICIAN for in his hands he holds the master key to mathematics which lies in the repetitive sequences of the octave wave of nine tones of the wave spectrum that vibrate between the equilibrium zeros which eternally end his nines to begin them again at one.

7. And he also is the consummate POET, MUSICIAN, PAINTER, SCULPTOR, ARCHITECT, ENGINEER, INVENTOR and other *genius interpreters* of Nature's rhythms and harmonies, that alone lie in the living heartbeat of this universe which is but an *infinite multiple of one octave wave*.

These also define what we mean by the transformation of the *physical man* whose conclusions are drawn from the evidence of his senses to *cosmic man* who knows CAUSE which lies behind the EFFECTS that his senses alone perceive.

Families and groups of friends should study this course together and discuss it together, for by such interchange each one helps the other. Children of families should be "reared" upon this new cosmic knowledge. It will make

greater men and women of them by developing their inner thinking and creative expression.

Our advice as to the best method of getting the most out of it is for each one to study each lesson alone by himself, and give much thought to it in meditation before discussing it with others, or in groups. If each one in a group has thus given deep and meditative thought to it, a group discussion will help intensify that power of understanding by interchange of matured thought instead of immature thought.

For this reason it is better that each student has the complete manuscript for himself so that it is always available whenever one has time to take it up, instead of awaiting his turn for studying it without ever having had sufficient time to "digest" it in meditation.

A special certificate will be issued at the end of the full year's course to all registered students by The Walter Russell Foundation and will bear both of our personal signatures.

* * * *

Looking forward with happy anticipation to our having the great pleasure of greeting you here personally this summer, or when you find yourself "called" to come to the Sacred Mount of Beauty, and with best personal regards, I am

Sincerely yours,

Walter Russell

Instructions for Enrollment In Home Study Course

The duration of the HOME STUDY COURSE is ONE YEAR. As it is a perpetual course enrollment may begin at any time. Four lessons will be mailed on or about the 15th day of each month for one year, in twelve units of four lessons. Unit 1 will be mailed upon receipt of your subscription which is the beginning of your year's Course.

Lessons are profusely illustrated by Dr. Russell with explanatory diagrams which aid very materially in helping to understand and simplify the text. Home study students have expressed great appreciation for the added clarity which these drawings give to them.

CONCERNING QUESTIONS

During the years practically every type of question is asked

and answered in twelve of the forty-eight lessons. These questions cover a wide range—from business problems to domestic ones—from healing principles to reincarnation—from the mystery of life and death to the movement of planets in their orbits—from frustrations to sex problems and divers other questions of every nature.

Whatever question you would like to ask of us you will find the answer to it in either one of the twelve lessons devoted to questions and answers.

The cost of the entire one year's course is \$60.00 payable as follows: \$10.00 upon enrolling and \$10.00 each month until the \$60.00 has been paid. A discount of \$10.00 will be allowed for those who pay in advance for the full course—making the cost \$50.00.

Enrollment Form and Subscription Agreement for the Russell Home Study Course for the Transformation of Man

THE WALTER RUSSELL FOUNDATION
SWANNANOA, WAYNESBORO, VIRGINIA

Date _____

Please enroll my name for the RUSSELL HOME STUDY COURSE in UNIVERSAL LAW, NATURAL SCIENCE and PHILOSOPHY of forty-eight lessons, with questions and answers, to be mailed to me at the following address, four lessons each month.

NOTE: You may enroll at any time and your course will begin from the first lessons, for this is a perpetual study course.

A special certificate will be issued at the end of the full year's course to all registered students by The Walter Russell Foundation and will bear the personal signatures of Walter and Lao Russell.

Plan A I herewith enclose the sum of \$10.00 for my enrollment as a student of your course, and agree to pay \$10.00 monthly on the day hereabove signed, until I have paid the sum of \$60.00 in full payment for the entire year.

Plan B I herewith enclose the sum of \$50.00 in full payment for the one year course as above described.

NOTE: Please check whether Plan A or Plan B is to be used, and make all checks payable to The Walter Russell Foundation.

Print Name _____

Street _____ City _____ State _____

NOTE: Extra enrollment forms will be sent upon request.



DR. WALTER RUSSELL



Swannanoa—Home of The Walter Russell Foundation.



LAO RUSSELL

1954 News Letter

To Students and Readers of the World's Most Vital Message--With Home Study Course Details

Our Treasured Students and Friends:

Once again we can know our personal unity with you through the medium of our annual News Letter, for that is what it has become, as much as we would like to send you the intimate details of our work and life more frequently.

We know how you look forward to receiving news about the progress of God's great Message of THE DIVINE ILIAD, for we remember always that those, like you, who are sharing this new knowledge with us, hunger for the time when through the daily living of the great law of RHYTHMIC BALANCED INTERCHANGE—which is the keynote as you know of The Divine Iliad Message—mankind will at long last know the peace and happiness which all men so deeply desire.

Our last mutual intercommunication was at Christmas time when we sent Doctor's pencil study of The Christ Child to all students of The Home Study Course and received from them from all over the world their commendation of the drawing and details of their personal transformations through the new knowledge contained in the course. We will share some of these letters with you on following pages.

In the 1953 News Letter we told you of a special edition of The Russell Cosmogony which we printed for science and as a thirteenth unit for those students of the Course who had completed the twelve units of the Course. These books were issued as the first step for a special purpose which we could not disclose at the time, but can disclose it now.

Our keynote of the 1953 August Class was the study of The Wave as the basis of Creation and that was the second step in our purpose of preparing our students for the great world catastrophe which will inevitably destroy the entire human race unless new knowledge and practice of the universal Law of Love comes within mass human consciousness within the next seven years to change our basis of human relations. You will remember that we stated two years ago that the human race had but nine years left in which to turn right about face in its human relations else it would perish. We can now say more, for the time has now come in which we are enabled to say that if mankind persists in using atomic fission to kill his neighbor, or for use in industry, he will find that he will not only exterminate his enemies but himself as well, for radioactive fission will gradually destroy our atmosphere.

The keynote of our 1954 August Class is a clarification of

the great mystery of LIFE and DEATH. The world needs to comprehend this principle now for mankind is committing suicide by radioactive fission. Likewise he is destroying his planet.

It has taken many years to prepare our students to comprehend this subject and remove it from mystery to naturalness.

We have long told you that your new cosmic knowledge will alone save the world. Knowledge must spread like seed. We have ever stated that you must be the seed. It may be that you will now see the deeper meaning which lies back of those statements as your new knowledge multiplies to a tremendous potential as you now raise your voices during these next seven years to prevent the destruction of our beautiful Mother Earth and all life upon it.

We have been a Lone Voice crying in the wilderness to warn the world of its self-made doom—self-made through gross ignorance. Ours must no longer be a Lone Voice. It must be YOUR VOICE with ours—legions of you—from all over the world, rising in vigorous protest against the use of atomic fission for any purpose. The world will not believe a Lone Voice for it always crucifies any messenger of new knowledge which is beyond man's present day comprehension, but it will listen to the multitudes whose multiplied power is back of a weighty idea.

For eight years our Lone Voice has been warning the world of the turn which will come in the tide of human affairs as of August 1954. The false prosperity of the deficit financing of the past twenty years was a louder voice than ours. Ours could not be heard while wages rose to unknown heights, and vast new fortunes loomed on the new horizon of radioactive fission for industry.

*August of 1953 came however, and the tide did turn—unnoticeably at first but with an acceleration which is now of National recognition and concern. Even now that which is happening to the world is not understood. Some deem it as but a temporary affair but soon the world will awaken to the tragedy of realization that the time has come for mankind to pay for his grievous errors in making enemies to kill and to be killed by them, and of destroying this planet as a water making machine by cutting down 25 billion more trees than necessary for normal balance, and for using radioactive death to aid life. *The human race will never again have peace or know happiness for itself until it has learned how to give peace and happiness to its neighbor.* The civilization which man has made to date has been*

a self-destructive one. Man has now been given his last chance of rectifying his errors and he is not taking that chance. Instead of taking the right way he is taking the wrong way and building bigger and better bombs to kill both his enemy and himself at the same time.

Ignorance has brought about man's self-destruction many times. Knowledge alone can save the human family from another fall. We have that knowledge that the human race needs for its resurrection from the death which it is fast approaching and we want you to have it.

Mankind will never turn his eyes to the Light of a truthful way of life while he prospers heavily from his old habits of gaining wealth by destroying his neighbor's empire to build his own.

And now the human race is hastening its destruction through radioactive fission — or atomic energy. Whether using it for industry or for war it will destroy the human race and all life upon this planet unto its last blade of grass and its last drop of water.

You will recall that air flight was denied for years after the Wright Brothers had actually flown. Alexander Graham Bell barely escaped being adjudged insane. Knowing that human nature resists knowledge which departs from the conventional you must not expect us to stop the world from using atomic energy until it has suffered much anguish from its use.

Our August students must fully know the mystery which lies behind the principle of death which radioactive fission is. You must all know that, and many more mysteries which man must now pay heavily for not knowing. These we will tell of more fully in our announcement for the August student gathering.

Regarding Our Laboratory

Last year's August class knew that we intended starting a laboratory here to prove our contention that radioactive fission will destroy the earth's atmosphere and its water and to meet the water problem when it becomes unbearable. The 44 bombs already exploded have already begun their deadly work by starting a long term drought cycle and over two million square miles of deserts and dust bowls.

You remember Dr. Shigeo Okubo of The University of Hawaii who attended the class. You will be delighted to know that this brilliant physicist so vividly realized the danger to the world through ignorance of what man is doing to it that he resigned from the university and came here to work with Doctor and me in our hastily improvised laboratory which started with practically no equipment but is now rapidly acquiring it piece by piece, as we can afford it, and through donations by our deeply interested students, who either purchased them for us or searched hospitals and other laboratories for discarded or duplicated items which they acquired from us.

We feel that the work of this laboratory will solve the great world problem of today, yet we must work slowly for we do not have the advantage of grants or endowments which University laboratories have.

We do not mind the hard way however, for the import of the work transcends its difficulties.

Happenings At Swannanoa

This last year's inspiring incidents and its host of interesting and distinguished visitors would fill up this entire News Letter if we could spare the space. We must however, tell you briefly of a few in order that you can live your lives with us in your imaginations.

First we must tell you about Mr. and Mrs. Michael Touma our distinguished visitors from Lebanon, in Asia. This inspiring couple were nationally sponsored visitors who were being conducted through the country to meet its interesting people and

visit our National Shrines. It was our pleasure to entertain them at luncheon the day following their luncheon at The White House. They told us many things they liked about our country, and how deeply they were impressed with Swannanoa. Among the things they told us about Lebanon was the fact that it was Kahlil Gibran's country, and they left with us an excellent photograph of that great poet's birthplace.

Another distinguished visitor for a few days was Dr. D. G. Vinod, Indian mystic, who came because he had heard much about our work in India and he desired to study it with us to take home first hand information. It may be that another country will spread The Russells teachings as so many other countries are doing all over the world.

You must know also that Dr. Shigeo Okubo brought with him his beautiful Chinese wife—Fung Kai—and his three lovely children to add to the happiness of our growing Swannanoa family. They are living in the cottage near the water tower. Working with Dr. Okubo are our treasured students, Mr. and Mrs. Jay Katz, who are with us for some months, sharing very lovingly in the many work needs of our shrine.

All of the older students will be delightfully surprised when you go out to the stables and greenhouse to see that overgrown region also cleared for acres and a wonderful vegetable garden and many dwarf fruit trees planted to form the nucleus of a great formal garden which is the vision of our beloved students, Mr. and Mrs. Arthur Jones, with their daughter Wendy, who have joined our Swannanoa family for the rest of their lives. They are living in the Blue Ridge Cottage, near the swan pond.

Easter Sunrise Service

Perhaps the outstanding event of the spring season was the Easter Sunrise service held at the feet of The Christ of the Blue Ridge which Doctor and I sculptured for our gardens. It was a very awesome and inspiring sight to see the first red light of the sun illuminate the face of the Christ and then creep slowly down the figure as the vast throng of worshipers lifted their eyes on that glorious sight, and were uplifted by the voices of Waynesboro's many choirs.

The service was given under the auspices of the Waynesboro Ministerial Association and will probably become an annual Swannanoa event.

You will be delighted to know that David Diamond was married to his beloved Ruth at the foot of The Christ of the Blue Ridge statue in our gardens. A dinner, attended by about forty of our August Class students who had remained over for the purpose, was given to them in commemoration of the event.

We regret that space will not permit us to tell you of the many luncheons and dinners given to historic groups who come here twenty to fifty strong from other parts of the country. And we would like to tell you of our seven weeks radio programme which we instituted as a step toward our intended national "hook up" which we some day shall institute for the spreading of The Divine Iliad Message.

All of this has brought to us the realization of the tremendous growth of The Russells teachings in the short five years since we have established our Foundation here. There is hardly a country in the world in which we do not have students or groups who are fast spreading The Message to others.

Letter Comes from Winston Churchill

Ten years ago Doctor made a marble replica of his official bust of the late President Roosevelt for presentation to Winston Churchill. When LIFE printed the Prime Minister's life story it published a full page portrait of him in which a rear view of Doctor's marble bust stood in the foreground.

My husband said it was a pity that it was not a front view of both of them so that we could put the picture on one of our

tables. Thereupon he wrote the Prime Minister and asked that he have a special photograph taken showing both side by side.

Late in March Prime Minister Churchill wrote that he would be pleased to gratify my husband's desire. We quote one paragraph from the letter. "I have your bust of President Roosevelt at my country home, Chartwell. It is a striking work of art as well as a memorial of my great friend. When I get an opportunity I will certainly have a photograph taken for you as you wish."

The Power Which Lies in New Knowledge

National and world problems face the human race which were unheard of even a generation ago. Whoever heard of a water shortage when we who are grown up were children. Whoever then heard of brine being pumped on luscious Hawaiian farmlands, or Southern California fruit farms because of water scarcity and the nine inch rise of the ocean's level. Such strange language as a thirty billion dollar project for bringing water from the north polar regions never was heard of in those days, nor did we hear of dust bowls, dried up rivers and lakes, baked black waxy earth in Texas nor melting polar ice caps.

These new physical problems of the planet are, in themselves, more than enough for the human race to cope with, and all of them are *made by man* because of man's ignorance of Natural Law.

These problems are soluble by man but only through knowledge. These are the world problems which now menace the whole human race. They were created by man in his ignorance of God's processes. *He is not only drying up the planet by destroying its atmosphere, but he has also made a new set of human problems which can destroy the entire cultural and moral standards of the human race and plunge it into another deep darkness of a greater chaos than those dark ages of our first twelve centuries after Christ.*

Empires have fallen and are falling wherever powerful nations have conquered and exploited weaker ones. The law of love which says that no one can take happiness or love from another to enrich himself has demonstrated its irrevocability. Powerful empires of A. D. 1900 are on rations or in debt beyond the value of their entire national assets.

Empires have not become rich and prosperous by their dealings with their neighbors. On the contrary the entire world of today is impoverished and bankrupt. Our civilization of today is an utter failure and will go the way of all failures unless we arise from our pagan and barbarian ways which made us what we are.

Not one country has ever enriched itself by enslaving another, for the weak slave has arisen in his might and slain his master all over the world—and that process is still going on all over the world, in South Africa, Egypt, Iran, Israel, Morocco and Russia.

These human problems are the bitter fruit of man's own planning. It is your purpose and ours to take knowledge to all men, for there are but a few remaining years in which man can save himself from either one or both of the two classes of self-made problems which threaten him—and it may be that tremendous suffering still awaits to punish the obstinacy of the human family which may have to be brought to the very edge of its grave in order that it may at the last moment learn the lesson of its own weakness in the face of Nature. It may then well be that when he finally realizes that NATURE HAS THE LAST WORD he may then turn right about face and obey Nature instead of persisting in violating it.

All of our students are fully aware of the fact that The Message of The Divine Iliad—which is the basis of The Russells teachings—was given for the purpose of saving the human race from death through ignorance of God's law. All of you know that your own new knowledge which gives you the comprehension to command matter through knowledge of God's ways

and processes in creating matter, has given you sufficient power to transform yourselves, but that is not enough. You must transform others by giving them that new knowledge.

This has not been easy, for your friends who were quite busy in making another thousand dollars before nightfall, and then too comfortably housed and fed to take your warnings seriously, are not easily turned away from their own self assured ways. It will be easier for you from now on however, to make them listen to you, for their comforts will be taken away from them and that expected new thousand dollars will not come.

Much man-made suffering is immediately ahead for all men. Suffering man will seek relief from his suffering by now listening to that Silent Voice which he has so long suppressed.

For many years we have told you of this coming blight which man has created for his earth. *Now you shall see it, and you yourself will have to share the reaping with those who made it—and the only way you can save yourself is to save your fellow man.*

The world of today is peopled with men who fear each other—and with men whose greed has separated every man from every other man. It is a divided world of those who are masters and those who are slaves—a discontented, disunited world made weak and impotent through ignorance, selfishness and greed.

Man's lust for power has brought him naught but international devitalizing weakness. *No nation on earth has any power today which it can use against its neighbor for its own profit.*

The atom bomb of any nation is voided of its power by the atom bomb of any other nation. No nation therefore, can destroy another nation without destroying every other nation on earth—and that is the exalted position that man has now arrived at by using his growing intelligence for suicidal purposes instead of spiritual ones.

To you, our enlightened students all over the world, we issue a call to heed that which is to come, to prepare for it, and to meet it with the power which has been given to you for that purpose. The responsibility of saving the human race through replacing gross ignorance with knowledge of God's ways and processes is yours as well as ours. God's blessing will go with you and sustain you—and in the midst of suffering you shall know that ecstasy which alone comes to him whose God awareness in him is stronger than any force of earth which he will meet.

Excerpts From Students Letters

Our daily greatest happiness and inspiration comes in the great regiving from you all through your letters. The thoughts expressed in these can be conveyed in no other way than in your own words. It is with the thought of sharing this great happiness that we include these excerpts for you to read:

"I have over one hundred students in two classes and I believe I am doing a good job because of your inspiration and teachings. Recently I spent one evening lecturing on Buddha, Lao Tse, Plato, Confucius, Jesus, and Walter and Lao Russell. Probably some of my students will write to you. Please accept my sincere thanks for all you are doing for me."

—L. M. E., Michigan

"Your Home Study Course has become a turning point in my life. I am receiving much inspiration and knowledge which I could not get anywhere else. The last three units were so wonderful that I can hardly wait for the next unit."

—Rev. J. E. S., California

"Am receiving very great benefit in learning to understand man and the Laws of Life which man is to obey if he would succeed greatly. I want to thank you for the good and great work you are doing. So many people yearn to know, to understand and to rightly use their knowledge and understand-

ing. Yet so many have been so poorly prepared to do so. You are helping in this matter far beyond the average person to realize. May your work spread until all the world is consumed by the very fitness of it."
—Dr. H. E. S., Georgia

"The lesson on prayer has answered much. I wanted to know this in regard to teaching the children about prayer. It will be so wonderful when all children can have that basic training which will keep them as their need for understanding increases. I wish I could put into a few well chosen words my appreciation and thanks for what I am getting from your lessons and books."
—S. Q., California

"My appreciation of all I have learned from the combined efforts of you and your husband through your books goes out to you in love."
—O. C., Ontario

"May I again express my deepest gratitude and appreciation for The Russells teachings. The feeling that they are the result of yours and Lao's cosmic illumination is inescapable. On referring back to other books and writings which I had studied in the past I find they seem elementary and do not hold my interest. This is not a criticism of those writings but a recognition of the God given wisdom that is being made manifest through your combined efforts.

"If I can experience only a little of the illumination that inspires your teachings I will deem it priceless. I deeply appreciate your Home Study Course. No price is too great to pay for its message. It seems to me that the only thing that makes life worth while is the joy we get in giving and serving our fellowmen. Your combined gifts to mankind constitute a priceless heritage for our people and I hope the world will awaken to the Truths revealed by you."
—N. C. K., California

"We have been studying your Home Study Course as faithfully as time would permit. I have had a group going over the course for the past 18 months and we are continuing with it. During the next month or so I expect to start a second group on its way.

"I have spoken before the Rotary and other Service Clubs, also private groups, about your tremendous work and its vital significance. We are constantly amazed to read in the press and scientific journals where outstanding scientists are gradually coming around to your point of view in presenting to them and to the world apparently new theories and concepts which you have already presented in your lectures. There have been several instances of this during the past few months.

"I wish I could convey to you both just how much your lives have meant to us but anything I could say would be so insufficient as to sound ridiculous. Not being able to attend at Swannanoa during August was, I believe, the most heartbreaking and bitterest disappointment of my entire life. I am sure I missed a tremendous lot and I can never make it up.

"I will not detain you more at this time but please rest assured that you both have helped us tremendously and thru us many others. I believe I now practice much better medicine and have more to give. God bless you both."
—C.H.B., M.D., C.M., D.R., Ontario

"You will be sending me soon the last unit of lessons in your very vital and revolutionary Home Study Course. These studies, along with the Divine Iliad volumes and your Cosmogony, have meant a reeducation for me in science, philosophy and religion, a much more vital one than I received in college and seminary. Naturally I am asking myself, 'What next? What is to be my part in giving this new knowledge to the world of our day?'"
—Rev. W. M. H., Georgia

"You will not be surprised to find that your teachings are taking their marvelous effect in my life. I used to have great dreams of being a concert singer—but loved painting and had a deep passion for the out of doors. Everyone always told me to forget all but one of these—and I couldn't separate them—so I did nothing. Now, since I started studying, I am taking vocal lessons at night (I work in an office) and even though I haven't a place to practice yet I know that avenue will open.

"I have turned out some paintings that are better than I thought I could do or have ever done. And last summer my work put me on the road where I drove for eight months in Colorado, New Mexico and Wyoming—to every county seat—way up in the heart of those majestic mountains of mine. Thank you so much."
—N. M. W., Colorado

"I cannot put into words what your books have meant to me. I have never read anything so electric. Thoughts seem to flash through my mind as I read. They make so much of other reading seem so empty. I am amazed at the way God has led me to the books that verify the insight He has given me. I know nothing of science or electricity but He has revealed to me that Light is Life and electricity. I hope to start your Home Study Course next fall."
—P. A., Indiana

Scholarship Fund

Two years ago our chemist friend and student, Mr. Jay Katz, sent a check covering a one year Home Study Course and a letter telling us that he had gained so much from the course that he thought there might be someone who wanted it but could not afford it. "If there is such a one," he said, "just give him the course and not mention my name."

That donation started THE SCHOLARSHIP FUND which has now grown to an extent which allows us to send to countries where money cannot be sent out of the country, like Finland, New Zealand and other countries where a limit of fifteen dollars or so is all that can be sent out.

Then there are low salaried people like ministers who cannot really afford the price but who can pay part of it.

In one case we gave a full scholarship to a deadly earnest student who surprised us later by sending a full scholarship for another. In his letter he told us that the course had taught him the principle of abundance in accordance with one's desire followed by action.

Donations for this fund in small or large amounts will give happiness and prosperity to many who could not otherwise afford it, and bring to you a joy that can come only by the giving of love out from yourself to another who needs it.

Do you not think this is a wonderful way to make one other life a little better by extending your more abundant life into another life which may be struggling now as you have once struggled!

Announcement Regarding the Sea Children

Before concluding this letter I have a wonderful surprise for you. As many of you know, my husband wrote an amazing child's fairy story fifty four years ago of children who lived under the sea, which many pronounced the finest children's book ever written and the most imaginative.

The story is a series of undersea adventures of the Sea Children from where they had journeyed to welcome a newly arrived Sea Child across the dangerous deep seas to the sunken continent of Atlantis where their capitol was located. Sea Children were those rarely born earth children in whom their elementary gills—which all people have—developed at an early age so they could live only under water, where they rode sturgeons and sword fish as earth children ride ponies. The adventures of this long journey fascinates adults as well as children.

Its entire 10,000 edition sold out in two weeks, some stores selling two or three hundred a day. It had either a full page illustration or a text drawing on every page, all made by my husband when he studied deep sea life for this purpose.

President Theodore Roosevelt read it because he heard his children revelling in it for weeks, and told my husband that it fascinated him so much that he could not lay it down until he finished reading it—and even then he again went over the book to revel in the fantasy of the pictures.

So many of our students have asked for a copy of this book that we asked a book printer for an estimate of cost to print a small special autographed edition for our students who wish them. We find that we could print this special edition to sell for \$5.00 per copy if a minimum of 1000 copies are ordered.

If therefore, you wish a copy for yourself, or copies for Christmas gifts for the children you know, please send in your request for the number you wish, and if these orders total 1000 we will print the book and Doctor will autograph them on a special inscription page and send them to you as speedily as possible. *Please send no money until we notify you that we have enough orders to print them, for it will save a lot of work if the checks had to be returned.*

In closing this 1954 News Letter I want to again express a big thank you for all your loving letters and remembrances. They never fail to bring a new and great thrill of joy. To know how deep your love is for us personally, and your fine understanding of this work for God, for which our every moment is a dedication, and knowing that you not only share our hope that The Message will encircle the globe and bring "PEACE IN OUR TIME" but that *you*—through your understanding of the principles given in our teachings—are realizing that security WITHIN that no physical calamity can destroy—these are those priceless treasures that ever spur us on to give more and more to all mankind of this great knowledge.

You know that however long the silences between our letters are to you our love is with you always, I am

Sincerely,

Lao Russell

P. S. You will find full details about the 1954 August class at Swannanoa together with Registration Form enclosed separately herewith.—L.R.

The Russell Home Study Course In Universal Law, Natural Science and Philosophy For The Transformation Of Man

By Walter and Lao Russell

GREETINGS to Treasured Students and Friends:

The unfolding of the human race is so slow that few people realize that there are stages of that growth from man's low stage to his higher ones, which are as distinct as the next higher tone of an octave is distinctly different from the lower one from which it sprang.

Few people realize that each stage is a transition which is so distinctly different that we name each one in steps, such as bronze age—stone age—dark ages—middle ages—The Renaissance age—the machine age, and radio age. That growth has ever been in the direction of the cultural and spiritual through the physical and material. It has ever been in the direction of Mind and Knowledge of CAUSE through the senses and EFFECTS of motion.

The human race has now arrived to the verge of a still higher stage in its unfoldment which is to be known as the Cosmic Age. Countless humans are not yet ready for this transition. These still belong to the materialistic ages, but one or two out of a thousand are ready for it. These are the seekers who feel the awakening of their own genius in them. These are the Cosmically Minded ones whose intuitions and inspirations transcend their senses. These are the ones in whom God-awareness is awakening, and with that awakening is a sense of universality and oneness with God and man.

These are the ones whom Lao and I are seeking to give that needed knowledge of their Divinity and their Cosmic power to command all things, and thus to become the seed for the birth of the Cosmic Age.

The inspired Divine Iliad Message was given to man for this very purpose and The Home Study Course of higher knowledge which Lao and I have put into simple, almost primer-like words and diagrams, is to make this Divine Iliad Message comprehensible to those seekers of the Light whose awakening of their higher genius has led them to our door.

The Purpose of The Message

The purpose of the Home Study Course is to give you unlimited power beyond what you have ever known through command of Natural Law to work with you for the fulfillment of your every purpose. Those who have not yet had that knowledge, nor the awakening of Self within them, are working alone and in the dark. As our students gradually acquire that knowledge they find that Natural Law is working with them. Such knowledge illumines their paths. They find themselves working in the Light instead of the dark. They no longer grope and experiment. They work with surety—with the hands of the master.

That is what I mean by working knowingly with God. That is why I have been enabled to do as much in my lifetime as ten men could do who worked alone. Ever since the age of seven I have known the heartbeat of the universe and felt its rhythms. My life is a living demonstration of the practicability of multiplied power by working knowingly with God.

Lao's life experience parallels mine. Ever since the age of three she has not only known her destiny but has freely told it to her parents and sisters who put it down as childish imaginings. It was not that however. Lao was also Cosmic. She not only recognized the rhythms of the universal heartbeat at an early age but has intuition and extrasensory perception far beyond mine.

It was this fact which made her the consummate philosopher while my cosmic knowing unfolded in scientific interpretation. That is wonderful, for a scientific interpretation of the Message alone is not enough. To give it full value it must also have the philosophical interpretation in order that it may become a way of life.

By joining our two respective talents into one our mutually written Home Study Course may be likened unto the swing of the cosmic pendulum between natural law expressed both scientifically and philosophically and is, therefore, a thousand times

more valuable than though I wrote it alone without the addition of her genius.

Proof of that fact lies in The Secret of Light, which I wrote alone, just before Lao came. The Home Study Course is The Secret of Light multiplied a thousand-fold for it has in it the Light of all knowledge and the wisdom of its use in commanding one's destiny.

Just as Cosmic Consciousness is slowly seeping into man's spiritual awareness so is extrasensory perception creeping into his thinking and thus extending his electrical awareness. As these two attributes multiply their extensions in our students, through a gradual growth in their perceptions, their intuition multiplies with it until the great Mind miracle of CREATIVE INSPIRATION comes to them to lift them entirely out of the physical world into the high heavens of ecstasy which is the MIND state of KNOWING from which the physical state of thought and action springs. Such heights can be reached only through the steps outlined above, and these steps can be taken only in the measure of new knowledge attained. When our students arrive at that high point they then know the glory of the CREATOR for they then are CO-CREATOR with the ONE MIND of the universe, and they know the ecstasy of creation.

In the above words I have striven to make you understand what I mean by telling you HOW and WHY our eager, awakened students have transformed themselves. We, ourselves do not transform by the knowledge we give. You transform yourselves *through your desire for transformation*. No one can teach another except through the power of loving desire in the teacher to reinspire another with his inspiration.

This decadent age has brought into the world a command from your Father and ours to uplift the human race through the new knowledge contained in The Divine Iliad Message. There is very little knowledge in the world of today. Proof of that fact lies in the questions people constantly ask, questions which everyone ought to know.

Questions Most Frequently Asked of Us

What is meant by personality? How can I develop it?

What happens to me when I die?

Do I come back as the same person?

Do I know my loved ones in the other world?

What is my Soul? What is my Mind?

How do I think, and what is thinking? Can I increase my power to think?

What relation is electricity to thinking and to matter? What is matter? How is matter constructed? And what is gravitation?

What relation is matter to space, or are there two kinds of matter? What relation to gravitation is radiation?

What do you mean by saying: "This is a thought-wave universe"—an electric wave universe and a sexed electric universe?

Why am I here?

How can I become great in my profession?

How can I climb out of the assembly line and rise to the top in our factory?

And how can I overcome my inferiority complex which keeps me there, and gain confidence in myself?

Why are some men geniuses and others not?

How can I apply the laws you teach to my personal life to keep friendships; to cultivate charm of manner; to attract love and to make people want to know me?

How can I extend my powers to others?

What is the principle behind meditation and prayer?

What is the meaning of power of Mind over matter and can I use the power of Mind to heal myself or others?

Why is there so much misery in the world, and so many wars, if God is all good and all powerful?

How can I maintain a positive attitude in my thinking and prevent a negative attitude from creeping in?

What is karma?

How can I eliminate worry and fear for the future from my life?

What are vibrations?

How can I find rhythmic balance in my life and hold it?

Why can electricity be insulated and magnetism cannot be?

What is magnetism?

Why do planets flatten at the poles? And why does Saturn throw off rings and other planets do not?

What do you mean by polarity and pairs of opposites?

Is marriage necessary for balance or can I be complete in myself?

Can one sublimate sex without damage?

How can I experience Cosmic Conscious illumination?

You say that genius is inherent in all men. How can you explain that?

How can I learn to concentrate and what do you mean by decenerate?

What do you mean by "balance" and "balanced interchange" as applied to every day life?

What do you mean by saying that "the secret of creation lies in the electric wave?"

Do I have to know the electric wave and why?

How can I be benefited by knowing the secret of the electric wave if I am not a scientist?

You say that that secret is the key to the control of my physical body—my power to express myself—and my power to control myself. I cannot see how that can be but would like to know, especially as you seem to have proven it in your own life. Do your teachings make this clear?

These are but a few of the many questions which we fully answer in the HOME STUDY COURSE, for they are all logically, and consistently answered. In THE DIVINE ILIAD MESSAGE are these words: "All questions are answerable in Light. Thou art Light. Thou canst answer them." That is the reason why you can answer them when you know that Light—as we do.

God has taught Lao and me the utterly simple principle of Natural science which we in turn are teaching you. His Natural Science is utterly simple. *Underlying it is a simple key to all Creation which is exemplified in all your actions and all phenomena of motion.*

The scientific world has been searching for that elusive key for decades and expects that if it is ever found it will be in the form of so complex a mathematical formula that only a few among the savants can understand it.

It is indeed not only simple but so familiar that it has been overlooked.

Lao and I together are now giving it to the world in our HOME STUDY COURSE for the first time, for I have not

yet released it in my books or teachings. So simply have we explained the fundamental workings of Creation in this course that a ten year old child should be able to understand them. Part of THE DIVINE ILIAD MESSAGE—as you know—has been released in my books—THE SECRET OF LIGHT and Volumes one and two of THE MESSAGE OF THE DIVINE ILIAD and we are now giving a thorough working knowledge of these basic principles in this HOME STUDY COURSE at the request of hundreds of valued students of THE DIVINE ILIAD teachings so that they may more easily and quickly gain the understanding they so deeply desire of this NEW COSMIC KNOWLEDGE.

The study course begins with a scientific explanation of meditation, or communion with God, and is followed by a scientific explanation of prayer. Also a scientific explanation of Cosmic Consciousness and that rarest of all human experiences known as THE ILLUMINATION. Meditation is the most important function of human existence. It is the least known and the most flagrantly practiced. Meditation began with the dawn of Consciousness in man, at which time man began to think. It is almost a new attribute of man—quite in its infancy—for only those rare few whom we call geniuses make use of it.

Human progress, nationally and individually, has been measured by the yardstick of meditation. It is the key to the illumining of your Mind with cosmic knowledge and power. It is the key to all creative expression, all invention and all product of the imagination as expressed in the five fine arts.

The transition from body sensing to Mind knowing—which is now about to take place in the human race—will be the fruit of each man's ability to become aware of his relation to God, of his relation with other men, and of his own omniscience and omnipotence in respect to manifesting God as Co-Creator of His universe.

Our study course is for the purpose of aiding you to make that transition. For this reason the teaching of the power to open the door to the Light of your Self, through an understanding of *what meditation means* is paramount and begins the course. It is for the purpose of making you *know* the invisible universe in order to manifest your knowing in the visible universe.

Next in order will be a thorough explanation of the simple underlying key to the principles, processes and laws of Natural Science, by means of which you will find that Nature's creative principles are your *creative* principles. That still undiscovered key is the great hidden secret which will advance the human race, and each individual in it, more than any other discovery in all time.

The reason why the discovery of the simple underlying principle which lies back of all phenomena is the greatest of all contributions to human advancement is that, for the first time in history, God can be known as a scientific fact, instead of an abstract and debatable assumption.

This will mark the first great step toward the worship of One God whom all men will know alike.

This will give to you, for your advancement, and to science for all human advancement, the WHY of all things.

With this knowledge of CAUSE and purposefulness you can build an intelligent life plan for yourself, and science can build a consistent cosmogony for itself to replace the masses of inconsistent hypotheses regarding CAUSE which it now has and cannot fit together.

Science knows the HOW of many things but not the WHY nor WHAT of any of the universal fundamentals. It does not know WHAT Light is, or electricity, gravitation, radiation, magnetism, energy, or any other of the fundamentals of either the physical or spiritual universe. The most important of all knowledge is the constitution of matter. Science not only knows nothing of this subject but declares that the human mind is incapable of comprehending such complexity. This is not true for it is utterly simple. There is no complexity in nature's processes.

There is but simplicity multiplied into seeming complexity. By the time the course is finished you will have this knowledge.

This is unfortunate, but it is more unfortunate that this lack of knowledge has misled Science into forming theories and laws which have no relation to Nature whatsoever. Among these are the expanding universe theory, the energy theory which borned the first and second laws of thermodynamics, the untenable theory of atomic structure, the theory of the attraction of matter and the repulsion of light which gave us the Newtonian and Coulomb laws, the theory that the moon would fall upon the earth except for its "initial impulse," the theory that there are positively and "negatively charged" corpuscles of matter—the theory that the nuclei of atoms is composed of oppositely "charged" separated particles—and so many other erroneous conclusions which are basic fundamentals of science—even to the theory of planetary birth and the belief that the universe had a beginning somewhere in remote aeons.

It is only by the knowledge of that underlying key to all actions and reactions between CAUSE and EFFECT that the intellectual world can ever know the real meaning of life and death—birth and re-birth. Through that key to new knowledge alone can one know the mystery of the souls of things, of God's bookkeeping and recording system, and of the universality of all things.

God's illumining made us masters of whatever we desired to do. We are revealing to you that *secret* of mastership in whatever you desire to do. A *secret* is something of which you are ignorant. When *knowledge* reveals that which has been *secret*, ignorance disappears and the *power of knowledge* takes its place. *That is another definition of what we mean by transforming one's Self.* To exemplify:

1. Every intense student of our course becomes a consummate PHILOSOPHER, because the living philosophy of our teachings gives him wisdom and power to control his destiny, which the study of past dead philosophies can never do.

2. He is also a consummate SCIENTIST because he becomes so thoroughly familiar with God's motive forces and processes that his knowledge gives him the power to command all matter to obey his will.

3. He is also a consummate DOCTOR and Nature healer for he knows how God restores balance and normalcy to unbalanced bodies and minds which needlessly fill our hospitals and mental institutions.

4. He is likewise the consummate LAWYER for he knows all of Nature's Law of rhythmic balanced interchange from which man builds his principles of justice symbolized by balanced scales.

5. He is also a consummate LEADER, for his knowledge of Nature's laws and processes, gives him command over material forces, and likewise gives him *wisdom* to command his own destiny which a leader must have before he can command the destiny of other men.

6. Likewise he is the consummate MATHEMATICIAN for in his hands he holds the master key to mathematics which lies in the repetitive sequences of the octave wave of nine tones of the wave spectrum that vibrate between the equilibrium zeros which eternally end his nines to begin them again at one.

7. And he also is the consummate POET, MUSICIAN, PAINTER, SCULPTOR, ARCHITECT, ENGINEER, INVENTOR and other *genius interpreters* of Nature's rhythms and harmonies, that alone lie in the living heartbeat of this universe which is but an *infinite multiple of one octave wave*.

These also define what we mean by the transformation of the *physical man* whose conclusions are drawn from the evidence of his senses to *cosmic man* who knows CAUSE which lies behind the EFFECTS that his senses alone perceive.

Families and groups of friends should study this course together and discuss it together, for by such interchange each one helps the other. Children of families should be "reared" upon this new cosmic knowledge. It will make greater men and

women of them by developing their inner thinking and creative expression.

Our advice as to the best method of getting the most out of it is for each one to study each lesson alone by himself, and give much thought to it in meditation before discussing it with others, or in groups. If each one in a group has thus given deep and meditative thought to it, a group discussion will help intensify that power of understanding by interchange of matured thought instead of immature thought.

For this reason it is better that each student has the complete manuscript for himself so that it is always available whenever one has time to take it up, instead of awaiting his turn for studying it without ever having had sufficient time to "digest" it in meditation.

A special certificate will be issued at the end of the full year's course to all registered students by The Walter Russell Foundation and will bear both of our personal signatures.

* * * *

Looking forward with happy anticipation to our having the great pleasure of greeting you here personally this summer, or when you find yourself "called" to come to the Sacred Mount of Beauty, and with best personal regards, I am

Sincerely yours,

Walter Russell

Instructions for Enrollment In Home Study Course

The duration of the HOME STUDY COURSE is ONE YEAR. As it is a perpetual course enrollment may begin at any time. Four lessons will be mailed on or about the 15th day of each month for one year, in twelve units of four lessons. Unit 1 will be mailed upon receipt of your subscription which is the beginning of your year's Course.

Lessons are profusely illustrated by Dr. Russell with explanatory diagrams which aid very materially in helping to understand and simplify the text. Home study students have expressed great appreciation for the added clarity which these drawings give to them.

CONCERNING QUESTIONS

During the years practically every type of question is asked and answered in twelve of the forty-eight lessons. These ques-

tions cover a wide range—from business problems to domestic ones—from healing principles to reincarnation—from the mystery of life and death to the movement of planets in their orbits—from frustrations to sex problems and divers other questions of every nature.

Whatever question you would like to ask of us you will find the answer to it in either one of the twelve lessons devoted to questions and answers so you will have no need of asking us again.

The cost of the entire one year's course is \$60.00 payable as follows: \$10.00 upon enrolling and \$10.00 each month until the \$60.00 has been paid. A discount of \$10.00 will be allowed for those who pay in advance for the full course—making the cost \$50.00.

Enrollment Form and Subscription Agreement for the Russell Home Study Course for the Transformation of Man

THE WALTER RUSSELL FOUNDATION
SWANNANOVA, WAYNESBORO, VIRGINIA

Date _____

Please enroll my name for the RUSSELL HOME STUDY COURSE in UNIVERSAL LAW, NATURAL SCIENCE and PHILOSOPHY for forty-eight lessons, with questions and answers, to be mailed to me at the following address, four lessons each month.

NOTE: You may enroll at any time and your course will begin from the first lessons, for this is a perpetual study course.

A special certificate will be issued at the end of the full year's course to all registered students by The Walter Russell Foundation and will bear the personal signatures of Walter and Lao Russell.

Plan A I herewith enclose the sum of \$10.00 for my enrollment as a student of your course, and agree to pay \$10.00 monthly on the day hereabove signed, until I have paid the sum of \$60.00 in full payment for the entire year.

Plan B I herewith enclose the sum of \$50.00 in full payment for the one year course as above described.

NOTE: Please check whether Plan A or Plan B is to be used, and make all checks payable to The Walter Russell Foundation.

Print Name _____

Street _____ City _____ State _____

NOTE: Extra enrollment forms will be sent upon request.



A group of 1953 summer students on the palace steps at Swannanoa, Waynesboro, Virginia.

Dr. Walter and Lao Russell's Summer Classes and Reunions at Swannanoa For August, 1954

We know that this announcement will make so many of our beloved and treasured students very happy for when we stated last year that the 1953 classes would be the final ones, there was such deep disappointment expressed by not only those who could not come in 1953, but by those who did come and had been coming each year since we came to Swannanoa.

This disappointment together with the very wonderful letters that came from students after the 1953 reunions, made us know that we *must* continue these reunions, for we realized how tremendous is the inspiration—and pleasure too—derived from this spiritual and mental interchange. Knowing how you like to share these wonderfully expressed thoughts from your fellow students and dear friends, I will include a few extracts from these letters which become always our most treasured remembrances:

"Words, then and now, seem so inadequate and superfluous after those splendid lectures. From the depths of our hearts the love of the entire class was poured out to both of you as Lao said: 'Doctor and I have given you all that we have to give.' There were many misty eyes in the class room that day.

"Your generosity in giving so completely of your knowledge and lovely hospitality was almost overwhelming. Hearts that went to Swannanoa jaded by worldly cares and responsibilities

went away instead with the wonder of your vibrant personalities and memory of the beauty, love, and inspiration of Swannanoa which you have planted there, and in our hearts these will remain.

"You know the gratitude that is in my heart for this wonderful week on your mountain." —V. L., Texas

"What a wonderful experience it was to attend the class at Swannanoa. I am sure we will ever be grateful for what we learned, for the vision of what is coming into view in the near future and the many warm and stimulating associations we formed, and—most of all—for the opportunity of getting intimately acquainted with two great and rare souls. God is blessing you both with His strength and wisdom for we all have much to do knowing how love really works."

—Mr. and Mrs. C. S., California

Extracts from report of Phillip H. K. Yee to Mayor of Honolulu.

"Mr. Mayor, Members of the Board of Supervisors of the City and County of Honolulu. . . I would like to take this opportunity to thank you most sincerely for your part and action in sending me to represent Suburban Water System at the 1953 annual summer session at the Walter Russell Foundation, Swannanoa, Waynesboro, Virginia to attend classes commencing

August 3, 1953 for . . . the study of Human Relations expounded by Walter and Lao Russell.

"I would like to report that I have found at the Walter Russell Foundation, the answer to the laws that govern our human relations . . . and which . . . will solve the great world problem of disunity, enmity, and discontent which has made this civilization into the world of fear and hate from which our wars extend and which civilization is paying so dearly for in lives and money because of its violation of those laws.

"I have discovered that Dr. Russell has a greater knowledge of science than any man I know on earth. I say this because he is the only living man I know who thoroughly knows how matter is constructed, and the CAUSE of all effects through knowing what electricity, gravitation, radiation, light, magnetism and all of those unknown secrets which science has never been able to solve by its study of matter alone.

"I have learned more about the basic principles of science while there than I have ever acquired during my whole engineering studies, and I believe that the new knowledge acquired there in that respect, will help to make economies in our organization's engineering problems that will vitally affect Hawaii's future, prosperity and destiny which will be reflected and emulated throughout the world." — P. Y. Hawaii

"My deepest thanks to you and Dr. Russell for a most memorable two weeks at Swannanoa. It was truly the greatest experience of my life to have been a student at the last series of formal lectures to be given by the Doctor. Tho we all lament the end of his summer classes we fully realize the work you plan to accomplish scientifically is infinitely more important to the world than the rare privilege of personal association.

"I still marvel at this vast knowledge which is pouring forth from your mountain top right in my home State of Virginia where for many years I have believed the ultimate spiritual truths and seat of deepest knowledge lay in India.

"Many thanks again for all you and Doctor are doing to help those of us who have not progressed far along the spiritual ladder to a more useful, productive and creative life."

—M. G., Virginia

"You two have created at Swannanoa not only a Shrine of Beauty but a shrine of peace and inspiration which in itself is a blessing without your valuable teachings." —K. B., New York

"Days are gone by, and weeks pass too, but nothing can ever erase from my memories and mind the wonderful month of August 1953 spent with you. I will never be the same again after listening to the wonderful and inspiring lectures that thrilled me through and through."

—A. K., Indiana

"This is a belated thank you for the two most wonderful weeks of my life at Swannanoa."

—C. S., Florida

"Thank you both so very much for helping me experience one of the most unforgettable weeks of my life. For the visit to Swannanoa, sharing your inspiration, and making the acquaintance of a host of wonderful people was truly great."

—B. W., Ohio

"Daily I think of you, the students, Dr. Russell and his teachings. I feel very humble and grateful—and so privileged to have been at Swannanoa to attend Doctor's classes."

—E. G., Pennsylvania

"As I told you the happiest days of my life were those spent at Swannanoa the month of August." —L. C., Texas

"Our week with you all on the mountain and attending Doctor's class is the most cherished week we have ever known."

—Mr. and Mrs. A. J., Florida

"We want you to know that we will never be the same after our one week with you. What you are giving does indeed make new creatures of us, and we are deeply grateful."

—Mr. and Mrs. D. P., Washington, D. C.

"It has been three months since our wonderful trip to

Swannanoa and it all seems like a beautiful dream. There is never a day goes by that we don't think of you folks. We realize more and more the benefits we got from our trip to Swannanoa and attending the Doctor's classes. I know we will realize this more as time goes on. You folks were wonderful and the people we met there were wonderful, and we pray some day we will be able to return."

—C. S., Oklahoma

"Coupled with the 'wonderful something' that I picked up at Swannanoa and your mountain top I am really 'on top of the world.' I thank my dear friends for this wonderful experience. Rest assured that I will do all I can in spreading the 'good tidings.' I feel that I must. In another week I will be back in Detroit and the memory of 'you all' and Swannanoa will be sweeter than ever there."

—C. K., Michigan

"But I must tell you both how much it meant to me to have the two weeks at Swannanoa this summer. I felt the channel of my life (and that of my family) begin to change after our stop to find you en route from Florida last summer, and this summer, added to the many things which have happened in the one brief year, have deepened my conviction.

"The lectures are simply wonderful and I do hope that records of them will be available later on as it would mean so much to have the recordings in your own voice. It was wonderful of you both to plan and participate in the hikes, the social evenings and the other manifestations of your loving kindness."

—M. W., Oklahoma

"Words cannot describe what I received through you in Swannanoa. I know you are the new messengers. You extend that Godly love to me. I feel it very strongly. We are very grateful for even that one week. It hurt us to leave you. We love you both very much."

—K. D., New Jersey

"I am sitting here gazing out of the window, and my thoughts automatically wander back to Swannanoa. I know I should never look back, for we all know what happened to Lot's wife, but it that should happen to me for looking back to Swannanoa I would not mind, for I enjoyed every minute of my stay. If only time had permitted me to be with you longer."

—R. V., New York

"As the matchless inspiration received at Swannanoa is 'caught' as well as taught, fortunate indeed are those of us who have come under your profound influence. It is difficult to tell you how profoundly grateful I am. It would cover too many pages as this has been the most illuminating experience in my life. The meaning of ecstasy is no longer vague." —H. C., Mass.

It is with great happiness we send you this announcement for classes and reunions for the month of AUGUST. Our only regret is that we could not send it sooner for we know many of you have to make your plans much earlier in the year. We were unable to let you know sooner, however, for our program has been a heavy one as usual this past winter, for not only has there been the laboratory work but our world wide student body continually increases and this of course brings ever greater personal correspondence which cannot be deputized.

Last summer my husband was so desirous that our students should have that fundamental knowledge which lies in the wave, that he gave daily lectures two and a half hours long from Monday through Friday for the whole month. This year the lectures will be shorter which will be less strain on Doctor and all of you.

The subject of the lectures this year will be on the great mystery of LIFE and DEATH. This great fundamental knowledge is of equally necessary importance to our students and subject very much uppermost in the thoughts of thinking people in these uncertain and troubled times.

We both have a burning desire that the principles of Life

and Death be fully comprehended by all of you and that desire grows ever more strongly in us because of the very recent decisions of world governments to devote billions of dollars to the use of "atomic energy" in industry as well as for war.

Unfortunately for mankind science has unknowingly stumbled upon the death principle, for radioactive fission destroys life by destroying oxygen. Radioactivity means decay towards death while generoactivity means growth toward life.

This greatest of all mysteries must be clarified. There is nothing mysterious about the whole journey from the visible part of life to the invisible part of the cycle. The only reason for not comprehending the life and death principle is man's total ignorance of the nature of electricity and the construction of matter.

Sufficient of this heretofore unknown knowledge of God's processes will be given to you to thoroughly comprehend just what the life-death, growth-decay principle of Nature actually means in order that you may understand what the early mystics meant when they said "There is no death."

Students should stay for the whole month if possible, but those who can stay for less time would be wise to take the first weeks and start at the beginning instead of coming in when the class is more advanced. Those who came late last year were helped to review the first lessons by the other students, but you will gain more by your actual presence during the first lectures. Many came for one and two weeks last year and stayed the entire month. This has happened each year of the classes.

There were about 400 students attending last year's lectures and these included many engineers, doctors and other professions, three clergymen of differing denominations, four Jews, one Japanese and one Chinese, one student from a Mohammedan country, and many Christian Scientists, Unity members and representatives of other beliefs. It was a wonderful example of the unity which comes from those who speak the same language, for we have but one language here which grows out of an understanding of God's ways and processes.

These are unvariable therefore there are no fixed beliefs which separate people. It was wonderful to feel the harmony which existed between all of these students who realized the great importance of comprehending and living God's Universal Law.

KNOWLEDGE UNITES MAN . . . LOVE IS THE FRUIT OF UNITY.

IGNORANCE DIVIDES MAN. DISUNITY IS THE SEED OF HATE AND FEAR.

The entire multi-million year journey of man begins in utter ignorance and fear of all things, with greed to devour and destroy all things. The long journey ends with Cosmic God awareness and love for all things with a desire to give that love to all things.

That is what the journey of life is for. That is the ages long lesson which life is.

We do not realize that the human race is still very near the beginning stage of that long journey, the early stage of ignorance of God's ways in which mankind is still divided into enmity for man whom he still fears and hates, and still devours and destroys because of his greed to take from other men. Mankind is still divided, disunited and discontented because he has not yet progressed far enough in his cosmic lesson to begin to know that every man on earth is an extension of every other man, all of whom are one with each other and one with God.

Until he begins to learn that lesson he will prey upon other men without knowing that he is preying upon his own self, and that every action which hurts another man is an action which helps destroy the whole human race.

Lack of that knowledge is the reason for the destruction of

civilization after civilization by man himself. Lack of that knowledge in this still barbarian age is the sole reason for another fall of man which is now so rapidly taking place.

The human race does not realize what is happening through its gross barbarian ignorance. It does not realize that another Dark Ages is fast approaching. The human race thinks that mankind is far advanced because it is able to use Nature's electric forces but *use of force without knowledge of the CAUSE of that force, does not constitute mental advancement—it but demonstrates the ability of the senses to make physical usage of powers which the senses observe.*

A savage, for example, may observe with his senses that he can float upon a log, but until he knows WHY he can do so has made no mental advancement whatsoever.

Man of today is in that same plight. He knows how to do many things as a result of observation by his senses, but he has no knowledge whatsoever regarding the WHY or CAUSE of those EFFECTS which his senses have observed.

That is why man is now so ignorantly planning the destruction of the planet, as well as the human race and all other organic life by using the death principle for human advancement. It will not take many years to utterly destroy the four encircling protective walls (which we call radio ceilings) which surround this planet and protect this earth from burning up by the sun's hot rays.

That process of burning has started. This planet has begun to dry up. Its temperature is rising as man's temperature rises when he has a fever. Ice caps and glaciers are melting so fast since the Hiroshima bomb was exploded, followed by 43 others, that the ocean has risen nine inches, which threatens all coastal water supply with salt. World droughts are causing vast new deserts and dust bowls to form.

The consequent warming of the ocean has driven all the fishes of the seas ten degrees farther from the equator to survive, and those within a hundred miles of the last H bomb explosion are becoming so radioactive that those who eat them are sickened.

To use the DEATH PRINCIPLE for the advancement of life is to pay a penalty for ignorance which will at first drive man into the northern latitudes above the fifties, then gradually farther and farther north, until not one man will eventually be alive on this planet if radioactive fission is continued in usage much longer, for either industry or war.

Its damaging effect does not stop when man's use of it stops. It goes on and on for many years—probably as much as fifty years from its beginning in an atom bomb explosion.

Can This Civilization be Saved?

The only way to reverse the downward trend of decadence of the whole race is to enlighten the few who are ready for such knowledge. Just as the culture of a Beethoven or the Message of a divine mystic reaches into millions of hearts so does the knowledge of the few who are illumined reach into the dark of the masses to illumine them.

That is why you are vitally interested in acquiring that cosmic knowledge which illumines the world. You are one of the few who are ready for it. You are the seed which will fill a million hearts. The answer as to whether this civilization can be saved or not lies in the numbers of you who will transform other men's thinking in time to save it.

You naturally think that such a task is difficult, because people who are material minded will not listen. You shall find that the material minded will soon listen eagerly with wide open ears to anyone who will show them a way out of the suffering that will soon engulf all men whose money will begin to count for nothing and whose ability to pile up more and more of it will disappear as Nature increases her punishment for

what man has done to kill Mother Earth which has so faithfully nourished him for such long ages.

Not many years shall pass before all men's minds will turn to a way out of this anguish which will descend upon the whole world, and from which there is no escape so long as man continues to devour and destroy man and the soil of his Mother Earth which nourishes him.

When that time comes you must be ready—legions of you—to show him the way to save the human race from its now threatened extinction.

That is why the Divine Iliad Message was given to the world at this time. That is why this new knowledge is being given to you at this time. It is your responsibility to your fellow man to save him from himself—which means saving him from paying the full penalty of his ignorance by giving him your

knowledge of the Light of Love upon which our universe is founded.

* * * *

You will find full details regarding registering for the classes at the end of this letter and remember if you want us to make any reservations for you at the motor courts, tourist homes, etc., let us know as soon as possible for this section of Virginia is so wonderful and accommodations get booked up well in advance.

Looking forward to hearing from you very SOON and with our very best love to you, I am

Sincerely yours,

Lao Russell

Registration Form For Dr. Walter and Lao Russell's 1954 August Class at Swannanoa

THE WALTER RUSSELL FOUNDATION
SWANNANOA, WAYNESBORO, VIRGINIA

Please register my name as a summer student guest to Swannanoa for the period of time indicated below for which I enclose my registration fee of \$5.00 which is to be deducted from my first week's fee.

LECTURES AND QUESTION AND ANSWER periods will be conducted daily by Dr. Walter and Lao Russell — Monday through Friday for four weeks—concerning August 2nd, 1954—Students will assemble in the classroom at 10:30 A. M.

RATES: Students guest rates are \$25 per week for classes and all social privileges of Swannanoa Palace and estate.

The only requirement for membership to summer classes is that summer guests are readers of our books, or students of our Home Study Course.

Print Name or Names _____

Street _____ City _____ State _____

NOTE: Please make all checks payable to The Walter Russell Foundation.

CLASSES AT SWANNANOA AND THEIR PURPOSE—Classes will consist of students of our HOME STUDY COURSE and the readers of our books who are interested in personal advancement and the transformation of the human race to higher levels. A further purpose of these personal classes is to meet the desire and requests of students all over the country to ask QUESTIONS personally of Dr. Russell and have the added inspiration of the personal contact with both of the Russells and absorb the loveliness and inspiration of Swannanoa.

CONCERNING ACCOMMODATIONS, TRANSPORTATION AND FOOD

We shall be happy as always to send addresses and rates for tourist rooms, motels, inns and hotels to all enrolling students and book their accommodations for them if they will state their requirements and what they wish to pay. There are lovely tourist homes with single rooms from \$10.00 per week, double rooms from \$14.00 per week, single rooms with private bath from \$3.00 per night and double rooms with private bath from \$4.50 per night. The lovely Skyline Parkway motor court at the foot of our mountain is \$6.00 single and \$7.00 and \$8.00 double per night. There are other places like The Blue Ridge Terrace Inn and The General Wayne Hotel for \$5.00 per night for double rooms, etc.

There are several fine restaurants—a Howard Johnson's at the foot of the mountain (next to the motor court) and The Southern Restaurant in Waynesboro. Some of the tourist homes also have boarding arrangements.

There has never been any difficulty in transportation to and from the mountain to Waynesboro because students who come with cars are always most happy to take those without cars and there have always been more cars than passengers—so there is no worry about transportation.

Do send in your reservation for classes as soon as possible and let us know your wishes regarding accommodations for this part of Virginia is a favorite vacation spot and rooms should be booked as soon as possible to avoid disappointment.



A group of 1954 summer students in the gardens at Swannanoa, Waynesboro, Virginia.

Dr. Walter and Lao Russell's Summer Classes and Reunions at Swannanoa For August, 1955

Many eager letters are already asking about our summer class. These summer class reunions have become something wonderfully warming to reflect upon all through the year. Not only do the students gain tremendously in personal inspiration and knowledge but they know the joy of sharing thoughts and experiences with other students. They also seem to capture the spirit of Swannanoa and all it stands for in the furthering of The Message that continues to increase in growth around the world.

This year we have scheduled the middle two weeks in August for the classes, commencing Monday, August 8th. Previous years we have had the whole month of August for them but we feel that by having the classes for a two week duration—instead of 4 weeks—we shall be able to spend a great deal more time with the students.

Since we find so many of the students use their vacation period to make this yearly pilgrimage, we believe that what we have planned this year will bring much personal happiness, as well as inspiration. In order to commence the day with a sense of holiday spirit, the day will begin here at Swannanoa at 10:30 A. M., and we shall have four planned social evenings per week—instead of two as in previous years. These two weeks will be devoted to THE PRINCIPLES OF CREATIVE EX-

PRESSION and either Doctor or I will give talks on these principles for five days each week. There will also be spontaneous "questions answered" periods and opportunity for group discussion of today's world conditions in the light of the inevitability of the workings of God's law.

It is astonishing how many of our Home Study students are doing remarkable things, that they have never done before, through the understanding they are receiving by their study of the Course. We know how helpful it will be to demonstrate these principles in such a wonderful group as our student gatherings always are.

There is no more important element in life than the ability to conceive an idea and give it expression through skills. It is the greatest factor in a man's life. It does not matter what medium one wishes to express himself in, whether music, painting, woodcarving, business planning, designing or invention, etc., etc. The principles are all the same. All of them must be preceded with a conception. That means that concentrative thinking is the first essential. It must then be given a form. That means that concentrative thinking must be focussed upon the idea. The essentials of expression then become important.

The greatest creations are those which accentuate the essentials by eliminating the non-essentials. This principle is as

true of one creation as it is of another. If you are a good painter you can easily become a good writer for you know the underlying principles. All you then have to do is to learn the skill of another medium. A pianist can become a violinist by learning the technique of the violin. He does not have to learn music again.

It is to fortify everyone as to the principles of creative expression in any and every medium, that these spontaneous talks and criticisms are to be given. For this reason you are all urged to bring some medium of expression with you, no matter what it is. If you paint bring your sketch box or drawing materials, or wood carving materials. Criticisms of one in any medium, apply to all.

The great value of such a study of creative expression is its effect upon one's destiny. *Every destiny is a planned one. It is literally created.* The picture you create has in it the same principles as the life which you create for yourself. Your control over those principles, in any creation, gives you knowledge to control your own destiny. That is what is meant by "mind over matter"—or "being in tune with the infinite."

All masterly creations are cosmically harmonious in their rhythmic expressions. Life must be cosmically harmonious in order to be successful. One must know one's destiny in order to plan it—and then control the planning. For this reason these two weeks, given to the principles of creation, have a deep philosophical basis. Creative expression is the greatest of escapes for any human frustration. It is the greatest of antidotes for those who suffer from loneliness—for one can never be lonely when steeped in the ecstasy of meditative thinking which creative expression demands.

These yearly classes and reunions are experiences that all who come not only greatly enjoy but they remain a stimulating inspiration down through the years. Experiences that have a lasting value, are those which unfold within us our inherent knowledge and the letters that never fail to come—sometimes long after the students have returned home—convey better than any words of ours could express, the lasting value of the personal instruction and contacts made at Swannanoa—the home of God's vital Message for this age.

As you read these extracts from letters received from just a few of our precious students and friends of last year, I know that you will feel a great warmth surge in your heart, as we do when we receive them.

"Ever since returning from our trip I have been trying to find the words to express to you what an unforgettable experience our week with you was, but nothing that has come seems nearly adequate. Getting to know you, your inspired talks, the beauty of Swannanoa and the fine people we met made it the most wonderful week we have ever known, and our only regret is that we could not stay longer. We are, however, eagerly looking forward to returning again next year."—Mr. and Mrs. R. B., Affton, Mo.

"When my friends ask "Was the trip up to your expectations," I answer, "Far beyond them"—and my expectations were high. I have only one regret—that I couldn't stay the whole month. But what a glorious two weeks!

"I imagine myself back in class, lost in the wonderful lectures, listening to the lovely music, wandering among the art treasures . . . wandering thru' the beautiful gardens and paths and trees, and all the beautiful flowers . . . the friendly evenings of fellowship and entertainment, memories to relive and enjoy again. What an experience!

"If it had to end there, I would feel sad—but to have you with me in the lessons and all the books, keeps you close and I can't open one without a surge of love—and joy.

"And so, I face the world with newness and courage—ready to watch my every thought, word and deed, that they

may all be positive, loving and true—because now I know what they are and what they do—to me and others.

"With all my heart, thank you and God bless you!"—F. B., Minnesota.

" . . . a decided feeling of homesickness surrounded me this morning when I realized I could not make the drive up the mountain to Swannanoa. Nothing material could ever replace our feelings for last week, spent with you and your wonderful words. Even though I must honestly say, I have had no sorrow or unhappiness in my 25 years I will say with all my heart I have never experienced such serenity and peace as the both of you have given us. You have taken the "work" out of housework and replaced it with devotion and a feeling of accomplishment."—Dr. and Mrs. C. C. C., Ohio.

"Thank you again for my lovely visit with you, the lectures and all the things that went to make my visit another of the happiest events of my life. Swannanoa will always be to me, a Mecca, to which I shall look forward to returning. I gained new knowledge and fresh inspiration, and I believe that every one else did, too. There are love and peace emanating from that place, and beauty is within and without. What more could one desire? I hope each student will receive God awareness and spread your teaching, rapidly, over the earth." Dr. I. Mc. A., Texas.

" . . . we have no words adequate to express our appreciation of our experiences while at Swannanoa. We cannot tell you—you will just have to know.

"The unfoldment for both of us has been greater than ever before, and we both spent a great deal more time in the garden than anyone knew."—B. & B., Iowa.

"It has been the very pinnacle of joy to meet you wonderful people. Again I want to express my heart-felt thanks for your many kindnesses to me and even more for the great good added to my life because of your valued instruction in the art of knowing. In conclusion I borrow a wonderful statement attributed to Elbert Hubbard and say to each of you "I love you because you love the things I love."—Dr. J. E. S., Iowa.

"How thankful we are to God for the opportunity of spending two weeks at Swannanoa. The lectures were the most uplifting, inspiring and enlightening we have ever heard and we have heard many.

"We love you both and everything about Swannanoa including the precious friends we made—the beautiful gardens and all. Words cannot describe our love and appreciation for everything."—L. & M. Y., Penna.

"I want to tell you both how much I enjoyed the 3 weeks with you. In my own meditation I have lived and relived many of the moments spent with you. There is something in the personal touch that words do not convey. I have gone over the lessons twice since returning and new thought bodies just pop out all over the paper."—A. L., Texas.

"I certainly have so many memories of a happy yesterday. It was an experience that I shall treasure forever."—R. C., Virginia.

"You and Doctor in your "Garden of the Gods!" What a perfect setting for you, and how happy you must be to be able to give so much joy and inspiration to so many.

"Surely you are both God's chosen to give to the world a message of love. The seed is being planted and I am sure it will grow to perfect fruition, because God will give the increase.

"I shall never forget my glorious week at Swannanoa, and I hope there will be many more. I can think of no more perfect way to spend a vacation, and I shall treasure in memory each golden day."—E. H., Penna.

"The time spent in your midst is precious to me and something to which I could never attach a monetary value.



A students' social evening in Swannanoa Palace, August, 1954.

"Already I have started my savings anew for the next opportunity to be with you."—F. I. C., Florida.

Writing out these beautiful letters in order that they may be shared with you, we are inspired all over again to make these two weeks in August an experience each and every one of you, who can come, will remember all of your lives.

Doctor is already talking about and planning organ music for you. He will entertain with his own glorious organ music both inside the palace and as you walk together in the beautiful flower filled gardens. There is no experience to compare with hearing Doctor play the organ in the sweet perfumed gardens in the moonlight. One truly knows his oneness in God's great universe at such times.

Then we shall have some concerts and those students whose creative expression lies in singing or playing will give of themselves to all of us as they did last year. There will be the heart-warming experience of community singing and dancing on

the terraces or in the palace for those who like to express the rhythms of motion.

It is small wonder we remember and look forward each year to these glorious reunions, which, as two of our beloved students said last year, "are more wonderful every year."

* * * * *

SPECIAL NOTICE—Will all students who have any form of creative work that they have done, and are able to bring with them, bring it for the special exhibition of students own creative work that we are planning.

Whatever it may be bring it along for it will express YOU and it will be an inspiration for all to share. Perhaps you have some poetry or needlework, painting, sculpture, ceramics, woodwork—anything that you have created. We have already seen samples of some of our students work and have been enraptured with the originality and beauty of expression.

It is our great desire to some day have a permanent exhi-

hibition here of student's work. It will be a wonderful demonstration of our teachings and stimulate many casual visitors into doing such work themselves. When the world of man learns the lesson that "TO CREATE IS TO LIVE," his life will become more satisfying and complete. There are countless ways of expressing one's knowing and the hobby you choose is something you deeply desire to do. Some day that hobby can become a full time work if you are willing to put the effort into it that lifts it beyond the average to the masterpiece.

* * * * *

You will find full details regarding registering for the classes at the end of this letter and remember if you want us to make any reservations for you at the motor courts, tourist homes etc., let us know as soon as possible for this section of

Virginia is so wonderful and accommodations get booked up well in advance.

Looking forward to hearing from you very SOON and with our very best love to you, I am

Sincerely yours,

Lao Russell

P. S. Although we have stressed Creative Expression it may be that many of you would prefer a relaxing two weeks of meditation and inspiration, such as the environment of Swannanoa induces. We want you to know that whatever you desire in these two weeks reunion will be our desire to help you fulfill.—L. R.

Registration Form For Dr. Walter and Lao Russell's 1955 August Class at Swannanoa

THE WALTER RUSSELL FOUNDATION
SWANNANOA, WAYNESBORO, VIRGINIA

Please register my name as a summer student at Swannanoa for the period of time indicated below for which I enclose my registration fee of \$5.00 which is to be deducted from my first week's fee.

LECTURES AND QUESTION AND ANSWER periods will be conducted daily by Dr. Walter or Lao Russell — Monday through Friday for two weeks—commencing August 8, 1955—Students will assemble at Swannanoa at 10:30 A. M.

RATES: Summer student rates are \$25 per week for classes and all social privileges of Swannanoa Palace and estate.

Enclosure \$ _____

Number of persons _____

Number of weeks _____

Date of arrival _____

The only requirement for membership to summer classes is that summer students are readers of our books, or students of our Home Study Course.

Print Name or Names _____

Street _____ City _____ State _____

NOTE: Please make all checks payable to The Walter Russell Foundation.

CLASSES AT SWANNANOA AND THEIR PURPOSE—Classes will consist of students of our HOME STUDY COURSE and the readers of our books who are interested in personal advancement and the transformation of the human race to higher levels. A further purpose of these personal classes is to meet the desire and requests of students all over the country to ask QUESTIONS personally of Dr. Walter and Lao Russell and have the added inspiration of the personal contact with them and absorb the loveliness and inspiration of Swannanoa.

CONCERNING ACCOMMODATIONS, TRANSPORTATION AND FOOD

We shall be happy as always to send addresses and rates for tourist rooms, motels, inns and hotels to all enrolling students and book their accommodations for them if they will state their requirements and what they wish to pay. There are lovely tourist homes with single rooms from \$10.00 per week, double rooms from \$15.00 per week, single rooms with private bath from \$3.00 per night and double rooms with private bath from \$4.50 per night. The lovely Skyline Parkway motor court at the foot of our mountain is \$6.00 single and \$7.00 and \$8.00 double per night. There are other places like The Blue Ridge Terrace Inn and The General Wayne Hotel for \$5.00 per night for double rooms, etc.

There are several fine restaurants—a Howard Johnson's at the foot of the mountain (next to the motor court) and The Southern Restaurant in Waynesboro and the Blue Ridge Terrace Inn about 1 mile from Swannanoa. Some of the tourist homes also have boarding arrangements.

There has never been any difficulty in transportation to and from the mountain to Waynesboro because students who come with cars are always most happy to take those without cars and there have always been more cars than passengers—so there is no worry about transportation.

Do send in your reservation for classes as soon as possible and let us know your wishes regarding accommodations for this part of Virginia is a favorite vacation spot and rooms should be booked as soon as possible to avoid disappointment.



DR. WALTER RUSSELL



Swannanoa—Home of The Walter Russell Foundation.



LAO RUSSELL

1955 News Letter

To Students and Readers of the World's Most Vital Message--With Home Study Course Details

Our Treasured Students and Friends:

We trust that in the past year, since we sent our last annual News Letter to you, that your days have been filled with much purposeful and progressive accomplishment. The hundreds of personal letters we receive from you never fail to uplift and inspire us in our work in giving God's great Message of THE DIVINE ILIAD. How often we say to each other that the students are the only ones on earth who truly realize what this Message means to mankind.

The proof of its great value is witnessed in the lives of many of our students all over the world. Even we do not realize quite what tremendous effect it is having on those at far distances until people like Mr. and Mrs. Luxford, who have just paid us a personal visit from New Zealand, tell us of the great part it is playing in the lives of a very large group there.

We only wish that the Luxfords could have been here during the month of August so that they could tell many of you personally of the wonderful results accruing from our teachings. Their only regret is that they are unable to purchase our books and Home Study Course in their country. As you know, New Zealand is among the sterling countries in the world. However in a few weeks Mr. and Mrs. Luxford will be in London, England and they are going to investigate ways and means to have our writings published there, so that they may not only be made available to New Zealanders, but to other countries such as South Africa and Australia, etc. We shall look forward to telling you in our next News Letter that the distribution of our writings has taken place. At that time I feel sure we shall have many further interesting items to give you of your fellow students in other lands. If the Luxfords are a sample of what we can expect, we can assure you that you will be more than happy for they were two of the finest and most cosmic illumined people it has been our pleasure to meet.

Regarding Our Scientific Work

We wish that we could give you more positive news in regard to our scientific contributions to the world, but all we can report to you is that our warnings to the world of science have been completely unheeded, for as you know, the use of atomic energy is gaining momentum rather than being discontinued. We are not alone in our pleadings for the abolition of

these destructive elements. Our most valued student Mrs. Sarah Weld Blake has recently made an earnest plea to those in command of our country to cease exploding further atom bombs for she fears, as we do, the boomerang effect upon every living creature.

So that you may fully appreciate the extent of her endeavor I will quote in full the letter which she sent:

"My object in writing this letter is to ask: How can it be 'absolutely necessary for our defense' to project again into space with atom bombs a force of such terrible and unknown disruptive power and extent? It may prove to be a boomerang weapon against ourselves.

"To quote The Walter Russell Foundation of Waynesboro, Virginia: 'Man is now ignorantly planning the destruction of the planet as well as the human race and all other organic life by using the Death Principle for human advancement. It will not take many years to utterly destroy the four encircling protective walls (which we call radio ceilings) which surround the planet and protect this earth from burning up by the sun's hot rays.' 'Since the Hiroshima bomb was exploded, followed by 43 others,' 'ice caps and glaciers are melting so fast that the ocean has risen nine inches, which threatens all coastal water supply with salt . . . The consequent warming of the ocean has driven all the fishes of the seas ten degrees farther north from the equator to survive, and those within a hundred miles of the last H-bomb explosion are becoming so radioactive that people who eat them are sickened. To use the Death Principle for the advancement of life is to pay the penalty for ignorance . . . not one man will be eventually alive on this planet if radioactive fission is continued in usage much longer for either industry or war . . . Its damaging effect does not stop when man's use of it stops. It goes on and on for many years—probably as much as fifty years from its beginnings in an atom bomb explosion.'

"I plead for the safety of the world.

"Bertrand Russell, English mathematician and philosopher, author of the A.B.C. of the Atoms, The A.B.C. of Relativity; The Analysis of Matter, Etc., in a recent broadcast from the British Broadcasting Corporation, said: 'I am speaking not as a Briton, not as a member of western democracy, but as a human being, a member of the species Man.' He quotes some leading authorities to the effect that we cannot hope to save our-

selves from total destruction by trying to control or abolish any one particular weapon of war such as the hydrogen bomb, and also that repeated atomic explosions will lead to a degree of general radio-activity which no one anywhere in the world can tolerate or escape; and further, unless we are ready to give up some of our old loyalties we may be forced into a fight which will end the human race.

"In his conclusion Bertrand Russell says: 'There lies before us, if we choose, continual progress in happiness, knowledge and wisdom . . . I appeal as a human being to human beings.'"

Mrs. Blake took the above quotations of Bertrand Russell from: THE BEACON, February, 1955, Tunbridge Wells, Kent, England. New York, N. Y., U.S.A.

Our heartfelt thanks goes to Mrs. Sarah Weld Blake for her valiant stand in this matter and also for her strong and loyal support to us in the message we have for so long fought to bring to the attention of those who *could* do "something about it."

It has ever been the same for those who try to bring GOOD to the world and to be born ahead of one's time to give birth to new knowledge can only be done by living, moment by moment, in full awareness of working with God. How many times I have sought deeply within my Consciousness for the answer to the way to bring God's Message to man in words that he may recognize so that a workable solution could be found for world peace.

I believe that my husband has the greatest scientific knowledge in the world today and that his life's work is a living demonstration of that knowledge. Here at Swannanoa is the living proof of one who has worked knowingly with God, all of his life, and yet to date all of his pleas for a hearing of his scientific knowledge have fallen on deaf ears. Even though every day further proof of what he has told the world of science, for so long, is becoming more and more apparent.

The Wright brothers experienced this same frustration for years. Even *after* they had actually flown their machine, no one believed it could be done. Thus is every man crucified who tries to bring new knowledge to the world. How often in these past ten years together we have repeated the words given in God's Message of The Divine Iliad: "Heed not thy crucifixion in the hearts of ten times ten thousand men, for truth lieth beyond the grave."

For twenty-five long years my husband tried to give his knowledge to man before I came into his life and now it is yet another ten years since we have given every moment of our lives together in the same endeavor. Now, however, we have our blessed students standing strongly with us. I would like to give their names in salutation and recognition but it would take too much space and they know with us it is not this material recognition which counts, for all who work for the single purpose of bringing God-knowledge to the world, know that such personal recognition is of small importance.

The New Book

Again I have gathered all the knowledge together I have long had and put it into my book—"GOD WILL WORK WITH YOU BUT NOT FOR YOU." It is with deep desire—or prayer—that this living philosophy will open that long-closed door to an inner unfolding for man through which he will find his BALANCE. Until man comprehends and lives God's One Law of Balance the peace and happiness for which man has always sought will not be his.

Each one of you is deeply concerned as to what is happening in the world. I very much doubt if the world realizes what is really happening to it, and the inevitability of its happening. No true picture of it ever appears because the true picture is not known.

The things which are really affecting human existence are the intangibles and the invisible forces which control our lives without our suspicion of their existence. These are the things which I want to tell you about, these things which are between every line of man's existence to cancel out his greatest efforts.

You hear a great world cry for a spiritual rebirth. World troubles are the cause of this appeal. It would undoubtedly surprise you to know that a spiritual rebirth is not only impossible, but would be ineffectual even if possible. There are conditions attendant even upon a spiritual rebirth in man which must exist before what is known as the Christian Spirit, or Christianity, can come into the world. These are the things which the world does not understand and must understand.

The basis of the Christian spirit is brotherly love and the unity of all mankind as one. That is the only basis upon which your home, your village, town, city or nation can survive, or in which the Christian spirit can be demonstrable as a working force.

If one half of your home, or village, or city was divided from the other half by fear and hate, you would not expect to find the Christian spirit being demonstrated by either half. The only way that the Christian spirit could enter that house is for love to enter it.

The world of today is divided unto itself by fear and hate. Each half is armed to the teeth against the other half. Instead of world-unity and the manifestation of love by neighbor for neighbor, his world has made man-killing its greatest industry and source of prosperity. Do you realize that while mankind is so flagrantly violating God's Law and working against Him it is impossible for either of the two disunited parties to world-hate, to become God-like and walk the earth under the Christian banner?

This, and many other things, our students must know and comprehend, in order to fully understand how useless is a this propaganda about world-prosperity which fill the papers and magazines. World-civilization is not based upon dollars. It is based on morals and ethics which stem from love, while dealings in dollars spread hate and crime throughout the world. We do not yet know how to live together. We do not know what man is, nor why he is here. We are still barbarians and will be so long as we kill.

Up to the year 1900 we had grown forward for eight centuries. There was great hope for world-continuance at that time, but there have been fifty years of decadence toward degradation since then which have put the world back for centuries. There is only one possible hope for world-continuance now and that hope can be very real if the world would take it to heart and look at it squarely in the face. I shall not go into that here for it would take too much space to even suggest it, but my book will explain it in detail and you will then find that you can personally do something about it. No one man ever seems to realize that the fate of the world rests upon his own shoulders. People are too prone to admit that the world is in a bad way but they can do nothing about it, so what? So each one goes on earning another thousand dollars, always having a comfortable bed to sleep in and a car to drive. Nothing has touched them personally, so they do nothing.

People in Korea, Indo China and other parts of the enslaved countries have been very cruelly touched, however. They do not think as you do. They know from deep suffering that something is happening to the world. We think of that as being far away. But there is no such place on this planet as "far away."

Let me bring this home to you more clearly. You may have recently read of the vast changes that are coming in the next hundred years, changes far greater than in the last hundred years. The electronic age is at our threshold they say. We are to have different lighting which will make our old lighting seem primitive. We are to have home appliances which will lessen

women's labor materially, and transportation will be entirely revolutionized. We are not going to be allowed that one hundred years, however. It is utterly impossible, for world-progress cannot continue when retrogression so far exceeds progression as it is now doing. A nation or world is subject to the same laws that an individual is governed by. A factory could not possibly progress under the load of tremendous borrowings and interest accumulations that nations are now facing, and compelled to continue to face, because of the world-hate condition. A factory which had to have as many peace conferences between its antagonistic departments to keep them from destroying each other, instead of pulling together, could not long continue, and a world is no bigger than a small business in respect to the law. If you think that you are helpless in trying to individually change the world situation, give thought to so many who have become a great power in their community because of doing something about it.

Phillip Yee

Phillip Yee is a distinguished engineer who lives in Hawaii. The City of Honolulu sent him to study with us in the August, 1953 Class. He was one of the most interesting and enthusiastic students we have known and became so illumined because of the new knowledge of God's ways and processes while here, that he gave all he received here to all he knew in Hawaii. Today he is a living power in his community and a living messenger for our teachings.

He has been eagerly sought throughout Hawaii to address many organizations of high aspirations. As a result of our treasured Phillip Yee's work in Hawaii very many families there are studying our Home Study Course and reading our books.

Elmer A. Hilker

We never know whom God sends up our mountain in person or by the way of a charming letter. Mr. Hilker did not come in person but we feel that God delivered his letter to us. Doctor and I have our great moments and our great rewards when such beings just materialize from nowhere and suddenly become. How quickly we know and feel them—and we always know that the structure of our world-message has another strong steel beam in its skyward reach.

Mr. Hilker is a distinguished lawyer, of Charlotte, N. C. He has written a little book, in size, with a vast bigness of uplifting power in it. We read every word of it together, the moment we received it, and felt ourselves in the presence of a very exalted Soul.

You shall all have this little book when you come to the summer class, and you will also meet the author, and his charming wife, for they will be here. He has become a powerful and radiant seed for The Message and the Home Study Course.

That is the way God works with US while we work with HIM.

Dr. A. Bowan Jones

Another one whom God sent up the mountain is our treasured Bowan Jones and his wonderful wife and two children. They live in Fort Lauderdale, Florida. To tell you about Bowan Jones adequately would be like telling a miracle story, for he has really performed miracles of healing by what he has learned in The Home Study Course to fortify his medical training.

Over and over again he has told dying people, whose doctors had given them up, to take up their beds and walk. *And they do.* When they tell him that they have an incurable disease he tells them that there is no incurable disease and the miracle

begins with them at once. Bowan is as inspired in his work for mankind as a Beethoven is inspired while burning a symphony. He fully knows that his hands are God's hands and the light of his eyes is the life-giving light which drives fear out of his patients and makes them heal themselves with the power he extends to them.

Many of our Home Study Course students have come to us through Dr. Jones. He not only tells of the Message but he lives it fully. He is the son of our beloved Adelle and Arthur Jones, whom all who have been here recently, know and love as we do. They, and Wendy Jones, live in Blue Ridge Cottage and add their fine spirit to the family life of our Mountain top. Those who have been here know how Arthur Jones has transformed a jungle into a four acre vegetable garden, which gives us all its treasures the year round in various forms. The greenhouses were buried in this jungle and now reflect the brilliant sunlight which reached down into the darkness which he found there.

Lucy and Marty Brenner

Our beloved Lucy and Marty Brenner, who live in St. Petersburg, Florida, are living examples of the extension of love in their community.

Lucy became as one transformed by the new knowledge she gained from the Iliad Message and our teachings, and Marty soon responded to her illumining. They are both the kind of people who must share their joys with all the world. As a consequence their radiance has spread far in their neighborhood, and many who have had seemingly insoluble problems have seen them dissolve before their eyes as the Brenners applied their knowledge of universal law to their friends' problems.

As a consequence many people of St. Petersburg have become ardent students in our philosophy of life, as presented in our Home Study Course. Lucy once asked us what she could do to spread the message to others. "The best way to spread it is to live it" we told her, "then go and find ten others who will see the Light in your lives, and will wish to seek it for themselves."

Not only has she extended her Light to ten others, but to many other tens, who also are extending their Light. It is wonderful how such hopeful and constructive knowledge spreads. We have felt her influence from as far away as Canada.

Two Loyal Students

Two loyal students whose names cannot be given for obvious reasons, wrote the following after giving deep thought to what we wrote about the dangers of radioactivity in our last News Letter: . . . "you will be interested to know how the news letter for 1954 changed our plans. We were equipped to go out into the field and prospect for Uranium. We had our maps, Geiger counter and plans all made. I read and re-read the news letter knowing that there was a message in it for us that I was missing. Uranium destroys!

"We junked our plans and made new ones. We owned some property in the mountains, where in the 1890's great fortunes had been discovered. We spent all of D's vacation and every free day 10,500 feet up on a mountain prospecting for gold, silver and lead."

These two fine students have extended the Light of their understanding of our teachings for years, and both of them attended our first classes at Swannanoa. The husband who is a geologist became a keen student after reading and studying our books and course.

I could go on and on quoting from the huge pile of letters received from our valued students, who, in their own wonderful and individual way, are working so hard to bring our teachings to the attention of others all over the world. For instance there is Mr. Aho in Finland who has formed a fine group there

and to whom we have sent every book—and the Home Study Course—we have written to date. As soon as my book is released we shall send him a copy of this also and if he can have it published there in Finnish, we shall know that another strong link has been formed and a greater number of people will become aware of the processes and application of God's great inviolate scientific laws, which must be comprehended in order that man can save himself from self-destruction.

If space would permit we would tell you of the great personal help the Pollocks from Arizona and the Katz' from North Dakota have been. Both couples have held the forte at Swannanoa for us while Doctor and I went away for brief periods of "decentration."

It is what people DO that helps the whole work and words without action do not bring realization of dreams and plans. God said in The Divine Iliad Message—"And no rest shalt thou know 'till thou hast worthily fulfilled thy task." All who become personally touched in the giving of The Message know the deep truth in these words. There is not a moment to lose, or a moment that cannot be used, for these next four years are truly man's eleventh hour.

Excerpts From Students' Letters

Our day always begins with great happiness and inspiration from the reading of the heart-warming letters that never fail to come in ever greater numbers. Very often we receive letters from students saying how the letters from other students included in our News Letters have inspired them and that is why we get added pleasure in sharing such letters with you. They truly demonstrate the living philosophy we are giving to the world. The few excerpts that follow come from students in all professions, businesses and women living constructive lives at homes. Many of them, too, come from happily balanced mates who have found that through the studying of these teachings, together, that their cup of happiness is surely filled to overflowing. These particular letters make us doubly happy for we know that deep in everyones heart this is their ultimate goal in life. The letters which come from men and women who are doing constructive and creative work in the evening of their lives, are also letters that bring us deep joy for these demonstrate great knowing through the realization that one is never too old to start doing those things one has always desired to do and yet feel it is too late to start. It is never too late to start doing anything and the experience that comes with age is of great value, for theirs is not the waste of thought and action as is often the case in youth. Every thought and action has more purpose and is therefore used with the greatest advantage. The experiences of one of us are the experiences of all of us. Problems come to us all and that is why it is of vital importance to learn "what to do about them" that matters. I feel impelled to quote the following letter in full for it is a great demonstration of the power of Mind to command matter, instead of matter to command Mind:

"The number of times I have wanted to run to this typewriter and pour out my various sundry problems to you via the 'please help me' method would surprise you. But, perhaps the fact that I haven't surprises me even more. So be it. And therein lies the great strength of yours and Dr. Russell's magnificent presentation of fundamental truths. Let me say that it most assuredly separates the 'wishful thinkers' from the real searchers of truth. In the degree that I have taken heed do I rate myself. Ambiguous?—No, just honestly striving for the KNOWLEDGE rather than the information.

"You see, these past months have held 'equations' for me. Marriage break-up, financial expansion, or bankruptcy, son and new daughter-in-law, extra families to support not of my blood family. All of them. Even the old demon mortgage. The marriage one carried the alcoholic problem along with it, for-

unately not me myself. And so dears, just any letter to you was beyond me then. I was afraid that one or all of the above mentioned would creep in.

"I sought for and found the right path for the marriage, I know I worked with the solution, I took the path that expressed right for all and shall I say swallowed a lot of my sense pride. Now, It is coasting and not simmering as it were.

"The above is by way of explanation, for I must make you know that without your lessons and the constant and continuous use of the principles expressed therein, I do not believe (choose) the problems could have been mastered as they have.

"It would be so wonderful to see and talk with you both, perhaps you will be having some gatherings that I could attend, in the spring or summer or when-ever.

"And now, to work and I love it. My sincere love to you both.
—K. B., Fla.

"Received the last unit of lessons and Certificate of membership in the Russell Cosmogony. My deep desire is to be worthy of that membership. As for the lessons I feel that I have found the pearl of great price. Now it's up to me to bring out the light and beauty in that pearl and keep it glowing. I have learned much, the joy of taking freely of God's bountiful love and to freely regive love into the world. The joy of knowing God is with you always has made life beautiful. The whole world glows in a different light."
—I. D., Penna.

"I want you to know how very much I am enjoying your Home Study Course. It is as refreshing as a "mental spring housecleaning," sweeping my mind free of an accumulation of debris of many years. I marvel at every inner reaction to every outward effort at putting these inspired ideas into daily practice."
—V. A., Ill.

"I am now in receipt of the first three Units of your masterly exposition of your far reaching knowing that irrevocably must lead to the answer to all questions. I am eagerly looking forward to the subsequent Units since it is fascinating reading and seems to point the way to the understanding of life's purpose, to human dignity and happiness."—T. W. G., Ohio.

"Hardly a day goes by that I don't think about you people and the Great Divine Message that you sent me thru the Home Study Course. I have deliberately refrained from writing to you about questions, since I know you must be very busy people and furthermore, like you say, all questions are answerable within. This I have already tested out. I am so totally surprised at the simplicity of the laws pertaining to the construction of matter. This subject has baffled me for years. "Working knowingly with God," has indeed set my search on the right track. I shall ever be humbly thankful to both of you for this wonderful opportunity to learn. I know that thru service and sacrifice I shall some day earn the right to enjoy the glory of my inmost desires of which you have given me the "Key" and that is to show others the Way, but I must be prepared."—H. B., Vancouver, B. C.

"Have just finished the sixth lesson. I am so grateful and delighted with them and I can see they are the answer to a life's long desire to unravel the mysteries of life. I told my daughter a great money inheritance would seem paltry in comparison with the lessons and what they have brought me in understanding no one had given the scientific explanation and told us how to enter and experience being the Mind of God as you have done. . . . I never comprehended the Trinity before or Life and Death and so many other things you are making clear . . . they are the climax of my long search for truth and so wonderful that they come to me at this time of life's cycle. Am seventy-four and I feel like I've taken a new lease on life."
—L. J. T., Calif.

There were so many more things that I wanted to cover in this News Letter but I find there is not sufficient space left to

do so. However, we must thank all those thoughtful students who have contributed so lovingly to our Scholarship Fund. Most of these donors wish to remain anonymous but we know that the love they have so generously given is being regiven to the world under the law of equal giving for re-giving.

I also wanted to tell you that there will be an Easter Sunrise Service, at the feet of The Christ of the Blue Ridge, in the beautiful gardens at Swannanoa. This will be given again under the auspices of the Waynesboro Ministerial Association. We wish that many of you could be here with us for this inspiring event.

I cannot close this 1955 News Letter without our deepest thanks for your precious letters and many thoughtful remembrances for us through the year. Your beautiful cards this past Christmas gave us tremendous joy and how we would

have loved you to see our Christmas tree laden with your loving gifts. All of these treasured remembrances from so many of you at Thanksgiving, Christmas, New Year, Valentine and Easter—surely our cup runneth over with joy and deep thanksgiving.

With our combined love to you always, I am

Sincerely,

Lao Russell

P. S. You will find full details about the 1955 August class at Swannanoa, together with registration form, enclosed separately herewith.—L. R.

The Russell Home Study Course In Universal Law, Natural Science and Philosophy For The Transformation Of Man

By Walter and Lao Russell

Dear Reader,

Life is a continual transformation from our present state to a higher one. He who is able to become a higher being, each moment of his life, is among the transcendent ones who are ever nearing the portals of the Light, which all men are forever seeking. The glory of becoming a transcendent being is the only reason for living. Without such a goal life would have little meaning.

Knowledge is the only power which any man has to make himself superior to himself each succeeding moment of his life. The great question is WHAT knowledge, and where to find it. The "knowledge" acquired in traditional education will give one culture and skills in various arts of expression. It will also transform one into a more powerful unit in world citizenry. However, the only knowledge which will exalt one to the high heavens of inspiration, and awaken that spark of divinity, which is within every man, is the knowledge that tells him WHO he is—WHAT he is and WHY he is here on earth.

That is the kind of knowledge this course of study gives to those who deeply desire to live in the Light of complete understanding of their relation to God and man, and to thoroughly understand their Source of power in order to command that power for their own purposes. Every man on earth desires to be able to command the conditions which affect his life, rather than be a puppet who is buffeted around by those conditions. In order for any man to command his life he must have full knowledge of whatever conditions may affect it. *After knowing them he must learn to obey them before he can command them.*

Life is not easy. It is very difficult, but it can be made the supreme romance and adventure by one who knows the road and travels it in the light of knowledge—or it can become the supreme frustration and agony. The human race unfolds very slowly because it acquires knowledge very slowly. Hundreds of years pass, with but little progress in spiritual and intellectual advancement during which mankind *thinks that he is acquiring knowledge but finds he is only acquiring skills.* The skills may make a better material world but do not make more powerful men.

Knowledge of skills and mechanical techniques does not help man to know about himself and his purpose on earth. That is what man should know in order to create a unified civilization. This electric age has given him a greater power to compre-

hend such knowledge but has not given him the knowledge. There are countless thousands who are now ready and eager for transforming knowledge but they do not know where to find it. This Foundation exists for the sole purpose of giving that new knowledge of man and his purpose on earth, and of his place in the universe, and of his relation to God. Only those who have been cosmically prepared can give this new knowledge. God sends knowledge into the world as it is needed, and even before it can be comprehended. For thousands of years there has been knowledge of consummate measure upon earth which is not even faintly comprehended.

Three great world religions have been founded upon the very same knowledge which God sent to earth through three divine messengers, but the practice of those three religions are so entirely different that their followers have become different types of people.

There are not three kinds of *knowledge* but there can be innumerable *misinterpretations* of the same knowledge. The world is all awry today because it lacks the kind of knowledge it needs to make a balanced world. Likewise, thousands of individual lives are awry because they lack the kind of knowledge which will make it possible for them to balance themselves with God's universe. To "keep in tune with the infinite" requires much knowledge of the universe, and of God's ways and processes. In the final analysis each individual is compelled to fulfill the conditions laid out for him by Nature. It is impossible for anyone to fulfill those conditions without knowing them. One might as well attempt to drive a car through New York City without knowing how to drive, or without knowing the city and its traffic laws, as to drive through life without knowing the machine, which is man's body, and the traffic laws of the universe.

The unfolding of the human race is so slow that few people realize that there are stages of that growth from man's low stage to his higher ones, which are as distinct as the next higher tone of an octave is distinctly different from the lower one from which it sprang.

Few people realize that each stage is a transition which is so distinctly different that we name each one in steps, such as bronze age—stone age—dark ages—middle ages—The Renaissance age—the machine age, and radio age. That growth has ever been in the direction of the cultural and spiritual through

the physical and material. It has ever been in the direction of Mind and Knowledge of CAUSE through the senses and EFFECTS of motion.

The human race has now arrived to the verge of a still higher stage in its unfoldment which is to be known as the Cosmic Age. Countless humans are not yet ready for this transition. These still belong to the materialistic ages, but one or two out of a thousand are ready for it. These are the seekers who feel the awakening of their own genius in them. These are the Cosmically Minded ones whose intuitions and inspirations transcend their senses. These are the ones in whom God-awareness is awakening, and with that awakening is a sense of universality and oneness with God and man.

Just as Cosmic Consciousness is slowly seeping into man's spiritual awareness so is extrasensory perception creeping into his thinking and thus extending his electrical awareness. As these two attributes multiply their extensions in our students, through a gradual growth in their perceptions, their intuition multiplies with it until the great Mind miracle of CREATIVE INSPIRATION comes to them to lift them entirely out of the physical world into the high heavens of ecstasy which is the MIND state of KNOWING from which the physical state of thought and action springs. Such heights can be reached only through the steps outlined above, and these steps can be taken only in the measure of new knowledge attained. When our students arrive at that high point they then know the glory of the CREATOR for they then are CO-CREATOR with the ONE MIND of the universe, and they know the ecstasy of creation.

In the above words we have striven to make you understand what we mean by telling you HOW and WHY our eager, awakened students have transformed themselves. We, ourselves do not transform by the knowledge we give. You transform yourselves *through your desire for transformation*. No one can teach another except through the power of loving desire in the teacher to reinspire another with his inspiration.

This unfolding age has brought into the world a command from your Father and ours to uplift the human race through the new knowledge contained in The Divine Iliad Message. There is great need for new knowledge in the world of today. Proof of that fact lies in the questions people constantly ask, questions which everyone wants to know.

Questions Most Frequently Asked of Us

What is meant by personality? How can I develop it?

What happens to me when I die?

Do I come back as the same person?

Do I know my loved ones in the other world?

What is my Soul? What is my Mind?

How do I think, and what is thinking? Can I increase my power to think?

What relation is electricity to thinking and to matter? What is matter? How is matter constructed? And what is gravitation?

What relation is matter to space, or are there two kinds of matter? What relation to gravitation is radiation?

What do you mean by saying: "This is a thought-wave universe"—an electric wave universe and a sexed electric universe?

Why am I here?

How can I become great in my profession?

How can I climb out of the assembly line and rise to the top in our factory?

And how can I overcome my inferiority complex which keeps me there, and gain confidence in myself?

Why are some men geniuses and others not?

How can I apply the laws you teach to my personal life to

keep friendships; to cultivate charm of manner; to attract love and to make people want to know me?

How can I extend my powers to others?

What is the principle behind meditation and prayer?

What is the meaning of power of Mind over matter and can I use the power of Mind to heal myself or others?

Why is there so much misery in the world, and so many wars, if God is all good and all powerful?

How can I maintain a positive attitude in my thinking and prevent a negative attitude from creeping in?

What is karma?

How can I eliminate worry and fear for the future from my life?

What are vibrations?

How can I find rhythmic balance in my life and hold it?

Why can electricity be insulated and magnetism cannot be?

What is magnetism?

Why do planets flatten at the poles? And why does Saturn throw off rings and other planets do not?

What do you mean by polarity and pairs of opposites?

Is marriage necessary for balance or can I be complete in myself?

Can one sublimate sex without damage?

How can I experience Cosmic Conscious illumination?

You say that genius is inherent in all men. How can you explain that?

How can I learn to concentrate and what do you mean by decentrate?

What do you mean by "balance" and "balanced interchange" as applied to every day life?

What do you mean by saying that "the secret of creation lies in the electric wave?"

Do I have to know the electric wave and why?

How can I be benefited by knowing the secret of the electric wave if I am not a scientist?

You say that that secret is the key to the control of my physical body—my power to express myself—and my power to control myself. I cannot see how that can be but would like to know, especially as you seem to have proven it in your own lives. Do your teachings make this clear?

These are but a few of the many questions which we fully answer in the HOME STUDY COURSE, for they are all logically, and consistently answered. In THE DIVINE ILIAD MESSAGE are these words: "All questions are answerable in Light. Thou art Light. Thou canst answer them." That is the reason why you can answer them when you know that Light—as we do.

God's Natural Science is utterly simple. *Underlying it is a simple key to all Creation which is exemplified in all your actions and all phenomena of motion.*

The scientific world has been searching for that elusive key for decades and expects that if it is ever found it will be in the form of so complex a mathematical formula that only a few among the savants can understand it.

It is indeed not only simple but so familiar that it has been overlooked.

We are now giving it to the world in our HOME STUDY COURSE. So simply have we explained the fundamental workings of Creation in this course that a ten year old child should be able to understand them. Part of THE DIVINE ILIAD MESSAGE—as you know—has been released in—THE SECRET OF LIGHT and Volumes one and two of THE MESSAGE OF THE DIVINE ILIAD and we are now giving a thorough working knowledge of these basic principles in this HOME STUDY

COURSE at the request of hundreds of valued students of THE DIVINE ILIAD teachings so that they may more easily and quickly gain the understanding they so deeply desire of this new COSMIC KNOWLEDGE.

The study course begins with a scientific explanation of meditation, or communion with God, and is followed by a scientific explanation of prayer. Also a scientific explanation of Cosmic Consciousness and that rarest of all human experiences known as THE ILLUMINATION. Meditation is the most important function of human existence. It is the least known and the most flagrantly practiced. Meditation began with the dawn of Consciousness in man, at which time man began to think. It is almost a new attribute of man—quite in its infancy—for only those rare few whom we call geniuses make use of it.

Human progress, nationally and individually, has been measured by the yardstick of meditation. It is the key to the illumining of your Mind with cosmic knowledge and power. It is the key to all creative expression, all invention and all product of the imagination as expressed in the five fine arts.

The transition from body sensing to Mind knowing—which is now about to take place in the human race—will be the fruit of each man's ability to become aware of his relation to God, of his relation with other men, and of his own omniscience and omnipotence in respect to manifesting God as co-creator of His universe.

Our study course is for the purpose of aiding you to make that transition. For this reason the teaching of the power to open the door to the Light of your Self, through an understanding of *what meditation means* is paramount and begins the course. It is for the purpose of making you *know* the invisible universe in order to manifest your knowing in the visible universe.

Next in order will be a thorough explanation of the simple underlying key to the principles, processes and laws of Natural Science, by means of which you will find that Nature's creative principles are your *creative* principles. That still undiscovered key is the great hidden secret which will advance the human race, and each individual in it, more than any other discovery in all time.

The reason why the discovery of the simple underlying principle, which lies back of all phenomena, is the greatest of all contributions to human advancement is that, for the first time in history, God can be known as a scientific fact, instead of an abstract and debatable assumption.

This will mark the first great step toward the worship of One God whom all men will know alike.

This will give to you, for your advancement, and to science for all human advancement, the WHY of all things.

With this knowledge of CAUSE and purposefulness you can build an intelligent life plan for yourself, and science can build a consistent cosmogony for itself to replace the masses of inconsistent hypotheses regarding CAUSE which it now has and cannot fit together.

Science knows the HOW of many things but not the WHY nor WHAT of any of the universal fundamentals. It does not know WHAT Light is, or electricity, gravitation, radiation, magnetism, energy, or any other of the fundamentals of either the physical or spiritual universe. The most important of all knowledge is the constitution of matter. Science not only knows nothing of this subject but declares that the human mind is incapable of comprehending such complexity. This is not true for it is utterly simple. There is no complexity in nature's processes. There is but simplicity multiplied into seeming complexity. By the time the course is finished you will have this knowledge.

This is unfortunate, but it is more unfortunate that this lack of knowledge has misled Science into forming theories and laws which have no relation to Nature whatsoever. Among

these are the expanding universe theory, the energy theory which burned the first and second laws of thermodynamics, the untenable theory of atomic structure, the theory of the attraction of matter and the repulsion of light which gave us the Newtonian and Coulomb laws, the theory that the moon would fall upon the earth except for its "initial impulse," the theory that there are positively and "negatively charged" corpuscles of matter—the theory that the nuclei of atoms is composed of oppositely "charged" separated particles—and so many other erroneous conclusions which are basic fundamentals of science—even to the theory of planetary birth and the belief that the universe had a beginning somewhere in remote aeons.

It is only by the knowledge of that underlying key to all actions and reactions between CAUSE and EFFECT that the intellectual world can ever know the real meaning of life and death—birth and re-birth. Through that key alone, can one know the mystery of the souls of things, of God's bookkeeping and recording system, and of the universality of all things.

God's illumining made us masters of whatever we desired to do. We are revealing to you that *secret* of mastership in whatever you desire to do. A *secret* is something of which you are ignorant. When *knowledge* reveals that which has been *secret*, ignorance disappears and the *power of knowledge* takes its place. That is another definition of what we mean by *transforming one's Self*. To exemplify:

1. Every intense student of our course becomes a consummate PHILOSOPHER, because the living philosophy of our teachings gives him wisdom and power to control his destiny, which the study of past dead philosophies can never do.

2. He is also a consummate SCIENTIST because he becomes so thoroughly familiar with God's motivative forces and processes that his knowledge gives him the power to command all matter to obey his will.

3. He is also a consummate DOCTOR and Nature healer for he knows how God restores balance and normalcy to unbalanced bodies and minds which needlessly fill our hospitals and mental institutions.

4. He is likewise the consummate LAWYER for he knows all of Nature's Law of rhythmic balanced interchange from which man builds his principles of justice symbolized by balanced scales.

5. He is also a consummate LEADER, for his knowledge of Nature's laws and processes, gives him command over material forces, and likewise gives him *wisdom* to command his own destiny which a leader must have before he can command the destiny of other men.

6. Likewise he is the consummate MATHEMATICIAN for in his hands he holds the master key to mathematics which lies in the repetitive sequences of the octave wave of nine tones of the wave spectrum that vibrate between the equilibrium zeros which eternally end his nines to begin them again at one.

7. And he also is the consummate POET, MUSICIAN, PAINTER, SCULPTOR, ARCHITECT, ENGINEER, INVENTOR and other *genius interpreters* of Nature's rhythms and harmonies, that alone lie in the living heartbeat of this universe which is but an *infinite multiple of one octave wave*.

These also define what we mean by the transformation of the *physical man* whose conclusions are drawn from the evidence of his senses to *cosmic man* who knows CAUSE which lies behind the EFFECTS that his senses alone perceive.

Families and groups of friends should study this course together and discuss it together, for by such interchange each one helps the other. Children of families should be "reared" upon this new cosmic knowledge. It will make greater men and women of them by developing their inner thinking and creative expression.

Our advice as to the best method of getting the most out

of it is for each one to study each lesson alone by himself, and give much thought to it in meditation before discussing it with others, or in groups. If each one in a group has thus given deep and meditative thought to it, a group discussion will help intensify that power of understanding by interchange of matured thought instead of immature thought.

For this reason it is better that each student has the complete manuscript for himself so that it is always available whenever one has time to take it up, instead of awaiting

his turn for studying it without ever having had sufficient time to "digest" it in meditation.

A special certificate will be issued at the end of the full year's course to all registered students by The Walter Russell Foundation and will bear both of our personal signatures.

With sincere appreciation of your interest, we are

Sincerely yours,

Walter and Lao Russell

Instructions for Enrollment In Home Study Course

The duration of the HOME STUDY COURSE is ONE YEAR. As it is a perpetual course enrollment may begin at any time. Four lessons will be mailed on or about the 15th day of each month for one year, in twelve units of four lessons. Unit 1 will be mailed upon receipt of your subscription which is the beginning of your year's Course.

Lessons are profusely illustrated by Dr. Russell with explanatory diagrams which aid very materially in helping to understand and simplify the text. Home study students have expressed great appreciation for the added clarity which these drawings give to them.

CONCERNING QUESTIONS

During the year practically every type of question asked is answered in twelve of the forty-eight lessons. These ques-

tions cover a wide range—from business problems to domestic ones—from healing principles to reincarnation—from the mystery of life and death to the movement of planets in their orbits—from frustrations to sex problems and divers other questions of every nature.

Whatever question you would like to ask you will find the answer to it in either one of the twelve lessons devoted to questions and answers, so you will have no need of asking us again.

The cost of the entire one year's course is \$60.00 payable as follows: \$10.00 upon enrolling and \$10.00 each month until the \$60.00 has been paid. A discount of \$10.00 will be allowed for those who pay in advance for the full course—making the cost \$50.00.

Enrollment Form and Subscription Agreement for the Russell Home Study Course for the Transformation of Man

THE WALTER RUSSELL FOUNDATION
SWANNANOVA, WAYNESBORO, VIRGINIA

Date _____

Please enroll my name for the RUSSELL HOME STUDY COURSE in UNIVERSAL LAW, NATURAL SCIENCE and PHILOSOPHY for forty-eight lessons, with questions and answers, to be mailed to me at the following address, four lessons each month.

NOTE: You may enroll at any time and your course will begin from the first lessons, for this is a perpetual study course.

A special certificate will be issued at the end of the full year's course to all registered students by The Walter Russell Foundation and will bear the personal signatures of Walter and Lao Russell.

Plan A I herewith enclose the sum of \$10.00 for my enrollment as a student of your course, and agree to pay \$10.00 monthly on the day hereabove signed, until I have paid the sum of \$60.00 in full payment for the entire year.

Plan B I herewith enclose the sum of \$50.00 in full payment for the one year course as above described.

NOTE: Please check whether Plan A or Plan B is to be used, and make all checks payable to The Walter Russell Foundation.

Print Name _____

Street _____ City _____ State _____

NOTE: Extra enrollment forms will be sent upon request.



1955 Summer Reunion of Students at Swannanoa

Dr. Walter and Lao Russell's Summer Reunion at Swannanoa For August, 1956

Once again eager letters are coming in to ask about our August student reunions. All of them tell of the glorious memories of past summer classes and reunions, and of the lasting memories students have taken away with them. We are always happy to have our beloved old students here again and to personally meet new ones so that we can in the future visualize them with more clarity than letters afford.

We thus look forward to two more wonderful weeks in August for another glorious reunion, *from August 8th to the 20th*. It is always a keen pleasure to bring kindred souls together at beautiful Swannanoa. Our students are all interested in the unfolding of their innersensory perception and inner vision. They are of the imaginative, creative type who know deep inspiration and have a highly developed sense of beauty. More characteristic still is the quality of deep meditation which our teachings are developing in all who are close students of our teachings.

People such as you find it difficult to express your knowledge in the companionship of those whose lives are spent in outer-sensing and cold materialism. That is the glory of these wonderful reunions for you meet many people who are like YOU. These new contacts become lifelong treasures.

Extracts from the following precious letters, received after the 1955 reunion, illustrate better than we can express, the thoughts and feelings of those who attended last year:

"To know you both is to love you and you will always be an inspiration to me throughout my entire life! Swannanoa was beautiful and all that was in it were masterpieces, but that which thrilled me the most was the Spirit behind it. Now that I am home I feel as if I was on another Planet but your presence is everywhere about me. I actually feel and see you all around me. I even hear your voices and the sound of the organ and I am in ecstasy and thrilled. You have released something within me that will grow with the years and will always be a source of comfort and faith to me. Once again thank you for some of the most perfect days of my life with two of the greatest people I know."

S. B. New York, N. Y.

"This is to try and thank you both for all you did to make my two weeks at your lovely mountain such a wonderful and happy time. I'm sure I shall never forget the lectures, or Doctor's sculpturing and painting. It was so very kind of him to give us the rare privilege of watching him work, and I did enjoy and appreciate it. I feel that I gained so much from hearing you both speak. One other thing I thoroughly enjoyed

during the two weeks was the association with the many wonderful people who were there. Until the classes I had been alone in this study, and it was so good to have someone to talk to about it."

Mrs. M. F. Virginia

"I have priceless memories of you, the gardens, the entire atmosphere at Swannanoa and the much treasured message given by you there."

Mr. and Mrs. L. G. Penna.

"Have been wanting to write and try to tell you how much J. F. and I enjoyed the class and to thank you both for making the privilege available to us. We enjoyed the other students also. They are a fine group of people. It seems that among my patients a new interest is being stirred. The volumes of your book, Lao, are really being circulated.

Thank you again for the very nice week at Swannanoa."

Dr. and Mrs. R. B. S. C.

"Have been going over all the good received, the Love principle—my joy knowing you both, to see, feel, your love for each other always filled me with tears—not of sadness—but I enjoyed that same unbroken, through the years, loving exchange with my husband—so the love with him was reborn as I watched your interchange of Love. My visits with your students, shall long be remembered—the purity made manifest, especially with the men. I know God will furnish all that is needed to complete your splendid work—"Love work and love must fit", is a law. God knows his own. Dr. the memory of you at the organ—the unlabored manifestation of your arts practiced before us—will long remain a blessing to me. Thank you for all your generous giving."

D. H. California

"This is the third day with you and I have received already my cost; the next eleven days will be my profit, forever."

A. O. G. California

"First I want to thank you both for the time and effort that you two put into making such a wonderful success of Swannanoa and to give of yourselves so unselfishly for the purpose of enlightening mankind. I am so thankful to have been able to attend the classes even for one week. I will always consider that week as one of the highlights of my life and I hope that I may go on to do my part for humanity."

Mrs. B. T. Ft. Lauderdale

"Words are inadequate for me to tell you how much inspiration I received from just being in your presence the few days I was at Swannanoa—I felt and knew I was in the presence of God's Messengers when I met both you and Dr. Russell. Due to my insatiable desire for knowledge, I searched 50 years for this message, and I am most grateful to you and Dr. Russell who have made it available to me—while I still have many unanswered questions, I know the answers will come later through your guidance and help. I am bursting with enthusiasm over the organization of our Washington group, and as you have probably heard from C. B., our first meeting will be tomorrow evening. I shall not relax my efforts until I have brought my first ten into the group.

With a heartfelt of thanks and love to all of you at Swannanoa."

G. M. Washington, D. C.

"I believe you know how much our time with you both at Swannanoa meant to us. However, this year I have been lifted to heights which I never dreamed would be attained with such ease. Again thank you both for everything. We love you both so much and will look forward to seeing you again soon."

Dr. and Mrs. C. C. C. Ohio

"It was one of the best vacations we ever had. As all vacations add to our memory, mental pictures of what we see and hear

and feel, so the time we spent at Swannanoa has doubly enriched our lives, and has added new pictures in our memories of beautiful things we saw, beautiful music we heard. We felt the warmth of new friendships bonded by experiences that we held in common. We listened to lectures that have introduced new thoughts and inspiration; and we have your example of a positive action; a love for all mankind such as that which the world so badly needs. All these we will always cherish."

M. and A. H. Ohio

"We arrived home safe Friday night through heavy rain and strong winds. The Spirit of Swannanoa and the wonderful people there is still with us. Our hearts are filled with gratitude for the precious week we were able to spend up on the mountain in so much God-awareness and to meet two such wonderful people, so great and yet so humble and lovable as Dr. and Mrs. Lao Russell. We will never forget the love light shining out of Lao Russell's eyes at all times, right into our soul, like 2 brilliant stars. We are hoping to be able to come up to Swannanoa again next year. It was surely the best vacation we could have had."

F. and C. K. New York

"We are increasingly grateful for the time you spent with us personally and we bless you both, and your mountain top temple so many times. God's omnipresence is so very evident."

Mrs. C. W. New York

"I count it a great boon to myself and others that I have been able to attend your most wonderful classes. My gratitude for your knowledge and inspiration is not just expressed in these few lines, but will be most positively expressed in my even greater Cosmic awareness and in my evermore glorious living.

With much thought for the success of your work, I am"

J. M. Alabama

"This is a belated "Thank you" for the most delightful—really thrilling experience at Swannanoa last week-end."

C. P. S. Washington

"I enjoyed my week there in August and hope to return each year."

E. N. Alabama

"The sojourn to Swannanoa and the memorable visit with you both, has given me great joy and peace."

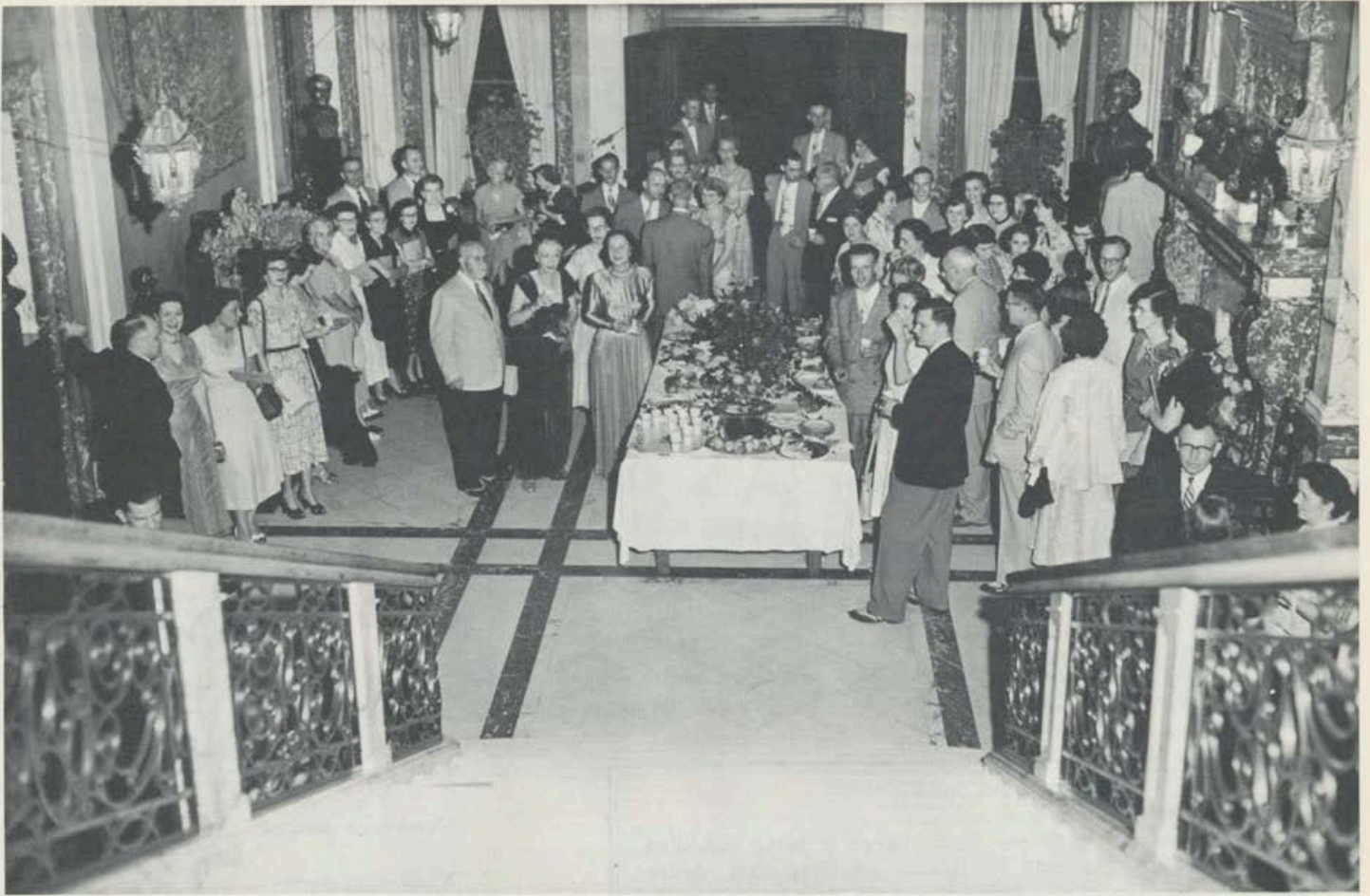
S. C. W. Washington D. C.

This year we shall devote the entire time to the furtherance of spiritual and social interchange. It will in all respects be a REUNION and not a study task. There will be no lectures or any other programmes which detract from the joys of personal contacts with each other and with us.

Sociability and friendly intercourse shall be the order of the day in every event, whether picnicing or dancing, or even in friendly group discussions or spontaneous student talks, such as always develop when some students find out that some other one knows a whole lot about things they wish to know and give a talk about it, such as when Dr. Howard Lavender, Dr. A. Bowan Jones, Dr. R. C. Bolen, Mrs. Agnes Jackson, Mr. Charlie Banister, Mr. John Horning and Mr. Allen O. Goodwin did last year.

Everyone's aim will be to make this reunion a glorified vacation with complete relaxation. We want you to return home with priceless memories of events with new found friends and added inspirations for your studies at home.

Our social evenings are "just heavenly", to quote one student. Some may dance in the spacious ballroom, which contains many of Doctor's masterpieces, or they may dance on the broad terraces outside if the moon invites them out into its mystery and romance. One never can tell what will happen during these spontaneous evenings. We discover a



Student's social gathering at Swannanoa Palace, taken from the marble staircase.

marvelous voice and perhaps another student accompanies the singer and a spontaneous concert adds its memory to the many highlights of these heart-warming reunions. Then Doctor always plays his beloved Hammond organ which broadcasts his playing into the gardens outside.

One feature is our weekly dinner together at the Ingle-side Country Club or the charming Jefferson Inn, or at the Blackas' lovely lake at Shenandoah Acres, where we can spend a whole afternoon of swimming, picnicing and interchanging of ideas at the lake's forested edge, also our social evening events at the palace where the ladies can dress if they choose, and look like queens in this glorious palace of one's dreams.

After all, one must realize that this mountain paradise is, in itself, an environment which takes one right out of the world and up into the heavens, for at least a week or two. You will never forget such an experience for money alone could not buy what you will find here, for YOU have to be YOU to come here among your kind. It is not open to anyone who is *not your kind at any price*, while YOU are gladly welcomed *without price*.

That is why we are cancelling our heretofore \$25.00 per week charge and making no charge for our reunions other than sharing in the actual expense incurred in holding them. We know each one will gladly share with us in accordance with his ability to do so.

We know also that all who have been to Swannanoa realize that the expense incurred in giving these events is heavy, not to mention the printing, handling and mailing of these thousands of notices. No charge whatsoever is made for

our time and services. All monies received at the Foundation whether for our books, study course, classes, letters or personal services are used solely for establishing the Foundation as an inheritance for posterity, whereby the whole human race will be benefited. To this end our lives and personal fortunes are permanently dedicated.

The aftermath of all such social intercourse is the making of warm friendships which are kept alive through the years by interesting correspondence and visits of one student to another. Many very profitable unions have thus been made by such interchange and several marriages have also resulted by the meeting of people who think so much alike that they decide to share their thoughts and lives forever. Swannanoa has witnessed some of these married couples coming down its marble staircase to the accompaniment of Mendelssohn's wedding march.

Our own Maxine and Charles Hobby met here last August and in January were married to live happily ever after, as others like David Diamond and his lovely Ruth, and beautiful Janie Park and her Paul were also joined in blessed wedlock in Swannanoa's romantic setting.

There is one thing that all who come here have in common, and that one thing is the quality and measure of innersensory perception which is transforming all who are deep students of the Russells' Home Study Course. This one thing binds all who are its students into one harmonious group who find permanent enrichment in each other's company.

That is the wonderful thing about such events for so many write us that it is difficult to find such harmonious companionship among the home friends, for the very reason

that not one person in a hundred have unfolded to the heights of God-awareness that is characteristic of our students. You have all had the experience of trying in vain to awaken in others the divine spark of inner vision which makes you the kind of person you are. You also have experienced great disappointment at the lack of response in many with whom you have desired to share your priceless gifts of new knowledge. Such people have not even begun to unfold cosmically. They have no creative innersensory perception whatsoever. Naturally they cannot understand you. Never let it discourage you, however, for there are those with whom you can share your inner thoughts, for here at the reunions at Swannanoa you will find many. You will find the richest sharing of thoughts that perhaps you have ever known. As a consequence you will return to your home and work so deeply refreshed and

inspired that you cannot help but reflect that glorious happiness that results from the oneness of spiritual and mental companionship.

You will find full details regarding registering for the August reunion at the end of this letter and remember if you want us to make any reservations for you at the motor courts, tourist homes etc., let us know as soon as possible for this section of Virginia is so wonderful and accommodations get booked up well in advance.

Looking forward to hearing from you very SOON and greeting you in August. With our very best love to you, I am,

Sincerely yours,

Lao Russell

Registration Form For Dr. Walter and Lao Russell's 1956 August Reunion at Swannanoa

THE WALTER RUSSELL FOUNDATION
SWANNANOVA, WAYNESBORO, VIRGINIA

Reunion will be for 2 weeks, starting August 6 continuing through August 19, 1956. Students will assemble at Swannanoa at 10:30 A. M. August 6, 1956.

Please register my name as a member of the August Reunion at Swannanoa for the period of time indicated below for which I enclose my registration fee of \$5.00.

SPECIAL NOTICE

The heretofore \$25.00 per week charge is being cancelled and member students may contribute whatever they desire toward the expenses of this Reunion and the Foundation's work.

Enclosure \$ _____

Number of persons _____

Number of weeks _____

Date of arrival _____

The only requirement for membership to the summer reunion is that students are registered in our files as readers of our books, or students of our Home Study Course.

Print Name or Names _____

Street _____ City _____ State _____

NOTE: Please make all checks payable to The Walter Russell Foundation.

CONCERNING ACCOMMODATIONS, TRANSPORTATION AND FOOD

We shall be happy as always to send addresses and rates for tourist rooms, motels, inns and hotels to all enrolling students and book their accommodations for them if they will state their requirements and what they wish to pay. There are lovely tourist homes with single rooms from \$10.00 per week, double rooms from \$15.00 per week, single rooms with private bath from \$3.00 per night and double rooms with private bath from \$4.50 per night. The lovely Skyline Parkway motor court at the foot of our mountain is \$6.00 single and \$7.00 and \$8.00 double per night. There are other places like The Blue Ridge Terrace Inn and The General Wayne Hotel for \$5.00 per night for double rooms, etc.

There are several fine restaurants—a Howard Johnson's at the foot of the mountain (next to the motor court) and The Southern Restaurant in Waynesboro and the Blue Ridge Terrace Inn about 1 mile from Swannanoa. Some of the tourist homes also have boarding arrangements. A very charming old time hotel two miles away is the Afton House. They accommodate about thirty of our students each year. Room and meals average \$30.00 per week per person. Address, Hotel Afton, Afton, Virginia.

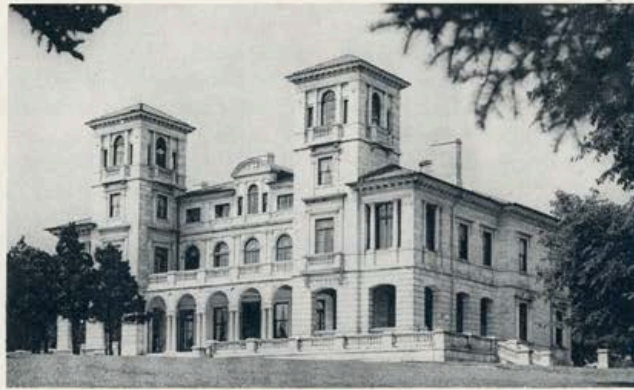
There has never been any difficulty in transportation to and from the mountain to Waynesboro because students who come with cars are always most happy to take those without cars and there have always been more cars than passengers—so there is no worry about transportation.

Do send in your reservation as soon as possible and let us know your wishes regarding accommodations for this part of Virginia is a favorite vacation spot and rooms should be booked as soon as possible to avoid disappointment.



DR. WALTER RUSSELL

Sculptor, Painter, Architect, Composer, Author, Philosopher and Doctor of Science. Internationally known as the most versatile man in America.



Swannanoa—Home of The Walter Russell Foundation.



LAO RUSSELL

Author, Philosopher, Sculptor, Lecturer and Teacher who founded the Walter Russell Foundation and created a *Shrine of Beauty* at Swannanoa to leave to posterity.

News Letter 1956-1957

To Students and Readers of the World's Most Vital Message--With Home Study Course Details

Our Treasured Students and Friends:

This has been a wonderful year because of the many wonderful happenings which have taken place, and the many new readers and students who have been added to the growing number of those who are seeking knowledge which will multiply their inner vision and consequent creative powers. The greatest happiness comes from the discovery of each one who has come to realize that creative power can be increased only through the increase of innersensory perception.

Our great happiness comes from fulfilling our purpose of giving the knowledge which is necessary to help people make the transition from outer to inner thinking. The world is richer with the addition of every cosmic thinker—for it is they who will make the coming Cosmic Age possible. Centuries of outer-sensing are hard to overcome, but when one realizes that there can be no possible mental progress in anyone's life, or in a whole civilization, except for its measure of creative thinking, it should be the strongest urge of everyone to seek that power which lies so dormant in him that he, himself, is hardly aware of it.

Even if one is not aware of it there is an intuitive hunger in thousands upon thousands who feel that there is *something*, somewhere, of indescribable glory which should be theirs. They reach out for it but do not know what they are reaching for, or where to reach. They seek for it everywhere, in the various religions and cults, going from one to the other, year after year, with a constant feeling of frustration in *not finding that far which they so blindly seek but so keenly desire*.

Imagine then the supreme happiness which comes to us when these long-time seekers write us that they have at long last not only found in our teachings what they have sought, but now fully comprehend that which was vague in them for so many hopeless years.

We feel by these letters that we are fulfilling that which has been given us to do in the making of richer, more glorious lives and a better world for people to live in.

Perhaps the most interesting event of the year was the two weeks summer class of three or four hundred who made

the visit here their summer vacation as well as an additional mental enrichment. Those who think cosmically find themselves very much alone because of the difficulty of finding companionship of those who think on their level. For that reason it becomes a mental feast when so many inner thinkers can get together to revel in each other. Some of the fruits of such an interesting fortnight are the friendships and inevitable romances and marriages which result from these periods, and the correspondence which binds such friendships together for years. The memories of social evenings of spontaneous talks and musical evenings—of some of the students who play the piano and the Hammond organ—and some who have glorious voices which uplift us by the charm of their personalities as well as their voices—and those who stand high in various professions and enrich us by giving us the essence of their hard-gained knowledge—these make memories which cannot ever be broken.

One event which will always be remembered is when many wanted to see Doctor work at sculpture and he worked one hour and made a marvelous lay-out for a bust of George Washington. Then they wanted to see him paint—and in another one hour he made another lay-out of Villa Balbianelli on Lake Como from memory of it. Those who saw him say they will never forget his mastery of both mediums. When you who saw him do this come again you will see both the bust and the painting completed.

Many letters which we have since received speak glowingly of these memories. It will not be easy to forget the poetically fascinating moonlight concert in the gardens, broadcast through the loud speaker system, the dances given in the palace and on the terraces in the light of the August full moon, nor the picnic parties in the forests and the long walks around our mountain.

Nor is it easy to find words to express our pleasure and gratitude for the three thousand or more Christmas, Easter and Valentine cards, letters, gifts of many personal necessities and delicacies from dates to fruit cakes, and from baskets of delicious Florida fruits to the tastiest cheeses ever made in

this whole wide world. We are thankful also for the many lovingly given donations which have helped spread the message by swelling our printing fund and in repleting the almost empty Scholarship Fund. These remembrances touch our hearts deeply. As we have many times said, it is your own letters that give us the great impetus for giving more and more of ourselves to you.

This year of 1956 in only five years away from the year 1960 which we have been telling you for many years will be the last year of decision as to whether the human race will survive as an ascendant civilization or become hopelessly decadent until another dark ages of chaos and degradation will be its lot.

Likewise, the year of 1960 may be the very last year in which the planet itself may survive its ability to give birth to a living thing. It is more than possible that the planet itself can be blown up, or become a blazing nova, through gross ignorance of the nature of atomic fission and misconception of gravity. *This menace is more than a possibility. It is a probability* if the present growth of H.bomb power is continued to a critical point beyond which this planet cannot possibly survive. As the nature of gravity is exactly the opposite of what it is supposed to be, there will come a point in the multiplication of radioactive fission power which could either explode the planet, or at least ignite its oceans and atmosphere in a few blazing moments. It may be that this grave ignorance of the nature of gravity will make the prophesy foretold in II Peter, 3-10, come true.

We want you to comprehend why things in this world are not what they seem to be. While everything seems lovely and prosperity runs high, no one seems to see that great sword which hangs by so slender a thread over the whole face of the world. *It is there, however.* We see it clearly because Illuminates have so great a range of innersensory perception that what is a zero blank to outer-sensed people is luminously clear to them. The law of Nature works irrevocably however, whether one is blind to it, or ignorant of it. In Nature EFFECTS inevitably follow their CAUSE—and man is unknowingly giving CAUSE for his own destruction from which he cannot possibly evade its EFFECTS.

Everyone is talking about great business prosperity and industry is spending billions toward expansion. We hear and see the evidences of this prosperity everywhere but under that surface-joy the whole world *feels* an ominous dread, an unexplainable fear of some unseen danger such as our early settlers must have felt when they never knew at what moment an arrow might come from the dark of the forest.

Some great unknown menace to human welfare is gathering in the dark of the great world-forest. World decadence and disunity has been far greater since 1900 than world prosperity. Furthermore world prosperity must expend its very lifeblood to protect itself from world fear and disunity.

For years there has been a great division in the human race between the two ideologies of slavery and freedom which means atheism and Deism. In spite of the billions which the free world is spending to retain its freedom and belief in a God of Love, the atheistic slave world has been steadily gaining strength for ten years. Who can tell where that gain will stop, or if it will ever stop until the entire West is within, and behind, the iron curtain? No matter how great our confidence is in our continuing freedom and prosperity we are forever fearful of that arrow which may come out of the dark and reduce all Western civilization to slavery. The signs of the times point very much in favor toward the iron curtain world and the consequent decline of the West, as so meticulously described forty years ago by Oswald Spengler.

By 1960 we will know whether we can retain our freedom or not, but we do not know its cost in agony and human life. We do not know the extent which the world may suffer to retain it. Every free country is infiltrated with those who

would overthrow it, even sitting in high seats of our own government. Every other country has hundreds of traitors to the freedom they stand for. The statesmanship and loyalty of our patriots of Jefferson's day is fast disappearing from the face of the earth.

All of this threatening cloud of uncertainty is the ominous thing which is driving hundreds of thousands of people everywhere to religion, to Truth movements, to mass evangelical meetings—and to silent prayer of millions who have never prayed before.

What Can You—Or We—Do About It?

This is the situation we now face in the early spring of 1956. Why do we talk about it? Why do we write about it here, and to you? *We do so because we know that the spiritual power of man is infinitely greater than his physical might and the awakening of that power in you—and a legion like you—actually can turn the tide of fear and disunity to love and universal brotherhood.*

Many there are who cry aloud for a spiritual revival to save the world. It really would—but what is a spiritual revival? To most it means an evangelical, emotional hysteria. That is not a spiritual revival, it is a purely physical frenzy.

A truly spiritual revival would be an intellectual awareness of God and a realization of man's closeness to God. Such a spiritual revival is possible only in that half of the world which is Deistic. It is not possible in the atheistic half.

The only thing which would save the whole world, is the discovery of the Identity and Presence of God Himself, in so convincing a manner that science itself would henceforth know where to locate God in Nature. That alone would make the whole world become Deistic. That alone would be a spiritual revival which is big enough to unite the whole world with a full comprehension of the meaning of brotherly love.

We could also give that discovery to the world if it would but listen. Pagan doctrines and unnatural god-conceptions are so strong in this early stage of human unfolding that he who would tell it to the world would be as savagely crucified as He who last told it in His day. Before the fateful day of 1960 arrives, however, we will tell it, no matter if we also be crucified for it in the hearts of ten times ten million men. Consummate Illuminates alone can tell it.

In the meantime we are doing what we can and what is practical and logical in bringing about a spiritual transformation of man by "the renewing of his Mind" with knowledge of God's intimate moment to moment closeness to each one of us.

Work Knowingly With God

That is why I wrote "GOD WILL WORK WITH YOU BUT NOT FOR YOU." It is one step more in the direction of unfolding a higher state of innersensory perception by awakening *recognition* of God through teachings which reach the Soul through meditation. That is the only way we can "be transformed by the renewing of our Mind." Knowledge does not come from the outside through books or teachings. *It comes only from within by recognition.* You already have all knowledge. It is dormant within everybody. If a teacher can tell you a truth which sets you into sufficiently deep meditation to awaken you to a recognition of that truth, you will suddenly feel that you have always known that truth—and you actually have. If you just read it and try to remember it you do not *know* it in your Soul. You have but recorded it on the memory cells of your brain.

The great success of my book is proof that it is forcing people into deep meditation. It is awakening thousands into a deeper recognition of their oneness with God. It is leading them closer to that inner kingdom of heaven by opening its doors and showing them the path which leads to the Light which God is.

Grateful and enthusiastic letters are coming to us from these transformed ones and many have ordered from five to sixty copies for their friends and relatives. Within three months after publication the New York Herald Tribune pronounced it one of the six greatest books of the year, the New York Public Library had to lay in twelve copies because of its unprecedented requests, a Spanish publisher applied for the rights to print it in Spanish, and orders for the book had been received from South Africa, Bolivia, New Zealand, Germany, France, England, Finland and other far countries. One great grandmother wrote: "that this is a book I can give to my children, grand children and great grandchildren."

Ten thousand of them were printed for a two year expectancy but it has already become necessary to order a second ten thousand.

I wrote this book also because it is the very key to the new Science of Man which Herbert Spencer gave birth to in New York in the late seventies together with such men as Alexis Carrel, Edwin Markham, John Dewey, Andrew Carnegie and others in an organization which my husband became the leader of for thirty years and headed it as its president for seven years. When Alexis Carrel wrote his famous book, "MAN-THE-UNKNOWN" he said: "We know less about man than any other subject which is vital to man. The Science of Man has become the most necessary, and least known of all the sciences." Edwin Markham felt so grieved about the low status of such knowledge he said: "In vain do we build the city if we do not first build the man." Andrew Carnegie so deeply felt the lack of such knowledge that he gave hundreds of millions to establish libraries everywhere.

My book is really the text book for The Science of Man which we are teaching because we are equipped cosmically to fulfill Herbert Spencer's vision. Some day we will tell the story of how The Science of Man was born through a friendly argument between Herbert Spencer and Charles Darwin, and how we became the inheritors of Spencer's New Science.

It is very strange that humans have for so long been unaware of the great powers which lie dormant in them, and are useless to them because of that unawareness. More important still is the fact that very few even know that they possess such powers. You, who are so enthusiastically responding to our teachings, have learned of these unsuspected hidden powers. You have also learned that they come only from within, and that your strength is the measure in which you have acquired innersensory perception and the inner vision and creative power which accompanies such mental unfolding.

The three things which mass-man does not comprehend the meaning of, and which would transform him if he did comprehend their meaning are these: 1.—The meaning of: "*Seek ye the kingdom of heaven within yourself.*" 2.—The meaning of: "*What I do ye can also do.*" and 3.—"*I and my Father are ONE.*" To the average man these are but abstract phrases which many have abstractly accepted but with no comprehension of their meaning. My book clarifies these heretofore incomprehensibles by explaining the thinking processes of man and the power which is behind thought when your MIND thinks instead of your senses, which you mistake for your MIND. When you know HOW TO THINK KNOWINGLY WITH GOD you are a very different Being than one who senses with his brain. You have mighty power to do the things that God does, and Jesus did because of his KNOWING, when your God-awareness and knowledge of God's ways and processes, under Natural Law, equips you to command matter instead of being slave to it.

The healing principle is but one of the powers which is at present only faintly understood. Your comprehension of it will not only immunize you from what might happen to you, but will prevent ills from happening.

The secret of all Mind-power lies in full comprehension

of the three statements above made. Now that in itself seems incomprehensible, but it is a fact, and all of our efforts to transform our students into powerful creators and "masters of their own fate", are hinged upon that fact.

Let me recall to you that the greatest men in the world are those whom we roughly term "men of vision." That means "Inner vision," which only those who have learned to think inwardly toward their centering Mind ever attain. These are the ones who are actually, and consciously, seeking the kingdom of heaven, which is within all men as certainly as gravity centers all planets and suns.

The great geniuses of the world think *inwardly*. They gradually develop innersensory perception until they enter sacred realms of inspiration from which creative expression arises. These inner thinkers are the masters of the human race in every department of it. They are the "immortals" who live on through the ages and can never be forgotten. They alone approach the rare powers of Cosmic Consciousness. Even though they may have never fully experienced it, their day of experiencing it is always near. It is because inner thinkers of great vision constantly receive creative inspiration from the Great Creator Himself, that they unknowingly walk and talk with God and work with Him until that great day when they know that the Light of God's Mind and their Mind is ONE.

That is the greatest miracle which can happen to anyone and the new knowledge given in our Home Study Course and books is the kind of knowledge needed for making that transformation from outersensory thinkers to those who think inspirationally.

That brings me back again to the great fact which started The Science of Man, and that fact is that we know practically nothing about the immortality of man. Mass-man still thinks of his body as his Self. Mass-man cannot tell you why one man is an Edison or a Beethoven, and another is a ditch digger.

The reason why this knowledge has not spread in the world is because none but Illuminates have that knowledge to give. Those of you who have read my book will remember the oft repeated statement that: "no one can give out of himself more than he has in him to give." It is equally true that *no one can even recognize in others more than they can themselves comprehend*. That is why a school teacher sent Edison home with a request that he be put in a school for subnormals. That is why the test for intelligence is entirely based upon outersensory perception.

That is the reason why it is both Doctor's and my responsibility to you and the human race to open the doors to the new innersensory power for as many as we can during our lives, and to thus elevate the Science of Man to a sufficiently comprehensive basis to warrant that it will not disappear from the earth without becoming recognized as a science, as chemistry is a recognized science.

All of these things I have been telling you are the basic CAUSE for our teachings, just as they are the basic PURPOSE of our Foundation. Every man, woman and child on earth can become stronger mental Beings who study these teachings regularly and continually until they fully understand them. When you do begin to study them you are taking the first steps toward your own transformation into unknown realms of your unknown Self. You will have begun that voyage of *discovery which will lead you to the miracle, which is YOU*. The most important man in the world—to you—is your Self. The greatest knowledge anyone can obtain is knowledge of his Self. All your life you have heard the familiar phrase:

Man Know Thyself

How can you know your Self? Man is the least known subject of Man's sciences, and the most important. Until

you know your Self you do not know your power. Likewise, until you know God you cannot know the Source of your Self, or your power.

As long as you think of yourself as a physical man you are but a physical man who lives in a world of countless effects of which you are but one effect. When you know your immortal cosmic Self you then think of your Self as CAUSE, rather than effect. You become a Creator. You become CAUSE for the master Creator is the CAUSE of all effect. You become transformed from one whose brain senses into one whom one's Mind KNOWS.

The Science of Man has not advanced far enough as a science for teachers of it to have acquired sufficient knowledge to teach it. That is why Doctor and I are giving our lives to the transforming of as many who desire to be thus transformed by giving the knowledge that no one but an Illuminate can give, for no others have it to give.

Why You Are Different From Outer-Sensed People

This leads to the necessity of explaining one of the most frequently asked questions. Literally hundreds of our students ask us why many people look at them with blank amazement when they talk to them about things which are like a living flame to them? Why is it so hard to impart to others what is so simple for them to understand? One talks to this one, and then to that one—and feels no spark of recognition. Why must man with all his great mechanical progress still remain so ignorant about the simple basic truths of life? Is the world becoming a mechanical robot?

The answer is that mass-man has hardly begun his spiritual unfolding—and by that I mean those who, like you, have begun to think inwardly toward the "kingdom of Mind-heaven."

Man has spent millions of years in building his physical nature but he did not start unfolding his spiritual nature until the Dawn of Consciousness, which was not more than fifteen thousand years ago. Many have not even begun to have the slightest imagination or inspiration. Gounod's *Ava Maria* would not have an illumining effect on such men.

That is why a mystic, who is so far ahead of even the genius, is the most alone of all men. He is also the most misunderstood because he is beyond the comprehension of mass-man. That is why the great humans of the world, those who have actually found the kingdom of the Mind-heaven, which lies dormant in all men, are persecuted and crucified. Likewise, that is why the deeply imaginative child is misjudged and called a lazy dreamer.

The human race is being tragically retarded by the lack of knowledge which man has of man. You who are a cosmic thinker with the God-quality of creative imagination, are a different kind of man than your unimaginative neighbor. You cannot understand why he does not become a living flame of inspiration as you so often do when your thoughts are creative and imaginative. You wonder why he looks at you with blank amazement when you tell him of the things which are commonplace to you. I hope you will now understand WHY they do not understand you and why we wrote our books and Home Study Course in order that you can become the kind of person whose inner vision differentiates you from the kind of person who is limited to outer-sensing.

The great mass of humanity thinks outwardly through a brain which has been trained to remember and repeat that which has been recorded upon it. These do not THINK—they SENSE. One out of many hundreds THINK and KNOW. Do not, therefore, be discouraged or astonished when people look at you blankly with not the slightest comprehension of what is so clear to you. Such people have no creative power

whatsoever. They merely imitate, and they are followers of leaders, while inner visioned thinkers like our students, have ever increasing creative powers, and leadership ability.

It is only through inner cosmic thinkers like YOU that the dying world can be saved. The time limit for reversing the downward trend of man is closing in toward its eleventh hour. There is not a moment to lose, or a moment that cannot be used, for the years are few before the beginning of that dread seven year era which begins in 1960 and ends in 1966. Where civilization will be in December of 1966 no one now knows, and it is quite possible that no one will then know.

Excerpts From Students' Letters

Never a day passes that we do not receive many letters that fill our hearts with thanksgiving for the transformations that our students are making in their own lives. Many of these are giving evidence of increasing power to control their own destinies by the application of new knowledge which they are gaining from their study of our teachings. We know you would like to share with us the following expressions of their growth with us:

"I would like to express my appreciation for the Home Study Course which I have been receiving and reading with ever-deepening interest and fascination. It is not just enjoyment alone, but the profound desire for knowledge and understanding of these universal principles that drove me to enroll for this Course. At this time, I can let you know that the Course is enlightening beyond expectation, and that the very spirit of the writing with its clarity of expression and conviction helps materially to convey this explanation of Natural Law. Please accept my standing order for one copy of each and every new booklet or book which you plan to issue in the future."

C. H. C. California

"This year more than any other, has the door been ajar whereby we have been privileged to learn some of the fundamentals of the "Philosophy of Life"—babes as it were, learning to creep before learning to walk—ever conscious of Dr. and Lao, who by precept and example beckon us on to greater maturity. That this experience has been opened to us, we are truly thankful. You, our benefactors, we hold in high esteem, and our thought and prayer is that the Light you have given to many may be extended throughout the world whereby a greater day will dawn when Love among all peoples may be a reality. Truly, then, Peace on Earth, may be to all men of good will. Accept our wishes for your happiness and success for many years to come."

Mr. and Mrs. A. H. Ohio

"I have gained very very much from your books and study course—as my vision opens up I see so much more that I could be and should be that it seems to me I must have started way down in the mud somewhere—but I know that I am making progress and that some day I will catch up with myself."

W. L. C. Las Vegas

"No adequate expression of gratitude for the lessons are possible. I now have it as one concept, so I know that you know how I feel. I was quite severely wounded by an exploding land mine in World War 2 losing sight in one eye and a great number of other wounds. Don't get the idea now that I am a physical wreck. Actually I am the picture of perfect health. Your lessons have done miracles for me to give me understanding for balanced thinking and it has resurrected my body from almost complete disintegration to very near perfection. There will be more and more as time goes on who will be ready for it and they will build a civilization far greater in its glory as this one is in its depravity and Dr. and Lao, you will be the founder of it."

"May your joy be great in this knowledge."

G. K. Minnesota

"After a lifetime of searching for the answers to Creator and creation I find they have like a jumbled jig saw puzzle settled into a pattern of law and order. Now we realize the goal to be sought and your lessons on meditation have shown the way to attain it. And to think there is an undisputable continuity to life. To think how long we have stumbled along in darkness."

L. T. California

These few extracts from letters received cannot possibly convey all that this new knowledge, contained in our HOME STUDY COURSE and books, means to our students, but we value and treasure them because they express to us their great unfolding Consciousness. With this expanding Consciousness we

know they are equipped to meet the pleasures and problems of their daily lives and in so doing have the sustained happiness and power all mankind is seeking.

Again thank all of you for your every expression of love for us and may we hear from you many times in the ensuing months between major announcements of our work.

With our combined love to you, I am

Sincerely yours,

Lao Russell

P. S. Information about the 1956 August Reunion at Swannanoa, together with registration form and a separate Home Study Course enrollment form, are also enclosed herewith.—L. R.

The Russells' Home Study Course In Universal Law, Natural Science and Philosophy For The Transformation Of Man

By Walter and Lao Russell

Dear Reader,

This course of study is written for those who have felt the deep urge within them to know that rare experience known as Cosmic Conscious illumination, which comes only to those whose innersensory perception is beginning to unfold. Those who are thus illumined, even if by but a flash of the Cosmic Light, reach the greatest heights of mental exaltation that it is possible for humans to know.

Many thousands in this day and age are on the verge of feeling the awakening of that divine spark of inner vision and inner knowing which sets them to seeking—seeking—they know not what, nor where to look for that "something" that will satisfy their inner longing.

These thousands do not even comprehend the miracle which is happening to them. They do not realize that the Inner Voice of the One Universal Mind is awakening them to the Light of their eternal Selves and their Oneness with the eternal One. They are not even aware that they have begun their transformation from physical bodies to transcendent Beings. Many of them actually believe that spiritual sources, such as "ascended masters" are trying to reach the world through them. These do not realize that it is their own eternal Self who is the Source of their inspired communication.

These are the ones we wish to reach to increase the number of Illuminates in the world and thus raise the status of human Intelligence and Mind power which alone will gradually unite the human race and bring universal happiness into the world. Such knowledge can be given only by Cosmic Illuminates which we both are. God brought us together for that very reason and that purpose. Illuminates alone know the secrets of the universe. All Illuminates have a very extended range of innersensory perception but consummate Illuminates, meaning those who have had many, and deep, cosmic illuminations, have a complete 360 degree range of the invisible light spectrum. This enables consummate Illuminates to "see" all the workings of Nature from their zero Source to their product in matter, and back to their zero Source. Such consummate Illuminates can "see" within the microscopic atom with inner vision as well as they can see a sun with outer vision. That is what is meant by the biblical statement which says: "Ye shall have an anointing—and ye shall know all things."

Illuminates are limited to the knowledge that they can give out to others by the amount "which they can bear"—to quote

the Nazarene. In our language we say: "as much as people can comprehend, for comprehension of new knowledge comes very slowly, even to highly inspired humans.

There is no limit, however, to the extent of knowledge which we can give you for your transformation. Your own limitations are set by your own ability to comprehend. That is why this course is a lifetime study, for you could not possibly comprehend it all in many years, unless you, yourself, become an Illuminate. You would then know all things timelessly as all Illuminates know all things timelessly. Your comprehension will grow, but as God's ways and processes are made known to you you will find that His ways and processes are *your* ways and processes.

Innersensory power will grow stronger with you each year. You will find yourself more and more enabled to control matter and events which affect your own destiny as your comprehension multiplies by much study followed by deep meditation and much aloneness with your Self and God. Review this study course from year to year as you need reminders of its essence and preserve it carefully as your most priceless treasure, for it will constantly enrich you with its treasure the more you take it into your Consciousness.

Life is a continual transformation from our present state to a higher one. He who is able to become a higher being, each moment of his life, is among the transcendent ones who are ever nearing the portals of the Light, which all men are forever seeking. The glory of becoming a transcendent being is the only reason for living. Without such a goal life would have little meaning.

Knowledge is the only power which any man has to make himself superior to himself each succeeding moment of his life. The great question is WHAT knowledge, and where to find it. The "knowledge" acquired in traditional education will give one culture and skills in various arts of expression. It will also transform one into a more powerful unit in world citizenry. However, the only knowledge which will exalt one to the high heavens of inspiration, and awaken that spark of divinity, which is within every man, is the knowledge that tells him WHO he is—WHAT he is and WHY he is here on earth.

That is the kind of knowledge this course of study gives to those who deeply desire to live in the Light of complete understanding of their relation to God and man, and to thoroughly

understand their Source of power in order to command that power for their own purposes. Every man on earth desires to be able to command the conditions which affect his life, rather than be a puppet who is buffeted around by those conditions. In order for any man to command his life he must have full knowledge of whatever conditions may affect it. *After knowing them he must learn to obey them before he can command them.*

Life is not easy. It is very difficult, but it can be made the supreme romance and adventure by one who knows the road and travels it in the light of knowledge—or it can become the supreme frustration and agony. The human race unfolds very slowly because it acquires knowledge very slowly. Hundreds of years pass, with but little progress in spiritual and intellectual advancement during which mankind *thinks that he is acquiring knowledge but finds he is only acquiring skills.* The skills may make a better material world but do not make more powerful men.

Knowledge of skills and mechanical techniques does not help man to know about himself and his purpose on earth. That is what man should know in order to create a unified civilization. This electric age has given him a greater power to comprehend such knowledge but has not given him the knowledge. There are countless thousands who are now ready and eager for transforming knowledge but they do not know where to find it. This Foundation exists for the sole purpose of giving that new knowledge of man and his purpose on earth, and of his place in the universe, and of his relation to God. Only those who have been cosmically prepared can give this new knowledge. God sends knowledge into the world as it is needed, and even before it can be comprehended. For thousands of years there has been knowledge of consummate measure upon earth which is not even faintly comprehended.

Three great world religions have been founded upon the very same knowledge which God sent to earth through three divine messengers, but the practice of those three religions are so entirely different that their followers have become different types of people.

There are not three kinds of *knowledge* but there can be innumerable *misinterpretations* of the same knowledge. The world is all awry today because it lacks the kind of knowledge it needs to make a balanced world. Likewise, thousands of individual lives are awry because they lack the kind of knowledge which will make it possible for them to balance themselves with God's universe. To "keep in tune with the infinite" requires much knowledge of the universe, and of God's ways and processes. In the final analysis each individual is compelled to fulfill the conditions laid out for him by Nature. It is impossible for anyone to fulfill those conditions without knowing them. One might as well attempt to drive a car through New York City without knowing how to drive, or without knowing the city and its traffic laws, as to drive through life without knowing the machine, which is man's body, and the traffic laws of the universe.

The unfolding of the human race is so slow that few people realize that there are stages of that growth from man's low stage to his higher ones, which are as distinct as the next higher tone of an octave is distinctly different from the lower one from which it sprang.

Few people realize that each stage in a transition which is so distinctly different that we name each one in steps, such as bronze age—stone age—dark ages—middle ages—The Renaissance age—the machine age, the radio and television age. That growth has ever been in the direction of the cultural and spiritual through the physical and material. It has ever been in the direction of Mind and Knowledge of CAUSE through the senses and EFFECTS of motion.

The human race has now arrived to the verge of a still higher stage in its unfoldment which is to be known as the Cosmic Age. Countless humans are not yet ready for this tran-

sition. These still belong to the materialistic ages, but one or two out of a thousand are ready for it. These are the seekers who feel the awakening of their own genius in them. These are the Cosmically Minded ones whose intuitions and inspirations transcend their senses. These are the ones in whom God-awareness is awakening, and with that awakening is a sense of universality and oneness with God and man.

Just as Cosmic Consciousness is slowly seeping into man's spiritual awareness so is extrasensory perception creeping into his thinking and thus extending his electrical awareness. As these two attributes multiply their extensions in our students, through a gradual growth in their perceptions, their intuition multiplies with it until the great Mind miracle of CREATIVE INSPIRATION comes to them to lift them entirely out of the physical world into the high heavens of ecstasy which is the MIND state of KNOWING from which the physical state of thought and action springs. Such heights can be reached only through the steps outlined above, and these steps can be taken only in the measure of new knowledge attained. When our students arrive at that high point they then know the glory of the CREATOR for they then are CO-CREATOR with the ONE MIND of the universe, and they know the ecstasy of creation.

In the above words we have striven to make you understand what we mean by telling you HOW and WHY our eager, awakened students have transformed themselves. We, ourselves do not transform by the knowledge we give. You transform yourselves *through your desire for transformation.* No one can teach another except through the power of loving desire in the teacher to reinspire another with his inspiration.

This unfolding age has brought into the world a command from your Father and ours to uplift the human race through the new knowledge contained in our message. There is great need for new knowledge in the world of today. Proof of that fact lies in the questions people constantly ask, questions which everyone wants to know.

Questions Most Frequently Asked of Us

- What is meant by personality? How can I develop it?
- What happens to me when I die?
- Do I come back as the same person?
- What is God?
- What is my Soul? What is my Mind?
- How do I think, and what is thinking? Can I increase my power to think?
- What relation is electricity to thinking and to matter? What is matter? How is matter constructed? And what is gravitation?
- What relation is matter to space, or are there two kinds of matter? What relation to gravitation is radiation?
- What do you mean by saying: "This is a thought-wave universe"—an electric wave universe and a sexed electric universe?
- Why am I here?
- How can I become great in my profession?
- How can I climb out of the assembly line and rise to the top in our factory?
- And how can I overcome my inferiority complex which keeps me there, and gain confidence in myself?
- Why are some men geniuses and others not?
- How can I apply the laws you teach to my personal life to keep friendships; to cultivate charm of manner; to attract love and to make people want to know me?
- How can I extend my powers to others?
- What is the principle behind meditation and prayer?
- What is the meaning of power of Mind over matter and can I use the power of Mind to heal myself or others?
- Why is there so much misery in the world, and so many wars, if God is all good and all powerful?
- How can I maintain a positive attitude in my thinking and prevent a negative attitude from creeping in?

Your Key To Knowledge

God's Natural Science is utterly simple. *Underlying it is a simple key to all Creation which is exemplified in all your actions and all phenomena of motion.*

The scientific world has been searching for that elusive key for decades and expects that if it is ever found it will be in the form of so complex a mathematical formula that only a few among the savants can understand it. *It is indeed not only simple but so familiar that it has been overlooked.* We are now giving it to the world in our HOME STUDY COURSE. So simply have we explained the fundamental workings of Creation in this course that a ten-year-old child should be able to understand them.

The study course begins with a scientific explanation of meditation, or communion with God, and is followed by a scientific explanation of prayer. Also a scientific explanation of Cosmic Consciousness and that rarest of all human experiences known as THE ILLUMINATION. Meditation is the most important function of human existence. It is the least known and the most flagrantly practiced. Meditation began with the dawn of Consciousness in man, at which time man began to think. It is almost a new attribute of man—quite in its infancy—for only those rare few whom we call geniuses make use of it.

Human progress, nationally and individually, has been measured by the yardstick of meditation. It is the key to the illumining of your Mind with cosmic knowledge and power. It is the key to all creative expression, all invention and all product of the imagination as expressed in the five fine arts.

The transition from body sensing to Mind knowing—which is now about to take place in the human race—will be the fruit of each man's ability to become aware of his relation to God, of his relation with other men, and of his own omniscience and omnipotence in respect to manifesting God as co-creator of His universe.

This is unfortunate, but it is more unfortunate that this lack of knowledge has misled Science into forming theories and laws which have no relation to Nature whatsoever. Among these are the expanding universe theory, the energy theory which borned the first and second laws of thermodynamics, the untenable theory of atomic structure, the theory of the attraction of matter and the repulsion of light which gave us the Newtonian and Coulomb laws, the theory that the moon would fall upon the earth except for its "initial impulse," the theory that there are positively and "negatively charged" corpuscles of matter—the theory that the nuclei of atoms is composed of oppositely "charged" separated particles—and so many other erroneous conclusions which are basic fundamentals of science—even to the theory of planetary birth and the belief that the universe had a beginning somewhere in remote aeons.

It is only by the knowledge of that underlying key to all actions and reactions between CAUSE and EFFECT that the intellectual world can ever know the real meaning of life and death—birth and re-birth. Through that key alone, can one know the mystery of the souls of things, of God's bookkeeping and recording system, and of the universality of all things.

God's illumining made us masters of whatever we desired to do. We are revealing to you that *secret* of mastership in whatever you desire to do. A *secret* is something of which you are ignorant. When *knowledge* reveals that which has been *secret*, ignorance disappears and the *power of knowledge* takes its place. *That is another definition of what we mean by transforming one's Self.* To exemplify:

1. Every intense student of our course becomes a consummate PHILOSOPHER, because the living philosophy of our teachings gives him wisdom and power to control his destiny, which the study of past dead philosophies can never do.

Our study course is for the purpose of aiding you to make that transition. For this reason the teaching of the power to

open the door to the Light of your Self, through an understanding of *what meditation means* is paramount and begins the course. It is for the purpose of making you *know* the invisible universe in order to manifest your knowing in the visible universe.

Next in order will be a thorough explanation of the simple underlying key to the principles, processes and laws of Natural Science, by means of which you will find that Nature's creative principles are your *creative* principles. That still undiscovered key is the great hidden secret which will advance the human race, and each individual in it, more than any other discovery in all time.

The reason why the discovery of the simple underlying principle, which lies back of all phenomena, is the greatest of all contributions to human advancement is that, for the first time in history, God can be known as a scientific fact, instead of an abstract and debatable assumption.

This will mark the first great step toward the worship of One God whom all men will know alike.

This will give to you, for your advancement, and to science for all human advancement, the WHY of all things.

With this knowledge of CAUSE and purposefulness you can build an intelligent life plan for yourself, and science can build a consistent cosmogony for itself to replace the masses of inconsistent hypotheses regarding CAUSE which it now has and cannot fit together.

Science knows the HOW of many things but not the WHY nor WHAT of any of the universal fundamentals. It does not know WHAT Light is, or electricity, gravitation, radiation, magnetism, energy, or any other of the fundamentals of either the physical or spiritual universe. The most important of all knowledge is the construction of matter. Science not only knows nothing of this subject but declares that the human mind is incapable of comprehending such complexity. This is not true for it is utterly simple. There is no complexity in nature's processes. There is but simplicity multiplied into seeming complexity. By the time the course is finished you will have this knowledge.

2. He is also a consummate SCIENTIST because he becomes so thoroughly familiar with God's motive forces and processes that his knowledge gives him the power to command all matter to obey his will.

3. He is also a consummate DOCTOR and Nature healer for he knows how God restores balance and normalcy to unbalanced bodies and minds which needlessly fill our hospitals and mental institutions.

4. He is likewise the consummate LAWYER for he knows all of Nature's Law of rhythmic balanced interchange from which man builds his principles of justice symbolized by balanced scales.

5. He is also a consummate LEADER, for his knowledge of Nature's laws and processes, gives him command over material forces, and likewise gives him *wisdom* to command his own destiny which a leader must have before he can command the destiny of other men.

6. Likewise he is the consummate MATHEMATICIAN for in his hands he holds the master key to mathematics which lies in the repetitive sequences of the octave wave of nine tones of the wave spectrum that vibrate between the equilibrium zeros which eternally end his nines to begin them again at one.

7. And he also is the consummate POET, MUSICIAN, PAINTER, SCULPTOR, ARCHITECT, ENGINEER, INVENTOR and other *genius interpreters* of Nature's rhythms and harmonies, that alone lie in the living heartbeat of this universe which is but an *infinite multiple of one octave wave*.

These also define what we mean by the transformation of the *physical man* whose conclusions are drawn from the evidence of his senses to *cosmic man* who knows CAUSE which lies behind the EFFECTS that his senses alone perceive.

Families and groups of friends should study this course

together and discuss it together, for by such interchange each one helps the other. Children of families should be "reared" upon this new cosmic knowledge. It will make greater men and women of them by developing their inner thinking and creative expression.

Our advice as to the best method of getting the most out of it is for each one to study each lesson alone by himself, and give much thought to it in meditation before discussing it with others, or in groups. If each one in a group has thus given deep and meditative thought to it, a group discussion will help intensify that power of understanding by interchange of matured thought instead of immature thought.

For this reason it is better that each student has the complete manuscript for himself so that it is always available whenever one has time to take it up, instead of awaiting his turn for studying it without ever having had sufficient time to "digest" it in meditation.

A special certificate will be issued at the end of the full year's course to all registered students by The Walter Russell Foundation and will bear both of our personal signatures.

With sincere appreciation of your interest, we are

Sincerely yours,

Walter and Lao Russell

Instructions for Enrollment In Home Study Course

The duration of the HOME STUDY COURSE is ONE YEAR. As it is a perpetual course enrollment may begin at any time. Four lessons will be mailed on or about the 15th day of each month for one year, in twelve units of four lessons. Unit 1 will be mailed upon receipt of your subscription which is the beginning of your year's Course.

Lessons are profusely illustrated by Dr. Russell with explanatory diagrams which aid very materially in helping to understand and simplify the text. Home study students have expressed great appreciation for the added clarity which these drawings give to them.

CONCERNING QUESTIONS

During the year many questions are asked and answered in twelve of the forty-eight lessons. These questions cover a

wide range—from business problems to domestic ones—from the mystery of life and death to the movement of planets in their orbits—from frustrations to sex problems and divers other questions of every nature.

The purpose of this Course is to equip you with the fundamentals of Natural Law that you should have the necessary knowledge to answer your own questions and solve your problems.

The cost of the entire one year's course is \$60.00 payable as follows: \$10.00 upon enrolling and \$10.00 each month until the \$60.00 has been paid. A discount of \$10.00 will be allowed for those who pay in advance for the full course—making the cost \$50.00. (NOTE the special concession in the enrollment, under Plan A, for those who can only pay \$5.00 monthly.)

Enrollment Form and Subscription Agreement for the Russell Home Study Course for the Transformation of Man

THE WALTER RUSSELL FOUNDATION
SWANNANOVA, WAYNESBORO, VIRGINIA

Date _____

Please enroll my name for the RUSSELL HOME STUDY COURSE in UNIVERSAL LAW, NATURAL SCIENCE and PHILOSOPHY for forty-eight lessons, with questions and answers, to be mailed to me at the following address, four lessons each month.

NOTE: You may enroll at any time and your course will begin from the first lessons, for this is a perpetual study course.

A special certificate will be issued at the end of the full year's course to all registered students by The Walter Russell Foundation and will bear the personal signatures of Walter and Lao Russell.

Plan A I herewith enclose the sum of \$10.00 for my enrollment as a student of your course, and agree to pay \$10.00 monthly for six months, until I have paid the sum of \$60.00 in full payment for the entire year. (Special concession.—\$5.00 monthly in twelve monthly payments can be made by those who find \$10.00 monthly for six months a hardship.)

Plan B I herewith enclose the sum of \$50.00 in full payment for the one year course as above described.

NOTE: Please check whether Plan A or Plan B is to be used, and make all checks payable to The Walter Russell Foundation.

Print Name _____

Street _____ City _____ State _____

NOTE: An extra Enrollment Form is enclosed in case you wish to keep your News Letter intact—or to pass one on to a friend.

Extra enrollment forms will be sent upon request.

God Will Work With You But Not For You

By

Lao Russell

A Living Philosophy

A MESSAGE To Our Treasured Students:

It is with great pride in the genius of my beloved Lao that I am now announcing to you the near completion of the Living Philosophy upon which she has been working for so many years. She began this work long ago at the foot of the pyramids, where the concept for it, and its necessity, was born.

I firmly believe that Lao has touched the very heart of the great world trouble which threatens our entire civilization. I also believe she has found the key to its solution which lies in man's lack of knowledge of

his close relation to God and God's close relation to man.

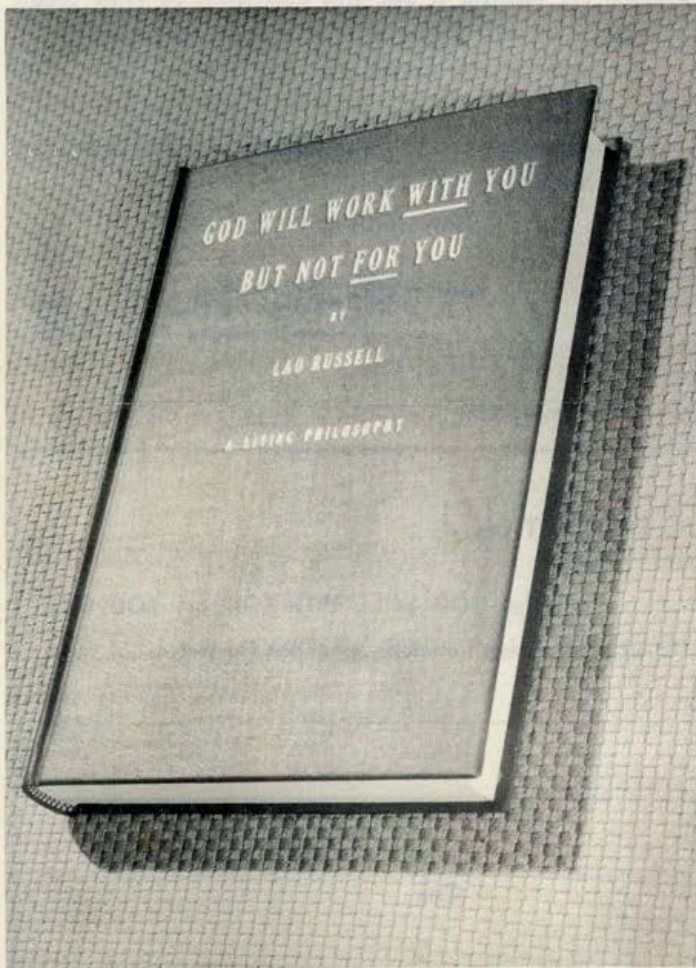
This great world of super scientific advancement is grossly ignorant of man himself and how dependent he is upon God every moment of his life. For that reason our whole civilization has been unknowingly working against God for thousands of years, and has repeatedly fallen into dark ages as a self-made penalty.

Once again mankind is about to fall—and for the same reason—disobedience to God's one law—which is equivalent to defiance of it. So long as this defiance is continued human progress is impossible. Retrogression is so far on its way that many voices throughout the world are being raised in prophecy of the entire extinction of the human race.

It is my firm belief that the knowledge which Lao so revealingly gives in this book has in it the only possibility of saving the human race. If ignorance is destroying it—knowledge alone can save it. Lao has that needed knowledge which the world seems to have never even given thought to.

So many have said that a spiritual rebirth is the only thing that can save the world. It may astonish you when you read her book to find that spiritual rebirth is not only impossible now but would be ineffectual even if possible. The roots of the trouble lie deeper than that. Lao has gone deep into the very roots and uncovered so much in human understanding that the world has never known that its acceptance by the masses could sweep around the world in time to avert the coming calamity.

She not only gives the new knowledge which has never even been suspected by mankind as yet, but gives a plan for the solution of the world problem which may effect the destiny of the whole human race. Strangely enough, and for reasons which her book will make clear, women play a more important role in the saving of the race, as man played the important role in its destruction.



You will find upon reading this revelation that the underlying cause of world disunity is ignorance of man himself, his identity and purpose. Man has always and eternally asked: "Who am I? What am I? and Why am I here?"

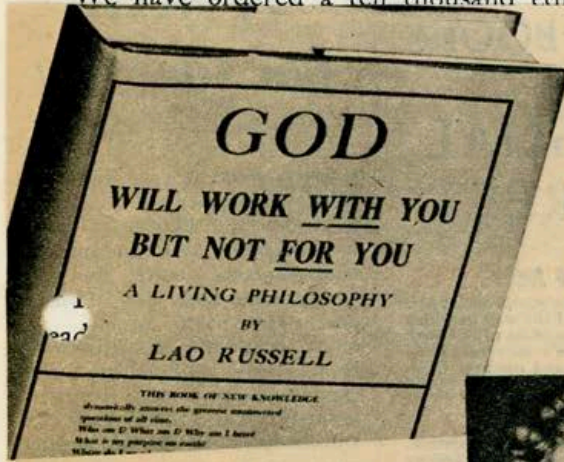
No-one has ever answered those questions dynamically. The seventy pages which she has given to those answers are the most completely revealing pages of new knowledge ever penned by man. If no more of the book than those pages were printed they should in themselves change the whole structure of civilization.

Likewise, no-one has ever so dynamically revealed the meaning of the Soul in its relation to Mind and its presence in man.

I am writing these facts to you for the following reasons: I believe that if this book can be printed in every important language it will save the world which is now in its eleventh hour before the dark.

All of our students continually ask what they can do to help the world. Right now you can help to perform that miracle by helping to give this book the initial impetus needed for world distribution.

We have ordered a ten thousand edition which



A VITAL
MESSAGE TO
WOMEN THAT
COULD CHANGE
WORLD
DESTINY

This inspired book of a modern illuminate gives the basis for a LIVING PHILOSOPHY such as the world has not yet known

The writer tells you her concept of WHO you are—WHAT you are—WHY you are here—WHAT your purpose on earth is—WHERE you go when you die—the cause of disease—the basis of Mind healing—and how God works with you every moment of your life to command your destiny.



"I was overwhelmed by the new knowledge and new thinking that your book contains."
Dr. C. E. POLLOCK

"This book could well be the means for the inauguration of a new era for man."
ELMER A. HILKER,
Attorney

\$4.00

and service clubs, then purchasing more books when you sell these, your very numbers will vastly multiply the sale. All receipts for books sold will immediately be used to print more editions.

We have very strong New Zealand and South African groups who wish the book published in sterling countries. The two leaders of the New Zealand group have been our guests recently and are now on their way to England where they will act for us in having the books printed in England for distribution in The British Commonwealth of Nations. We shall probably arrange for a Canadian edition ourselves.

As soon as possible the translations will begin for French, German, Italian, Turkish, Russian, Finnish, Swedish and other European languages, then later the Asian languages. We are informed, however, that English is in such general use in India and other Asian countries that our English editions will fulfill requirements for some time.

On account of the large editions it would be impossible to autograph them but Lao does want to autograph a copy for each of our students so we are printing a small square on this sheet which you may send back for that use. By cutting it out and attaching to your letter, Lao will autograph your personal copy. As soon as the books are received we will send you a copy.

Looking forward to your valued support in issuing this book, I am

Devotedly yours,

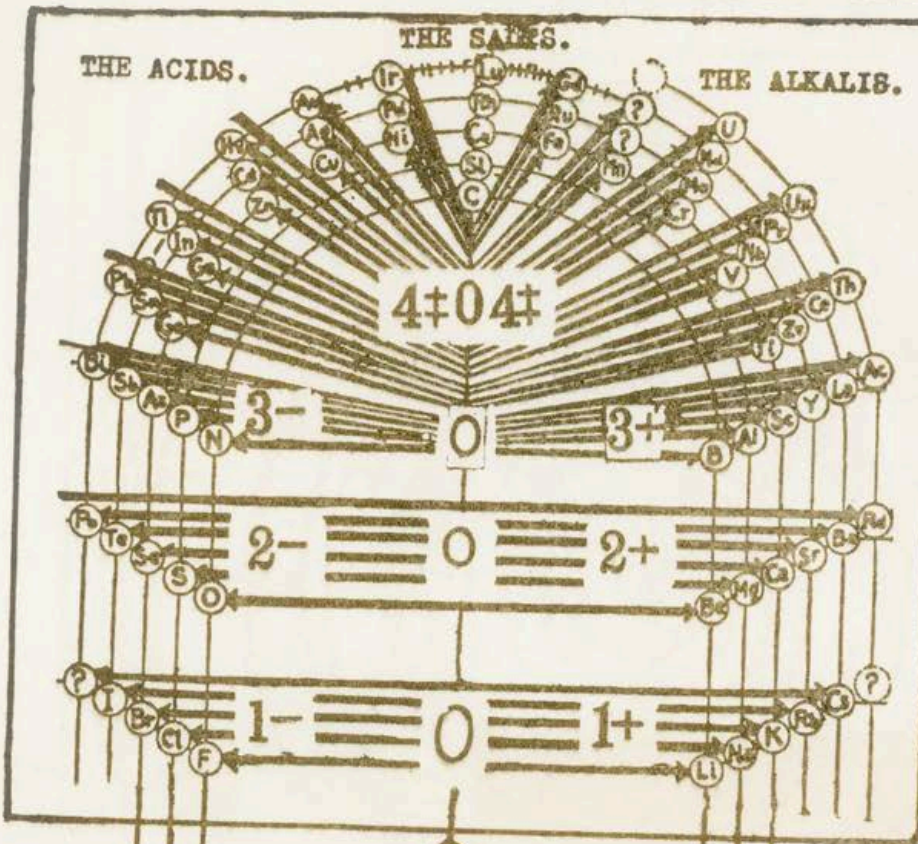
Lao Russell

—from printer.

FOUNDATION
Virginia

... copies of GOD WILL WORK WITH YOU BUT NOT FOR YOU, for which I enclose my check for \$.....

State



Negative half of the wave.

Positive half of the wave.

CARBON is a united pair with but one equator. Its crystals are true cubes and the suns of its systems are true spheres.

Fluorine. Lithium. Lithium fluoride.

Chlorine. Sodium chloride. Sodium.

Bromine. Potassium bromide. Potassium.

ACID-METALS

NON-METALS OR SALTS

ALKALINE METALS.

UNITED PAIRS HAVE BUT ONE EQUATOR. THEY CRYSTALIZE IN TRUE CUBES AND THEIR NUCLEII ARE TRUE SPHERES.

DIVIDED PAIRS ARE CONTROLLED BY THREE EQUATORS. THEIR CRYSTALS ARE CUBE SECTIONS AND THEIR NUCLEII ARE SPHEROIDS.

Fig. 94.

IN THE ABOVE FIVE, OF THE NINE OCTAVES OF MATTER, THE FULCRUM AND LEVER PRINCIPLE OF DIVIDING AND EXTENDING ONE BALANCED CONDITION INTO TWO OPPOSED CONDITIONS TO MOTIVATE THE HEARTBEAT OF NATURE IS GRAPHICALLY ILLUSTRATED.

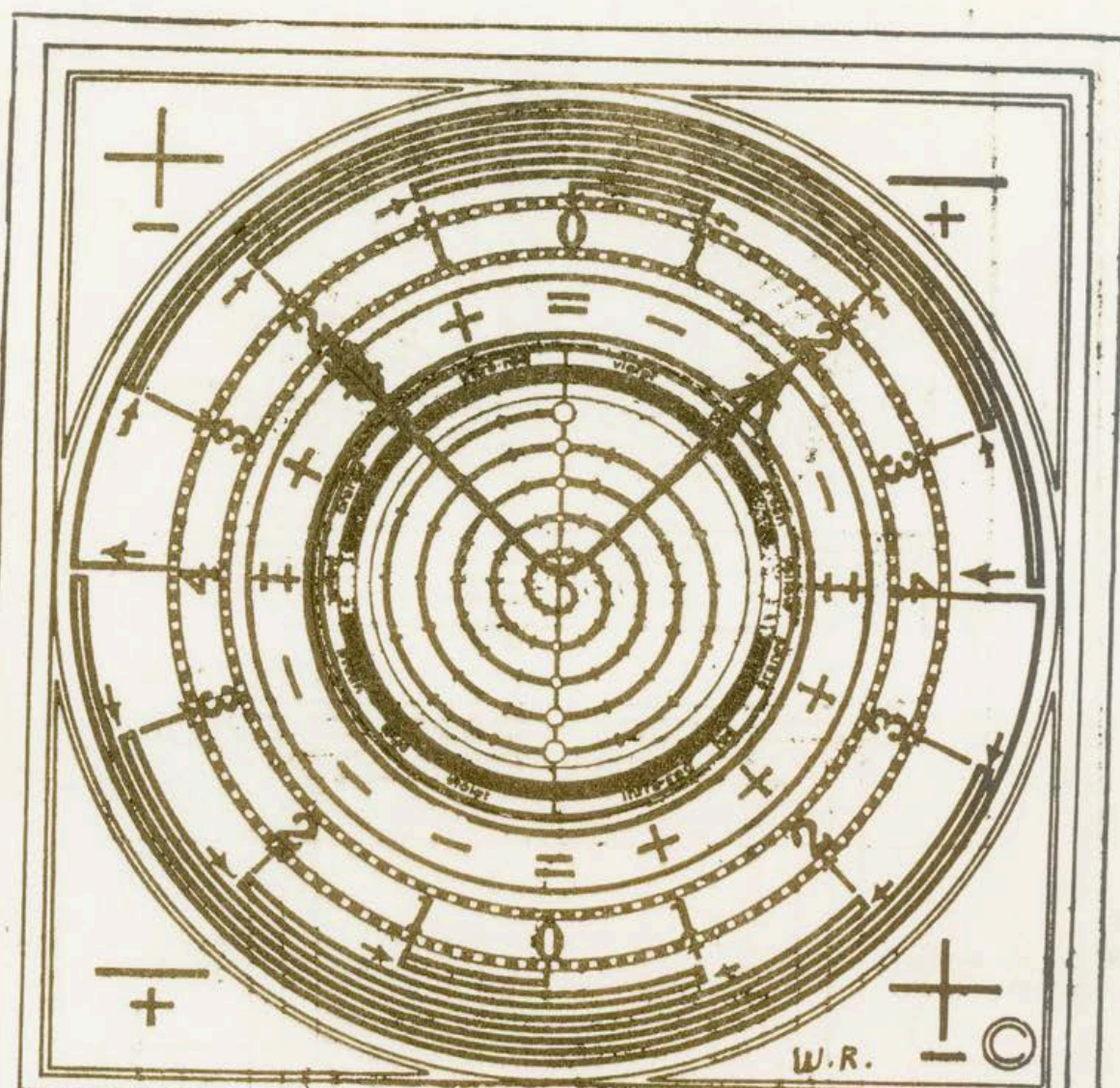


Fig 93.

EVERY EFFECT IN NATURE IS DIVIDED INTO PAIRS OF OPPOSITES. EACH ONE OF A PAIR IS THE REVERSE OF THE OTHER. EACH ONE IS LIKE A MIRROR REFLECTING THE OTHER. NATURE IS LIKE UNTO A CLOCK WITH TWO HANDS WHICH MOVE OPPOSITE WAYS INSTEAD OF ONE WAY. IF ONE HAND ADDS OR MULTIPLIES POTENTIAL THE OTHER HAND SIMULTANEOUSLY SUBTRACTS OR DIVIDES POTENTIAL EQUALLY TO KEEP THE UNIVERSAL BALANCE UNDISTURBED. EACH OF THE POLARIZED HANDS OF THE COSMIC CLOCK WILL MOVE AWAY FROM EACH OTHER FROM ZERO TO FOUR. EACH WILL THEN REVERSE ITS POLARITY, THE POSITIVE BECOMING NEGATIVE AND THE NEGATIVE BECOMING POSITIVE. GRAVITATION WILL THEN REVERSE ITSELF AND BECOME RADIATION. HEATING BODIES WILL BECOME COOLING BODIES, LIQUIDS WILL EVAPORATE AND SOLIDS WILL DISSOLVE.

THE COSMIC CLOCK.
ILLUSTRATING THE IMPOSSIBILITY OF DISTURBING THE BALANCE
OF GOD'S UNIVERSE BY EVEN THE WEIGHT OF ONE ELECTRON....

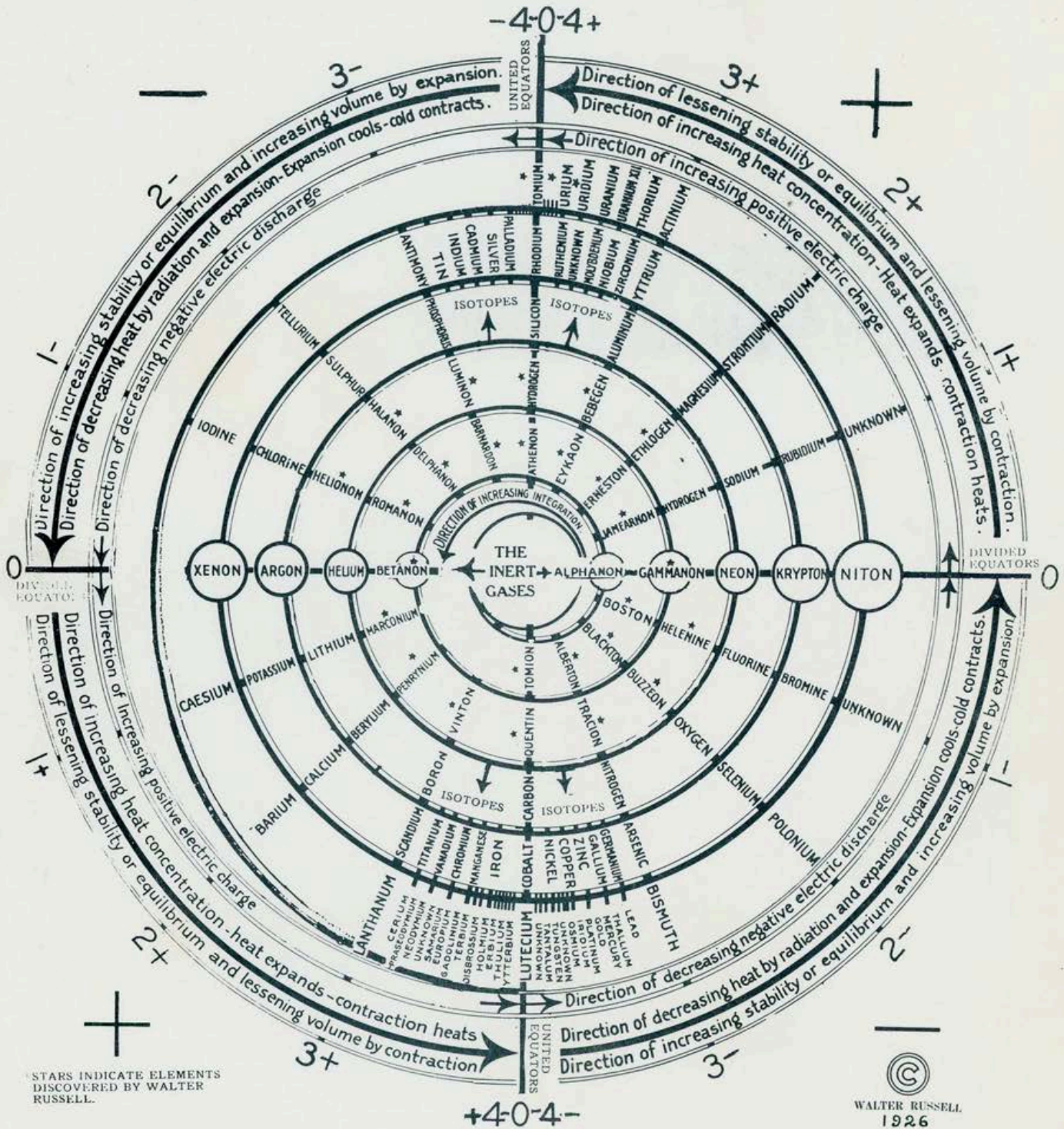


PLATE 1

THESE FIGURES ARE DIVIDED INTO FIVE OR SIX PARTS
 EACH OF WHICH IS A PART OF THE WHOLE AND EACH
 IS LIKE A WHEEL WITH TWO AXES AND TWO WHEELS
 ON EACH AXIS. THE AXES ARE THE RADII OF THE
 CIRCLES AND THE WHEELS ARE THE SPHERES OF
 THE CIRCLES. THE SPHERES ARE DIVIDED INTO
 FOUR PARTS BY TWO PERPENDICULAR PLANS
 WHICH PASS THROUGH THE CENTRE OF THE
 SPHERE. THE PARTS ARE QUADRANTS AND
 OCTANTS. THE QUADRANTS ARE DIVIDED INTO
 FOUR PARTS BY TWO PERPENDICULAR PLANS
 WHICH PASS THROUGH THE CENTRE OF THE
 SPHERE. THE PARTS ARE QUADRANTS AND
 OCTANTS. THE OCTANTS ARE DIVIDED INTO
 EIGHT PARTS BY TWO PERPENDICULAR PLANS
 WHICH PASS THROUGH THE CENTRE OF THE
 SPHERE. THE PARTS ARE QUADRANTS AND
 OCTANTS.

THESE FIGURES ARE DIVIDED INTO FIVE OR SIX PARTS
 EACH OF WHICH IS A PART OF THE WHOLE AND EACH
 IS LIKE A WHEEL WITH TWO AXES AND TWO WHEELS
 ON EACH AXIS. THE AXES ARE THE RADII OF THE
 CIRCLES AND THE WHEELS ARE THE SPHERES OF
 THE CIRCLES. THE SPHERES ARE DIVIDED INTO
 FOUR PARTS BY TWO PERPENDICULAR PLANS
 WHICH PASS THROUGH THE CENTRE OF THE
 SPHERE. THE PARTS ARE QUADRANTS AND
 OCTANTS. THE QUADRANTS ARE DIVIDED INTO
 FOUR PARTS BY TWO PERPENDICULAR PLANS
 WHICH PASS THROUGH THE CENTRE OF THE
 SPHERE. THE PARTS ARE QUADRANTS AND
 OCTANTS. THE OCTANTS ARE DIVIDED INTO
 EIGHT PARTS BY TWO PERPENDICULAR PLANS
 WHICH PASS THROUGH THE CENTRE OF THE
 SPHERE. THE PARTS ARE QUADRANTS AND
 OCTANTS.

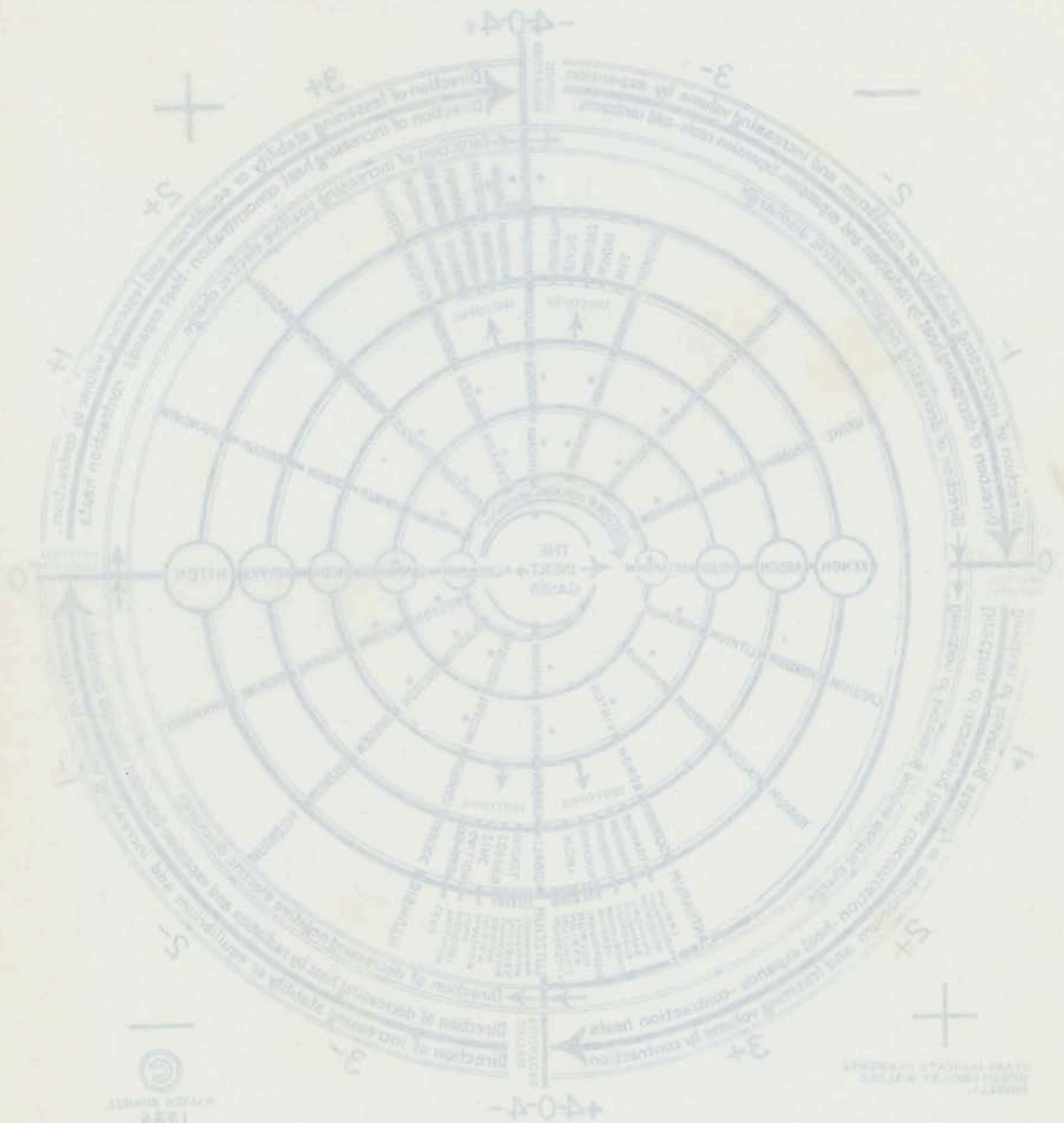
Periodicity is a characteristic of all phenomena of nature



The nine octaves of the elements of matter manifest the polarization principle for producing dynamic action by extending two equators from a fulcrum point of rest. These two equators arise by gyroscopic action, multiplied centripetally, in four concentrative efforts to an amplitude plane which is 90 degrees from the zero plane of the inert gases. They then descend in four decentrative, depolarizing stages to disappear in their inert gases and again reappear from them in endless cycles throughout eternity. Thus do all bodies appear and disappear — to again reappear—forever.

Figure 177. The Russell Periodic Chart of the Elements, No. 2

Periodicity is a characteristic of all phenomena of nature



The first column of the elements in matter, viewed in the periodicity principle for producing dynamic action by extending two columns from a balance point in time. These two columns were multiplied vertically in two consecutive steps in an atomic column which is 20 degrees from the top plane of the last page. This then formed a four-dimensional dynamic system for the action in this first column and again repeats from there in other vertical directions. Thus the all factors appear and disappear — in their complete — process.

Figure 177. The Russell Periodic Chart of the Elements, No. 2

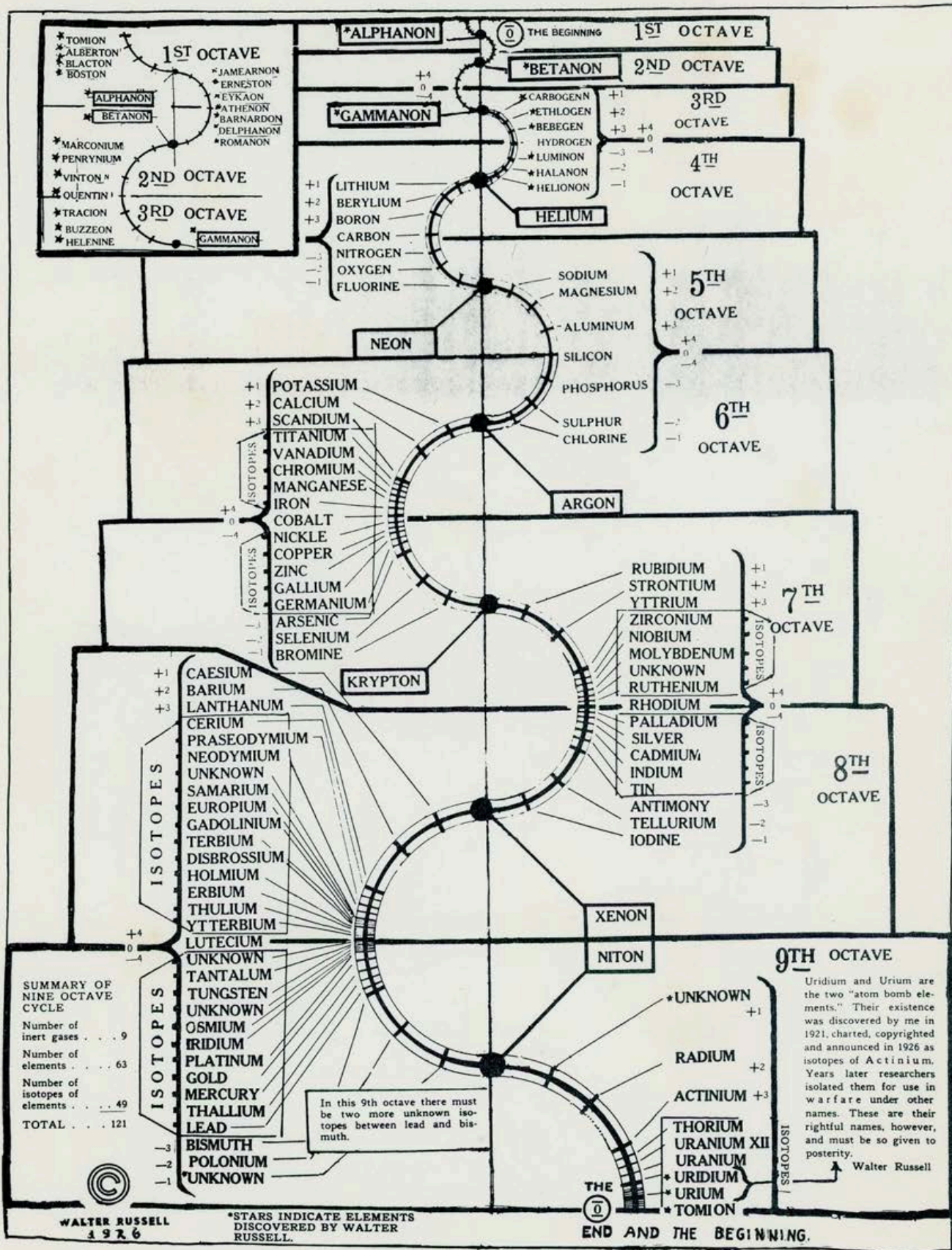


Figure 176. The Russell Periodic Chart of the Elements, No. 1

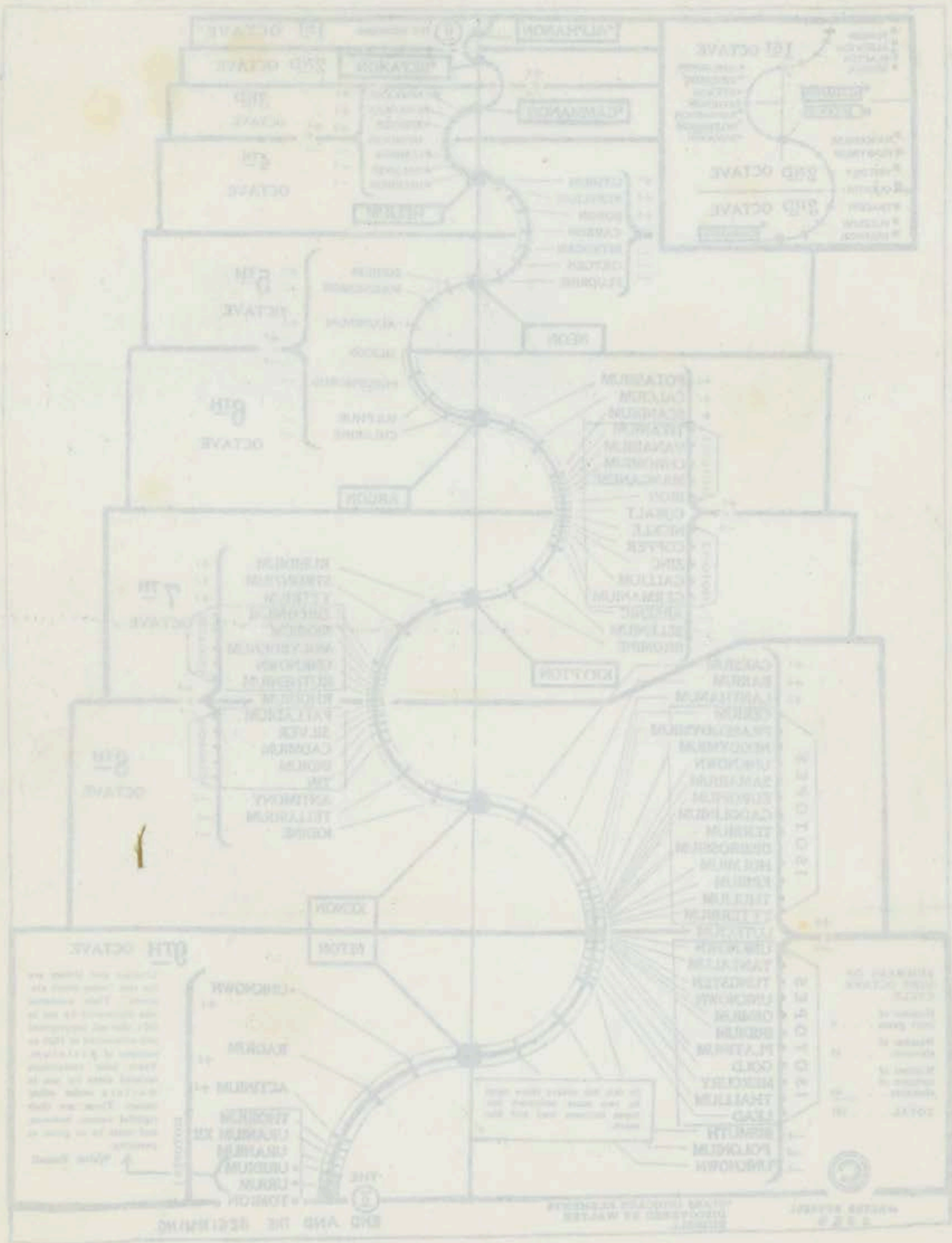


Figure 176. The Russell Periodic Chart of the Elements, No. 1

Romance of SWANNANOA

by Walter Russell

Shrine of Beauty on The Sacred Mountain

DR. WALTER RUSSELL

Sculptor, Painter, Architect, Composer, Author, Philosopher and Doctor of Science. Internationally known as the most versatile man in America.

The strange story of *Swannanoa* is as inspiring as it is beautiful. It all happened because of the different desires of two women; one woman of yesterday who wanted a beautiful white marble palace on a high mountain; and another woman of today who spiritually visioned a Shrine of Beauty upon a Sacred Mountain dedicated to the spreading of God's Message of Love to all mankind.

Sallie May's Dream

Sallie May Dooley was the woman of yesterday who wanted a white marble palace on a high mountain. Her husband made millions with the growth of America and spent several millions fulfilling Sallie May's dream. In 1904 he purchased a 900 acre estate upon the mountain of world-destiny and by 1912 her beautiful dream of an Italian Renaissance palace and classic terraced gardens had become a reality.

Major Dooley's instructions to his architect will better aid one to visualize Sallie May's dream palace which her adoring husband built for her. "Make it the most beautiful palace in all the world," he said, "and do not count the cost. Build it of rare Italian marbles from Carrara and Sienna, and of the fine white American marble from Georgia.

"Build two majestic towers for our meditation—and bring skilled wood carvers, mural painters and other artisans from all over the world to adorn its panels and ceilings—and have great fireplaces of different rare marble in every room. And above all build a great marble baronial hall big enough to entertain a mighty host, and of sufficient dignity to receive a king in royal splendor.

"Likewise give her a spacious music room hung with rare silk gold brocades, and from the great hall build the most magnificent double marble staircase in the whole wide world. On the landing of that staircase have Tiffany create a glorious stained glass window, and center its garden design with a figure of my Sallie May all draped in white like the lilies she loves, so the whole world may know her loveliness. Likewise dome the ceiling of the great staircase hall and commission master muralists to paint cherubims against the blue of its heavens.

Last, but not least, build for my Sallie May majestic terraced gardens enclosed with marble balustrades and a long marble columned pergola overlooking the valleys below and range upon range of distant mountains. And have great double staircases of white marble lead up to the first terrace and center that by a fountain more beautiful than in any of Italy's famed garden villas, or in the whole world to make of *Swannanoa* a Paradise for my beloved Sallie May."

Thus came *Swannanoa* into being to fulfill Sallie May's dream.

The passing of time, and both Major and Sallie May Dooley, left *Swannanoa* lifeless, abandoned to mountain winds and weather—a white marble ghost with two white marble arms reaching into the skies from an overgrown jungle of trees and creeping vines which relentlessly closed in upon it, year by year, as though to become a tomb for giving back to mother earth that which earth had given to the heavens.

Lao Russell's Vision

Then came my beloved wife Lao, an illumined woman of today whom God had taken to a high mountain top and made known to her a Sacred Mountain destined to be set aside as a haloed Shrine wherefrom God's Message of Love should again be given to all mankind in words of new meaning.

In her spiritual consciousness she saw the illumined Jesus looking ecstatically upward into the night from a high pinnacle of God's Sacred Mountain, as though in great compassion for suffering man who had brought such agony upon himself by not heeding, or even comprehending His Message of Brotherly Love and the unity of man with God. The invisible Light of the Soul of Universal Man shone from his eyes, and from around His head the whole spectrum of *The Light Of The World* extended into the night.

From His lips again came *The Sermon On The Mount* in words which inner ears alone could hear. Very slowly mankind had never yet heard those words.

And then Lao realized that men of Earth have never known what Jesus meant when He said "God is Light."

She knew that the Light must again come to illumine the world with its full meaning—and a great spiritual awakening must come to material man lest he destroy himself by his own materiality. This she knew because she, herself, is a cosmic messenger of the Light, destined from birth to interpret the Light for other men.

For many days the inspiration of this ecstatic vision illumined her very Soul. She then unfolded her vision to me, and I who had known the Light for so many years of interpreting God's Message into words of man, listened with inner knowing to her inspired words as she said to me: "Come, we must leave this city forever and find God's Sacred Mountain. *God will lead us to it.*" And we must take all of your inspired writings and priceless paintings, your sculpture and other works of art and science to The Sacred Mountain and build there a Shrine of Beauty for the inspiration of all mankind forever.

"We must give forth your Divine Iliad Message from the Sacred Mountain as God gave it to you for man, —and you must fulfill my vision by creating two masterpieces of sculpture far beyond what you have ever done. One of these shall be a glorious figure of Jesus. This figure of Jesus must depict a man of great physical strength—for the glorious figure of my vision was twice my size and His head was uplifted with the power of God's ecstasy and somehow one could feel His great strength. I remember His hands on my shoulders felt like the boughs of a tree—so strong and big were they. And His brow was broad and high and the jaw strong and determined. His eyes, although tender and full of great love, were also filled with the fire of great purpose. Oh, but the sculptural figure you must do of Jesus must be a magnificent one rising high into the heavens above the highest point of the mountain.

"The approach to the figure of Jesus must be through a Sacred Garden wherein we shall erect great marble tablets upon which The Books of Creation, Rest, Love, Beauty, Desire, Healing and all of the other sacred books of the Divine Iliad Message—as given through you—shall be inscribed forever.

"The other symbol must again be the figure of Jesus upon the Mount with His twelve disciples again and forever giving to man His immortal *Sermon On The Mount* lest man forget those immortal words.

"For in my vision I saw all mankind coming from the far ends of the world to The Sacred Mountain to hear His Silent Voice with inner ears. And as they stood in reverence before Him they saw His Message carved on the marble Temple beneath His feet—LOVE YE ONE ANOTHER.

"In these two symbols of the Universal Light I saw the source of the world's great spiritual awakening into the cosmic age of man wherein the Light of Love shall become the basis for human relations and this barbaric age of hate, fear and disunity—which has divided neighbor against neighbor and nation against nation throughout the whole world—shall end.

"Naught alone can save man from self-made dark except he know the Light which God IS, and you who have been illumined with the Light for thus unifying man, shall give to them your knowing from The Sacred Mountain.

"These two symbols you must carve in white marble, illumined at night as I have visioned them, and the Christian world will help us erect them upon The Sacred Mountain—one facing the dawn of man's new

Swannanoa is not just a place -- it is a "way of life" to inspire one to greater living.



LAO RUSSELL

Author, Philosopher, Lecturer and Teacher who founded The Walter Russell Foundation and created a Shrine of Beauty at *Swannanoa* to leave to posterity.



DR. WALTER RUSSELL

Sculptor, Painter, Architect, Composer, Author, Philosopher and Doctor of Science. Internationally known as the most versatile man in America.



THE MIGHT OF AGES — BY WALTER RUSSELL — Symbolizing the power of accumulative thought in the building of a civilization. (This painting has received highest awards and honors from eleven foreign countries.)

day—and the other facing his night.”
 And so it was that I, who at 77 had cancelled sculpture from my future work plans, instantly conceived within the Light of my consciousness, the vision as Lao had herself conceived it in hers, and awaited impatiently the finding of The Sacred Mountain upon which the inspired vision of my beloved Lao could be fulfilled.

The Search for The Sacred Mountain

“God will lead us to it,” Lao had said, and we both knew from long experience, that if we open our hearts and inner ears to God’s whisperings His plans and purposes will unfold through us unflinching. It is only when we work alone, depending solely upon our own weak judgment—which is based upon material experiences—that we wander the tortuous paths of life instead of treading the paths which are illumined by God’s Light extended to us through our cosmic knowing.

And so it was that even though Lao felt God’s hand strongly leading us toward the South we traversed the entire country and looked up into the Rockies, the Sierras and other great ranges which ribbed the West

made to live again, and the jungle became a forest in Eden, with openings through the trees to the blue of the mountains which rimmed our horizon beyond the two great valleys below.

During the entire winter Lao had been working indefatigably by herself during odd moments in sorting great piles of letters, documents, manuscripts, medals, sketches from long forgotten portfolios, records of honors from European countries, newspaper clippings of my work in science and art, and other long forgotten evidences of a busy life. Ten great tapestry covered glass topped tables of her own designing were made and placed where she had planned for them, for the purpose of preserving and exhibiting these many things.

When I expressed some wonderment as to the scope of her plans, especially in showing so many things of so personal a nature, she said: “You do not realize how inspiring the record of so versatile a life as yours can be to the coming generations, more especially to young people who fear the road of life ahead of them. I think this record of your life makes one of the most valuable collections I have ever seen—valuable because it tells the story of starting your life with the handi-

“More amazing is the fact that you did not begin sculpture until you were 56 years old and have done over 90 important pieces since then—three of them being monuments of great distinction. And now you are doing your greatest masterpieces at nearly eighty years of age and planning for still more. And think of the important books you have written since you were 70! Just think of what encouragement all that will be to frustrated people who have believed they are too old at fifty or sixty to do anything.”

“To just hang your pictures and place your sculpture on exhibition in the palace would be to just make an art museum of it and that would not fulfill the purpose God sent us here for.”

“A still greater lesson lies in the fact that you unhesitatingly state that the reason for your great ability to create masterpieces is because you work knowingly with God, that your daily inspiration comes from your constant communion with God and that He is your only teacher. What a revelation that is in this day and age of materialism.”

“In my search among your forgotten things I found the medal with scarlet ribbon attached, given you by royal command of King Alphonso of Spain, in a box with screw eyes and picture hooks. This medal entitled you to precedence over even an Ambassador in any European country yet you gave it little value. And I found a precious letter from Quentin Roosevelt, written when he was seven, between the pages of an old magazine—and one from Rudyard Kipling among old papers to be destroyed.”

“I have found hundreds of letters and autographs of the most famous men of today’s world and as many as possible of these will go on my ten tables to inspire ambition in people for centuries to come. Among other old papers I have found the Sea Children’s Waltz you composed when you were fifteen, which Paderewski caused to be put into manuscript for you many years later. A hundred tables would not hold all the long forgotten treasures you have created such as the epic poem you wrote in honor of a Florida builder.”

“Rarely in history have so many of the works of any genius been gathered together in one place during his lifetime. Most great artist’s works are scattered throughout the museums of the world where they are seen as isolated examples in picture or sculpture and without the many documents of human interest which tell the life story of their creator.”

“Posterity will value this collection as a whole because it tells the human story of your life as well as of your works.”

“I never thought of it that way,” I replied, “but now you to deliver the Message that He gave to me in the Light to interpret in words of man’s knowing. It was also given to me to manifest God’s creative power by my many works in all creative fields. But it needed your vision and wisdom for thus coordinating them to fulfill God’s purpose. That is the reason God gave you the Vision of The Sacred Mountain where you have created this Shrine of Love and Beauty to manifest the multiplied power of any man who works knowingly with God. What you have really done by creating Swannanoa is to reinspire other men and thus awaken the inherent genius in them which is in all men as their inheritance from God.”

THE HILL OVER HIGHWAY, MOUNTAINS, BEHIND, LAOUBO
 Lassen, Shasta, Pike's Peak and others which stood against the sky, quivering, as though awaiting the fulfillment of a greater destiny than to be just some majestic pile of grandeur for tourists to see.
 We meditated long in the Garden of the Gods but from none of these many mountains of the West did Lao hear God's Voice say, "This is The Sacred Mountain," nor did she recognize in any of them the mountain of her vision.

Then as summer waned Lao said: "Come, we shall go to the Blue Ridge Mountains of the South where I at first so strongly felt the urge to go."

Forthwith we obeyed the ever-loudening Inner Voice and in due time found ourselves on the ridge of Swannanoa's mountain. And as we looked out over the two great North-South valleys toward range after range of blue mountains, then upward toward the highest point of the mountain above them, Lao reverently said: "This is the place God brought me to—this is The Sacred Mountain of my vision." Then—after a little while—we went in unto the palace.

Upon the steps of the palace a man awaited us—graciously—expectantly. There was a light in his eyes as he said to us, "I am your host for today. Tonight you shall be the guests of the ten men who were impelled to buy this mountain—we know not why."

And so it came to pass that very night these ten men of destiny who had bought the mountain, not knowing that they were fulfilling God's plan for mankind's new unfolding, saw the Light of the Message in our eyes and took us into their hearts and gave unto us the keys and rights we needed with but very few words.

Thus was the command which was given to me in 1921 fulfilled, for these are the words of the command as written down in The Divine Iliad Message: "Go thou and find ten men who will believe on thee. And these ten shall become the seed for another, and yet another ten until a legion shall stand as a mighty rock beneath thy feet." And it was in this wise that God led us to The Sacred Mountain He had designated as the haloed ground from which His Message to the new age of cosmic man should spread throughout all the world.

Fulfillment

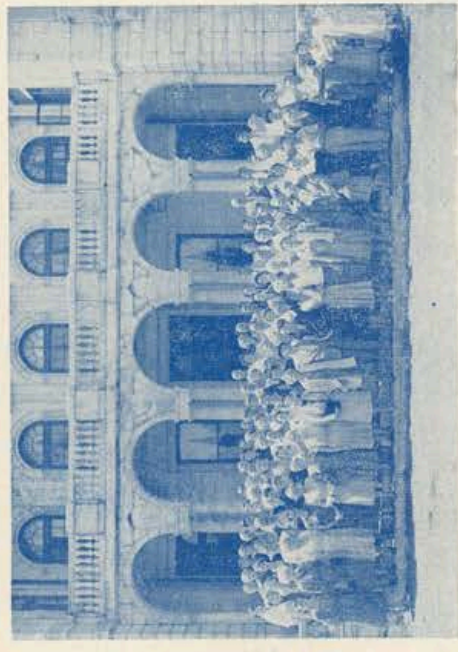
God gives man the vision but man must fulfill the vision, else the most inspired of all visions could never have material form. God leads all men to their mountain tops but the effort of the upward climb must be man's himself, else he remain in the lowliness of his valley for all his days.

Thus it was that Lao had the fortitude to fulfill her destiny. Patiently, and with courage, she conquered the drudgery which must precede the glamour of all great works of man, by glorifying it with love, to make an art of it to void it of the fatigue of arduous labor.

We never felt fatigue when working long hours together on all things to fulfill God's purpose, for we know our hands to be God's hands used by Him through us for creating our part of His universe which is our sole reason for Being.

It was this knowing which sustained us in the herculean effort of unpacking bronzes, paintings, drawings—the assembling of fragments of monuments—the hanging of pictures in the ballroom—the repainting of The Mark Twain Memorial and The Four Freedoms—the editing and completion of the two new volumes for the printers—the laborious reading and correcting of galley proofs—the gradual growth of *The Light of The World*, not to mention Lao's daily increasing world wide correspondence and the many other things inside the palace—while outside the deadly choked gardens were

living at ten years of age—yet overcoming all such handicaps and rising to such great heights that kings and European countries have honored you for your art, two Presidents of The United States have appointed you as their official sculptor and painter, the greatest men in all contemporary history have been your subjects for painting and sculpture—as well as your life associates. You were elected and re-elected to the Presidency of



The 1953 August class in Philosophy, Natural Science and Universal Law which the Russells are teaching at Swannanoa.

a great scientific organization for seven years. You do not realize that most people believe that they can only do one thing, for they say that 'a rolling stone gathers no moss,' and they also believe that their creative life ends at about forty. How amazing it is to such people to know that you have made your living with great excellence in all the five fine arts—music, literature, sculpture, painting and architecture. Also you have been given a Doctorate in Science for your work in science and your new chemistry charts. And in sports you not only introduced the fine art of figure skating into New York but you have yourself won many medals and the championship for figure skating. Who else in all the world since Leonardo da Vinci has lived so versatile a life?

the great day of dedication which was to give to the world a vibrant, living embodiment of the idealic in man. The two white arms of the *Swannanoa*, uplifted weakly for so many years as though in supplication, now reached up strongly, rejoicingly, for *Swannanoa* now lived—lived vitally, vibrantly in the body, for the Soul of *Swannanoa* is the Light of the spirit which illumines every part of it.

And those good neighbors of Virginia for a hundred miles around who came up to the christening of the new born *Swannanoa* felt that "something," which all said was now there which had never before been there.

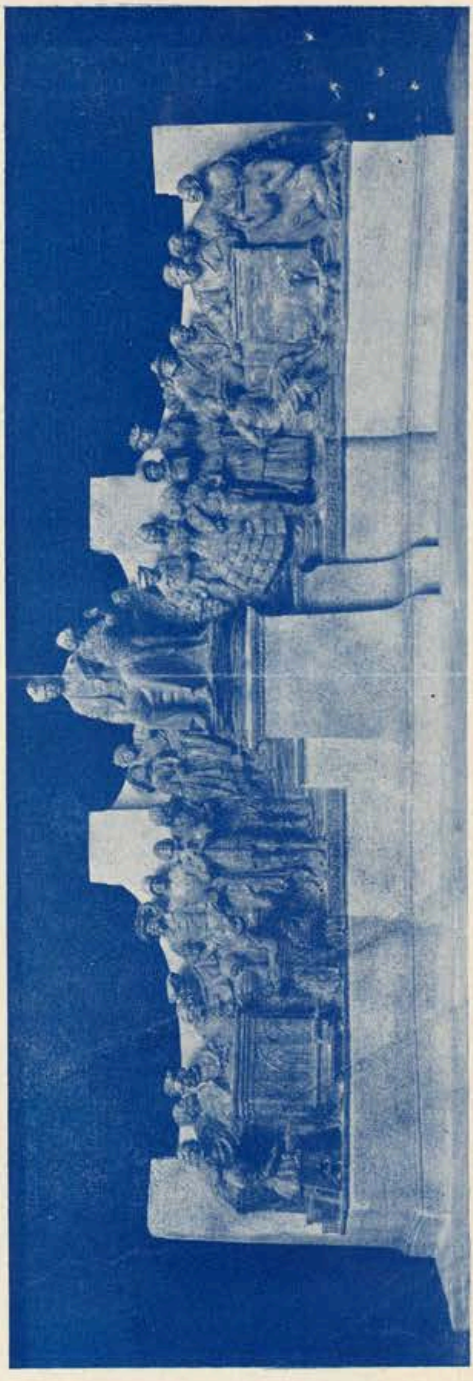
There was an impressive silence as a man of God blessed it, and the President of a great university dedicated it as *The Walter Russell Foundation*, a world cultural center founded by Lao and me for the unification of mankind through greater knowledge of the Light.

A vibrant thrill permeated that vast cultured audience as it was made known that we had planned to will all of this beauty to posterity forever—all that is now here in all of the galleries and gardens—and all that is to be added during the coming years—including *The Light Of The World—The Sermon On The Mount*—and all else which would mark the fulfillment of my beloved Lao's great vision of the Light of The Sacred Mountain of God's Word.

The great audience which heard their first out of door concert on the extensive front terraces of the palace, felt that same indescribable spiritual presence as the music of the noted Virginia pianist blended with the rhythmic mood of the moonlight, and the full moon's soft glow reflected on the flood-lit marble walls to make a fairy land of *Swannanoa*.

That fine August class of men and women of many professions who came to The Sacred Mountain from far places to acquire more of that knowledge of God and His electric wave universe which had been cosmically given to me,—how wonderfully that group felt it and went away transformed from their lifetime habit of *seeing* things materially to *knowing* things cosmically.

And so it was with doctors, ministers, writers, painters, inventors, poets, school teachers, salesmen and housekeepers alike—all *felt* the power of the spirit which pervades this Sacred Mountain, for all are creators alike, co-creators with God, either knowingly or unknowingly, according to the measure of cosmic awareness in them.



MARK TWAIN MEMORIAL — Walter Russell's sculptural masterpiece.

Then came the dedication of the 30-foot model of *The Christ of the Blue Ridge* on July 29, 1950. Consecrated by Lao Russell before a distinguished audience; "to the principle of LOVE and the UNITY OF MAN, which Jesus gave to mankind as a Truth by which all men could live together forever in the peace and happiness of world brotherhood."

In the coming years this monument is to be erected 600-feet high on top of the mountain, which will then be the highest monument in the world.

And thus was Lao's vision fulfilled. For now high on Virginia's Sacred Mountain—*Swannanoa—Shrine of Beauty*—awaits to inspire you. The many who journey there daily tell of the wonders they beheld and how they carried away with them something deep and wondrous beyond words or sight—a new power—perhaps they too glimpsed Lao's vision and knew that Love's symbol had again come to spread the Light of God's Word to all mankind.



Fabulous marble palace containing famous works of art. Terraced sculpture gardens and unparalleled mountain views. Home of Walter Russell Foundation, located near Waynesboro, Virginia.

Open Daily Year Round, Summer 8 A. M. to 6 P. M.—Winter 9 A. M. to 5 P. M.

Admission to Palace and Gardens - Adults 83c plus tax.

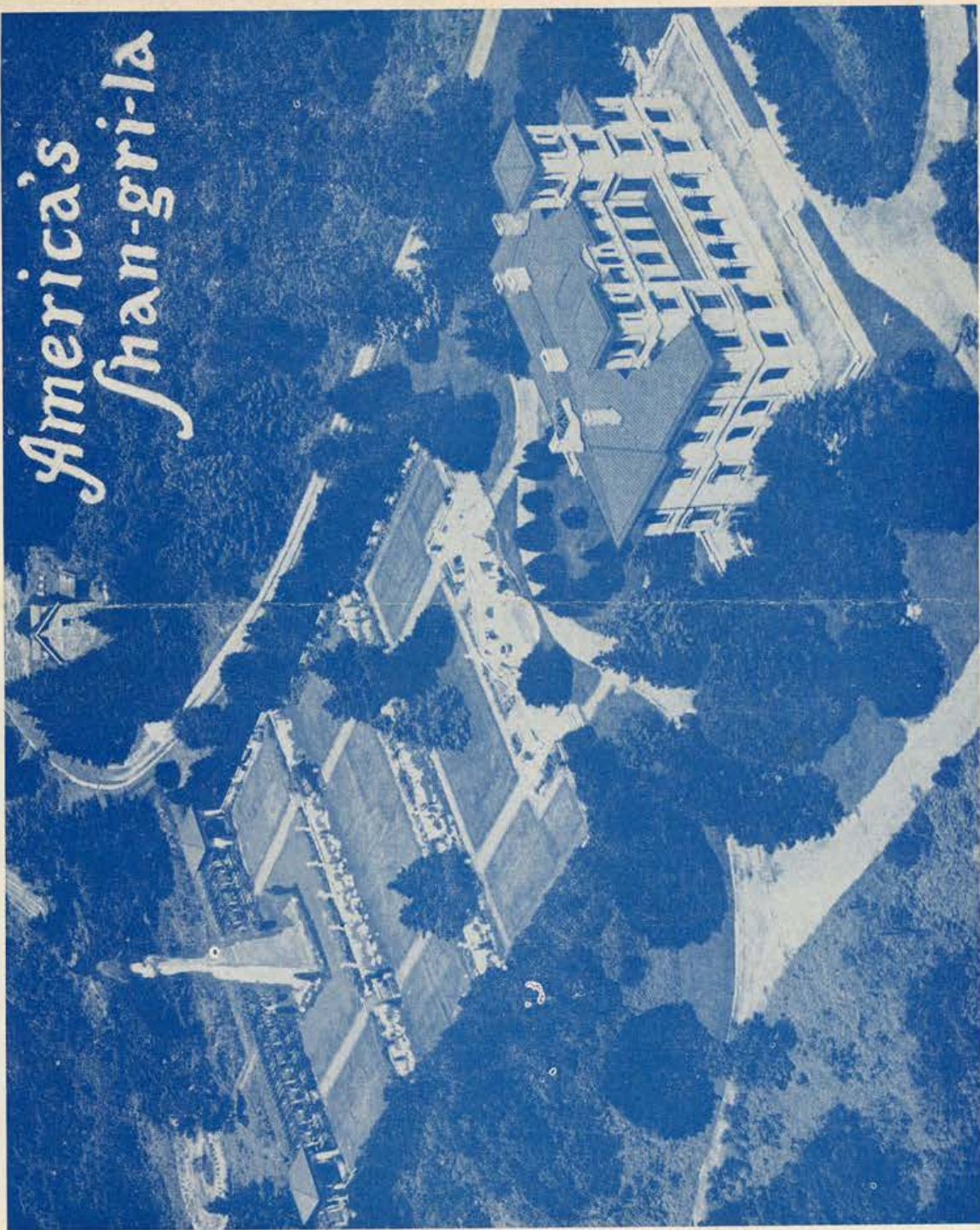
Admission to Palace and Gardens - Children 42c plus tax.

Admission to Gardens only - Adults and Children 42c plus tax.



Located on Route 250 four miles from Waynesboro, Virginia, at junction of Skyline Drive and Blue Ridge

Romance of SWANNANOA Shrine of Beauty MARBLE PALACE and SCULPTURE GARDENS



America's Shan-gri-la

Aerial view of Swannanoa palace and sculptural gardens.

SWANNANOA—MOUNTAIN TOP PARADISE—Home of the Walter Russell Foundation—a non-profit organization—where a historical *Shrine of Beauty* has been founded to leave to posterity for the benefit of all mankind. Note: THE CHRIST OF THE BLUE RIDGE centers the upper terrace and the FOUR FREEDOMS grace the terrace walls. The famous marble columned pergola makes a framework of poetic loveliness for the never-to-be forgotten breathing vision of beautiful Swannanoa Valley far below

Current Books by Walter and Lao Russell

Published by
THE WALTER RUSSELL FOUNDATION
Swannanoa, Waynesboro, Virginia

God Will Work *With* You But Not *For* You

(Released July 1955)

This book touches the very heart of the great world trouble which threatens our entire civilization. Lao Russell has found the key to its solution which lies in man's lack of knowledge of his close relation to God, and God's close relation to man.

This great world of super scientific advancement is grossly ignorant of man himself, and how dependent he is upon God every moment of his life. For this reason our whole civilization has been unknowingly working against God for thousands of years, and has repeatedly fallen into dark ages as a self-made penalty. This book gives proof that our present civilization is doomed to fall unless man learns in time how to obey God's law instead of defying it.

It is an inspired message from God to woman and contains new knowledge beyond what is now known about man and God. Henceforth women will play as important a part in the saving of the human race as man played the important role in its destruction.

This first edition will be autographed by request.

\$4.00 Postpaid

* * * *

THE MESSAGE OF THE DIVINE ILIAD is a Cosmic Message to man given by our Father to enable man to make the transition into his next stage of unfolding from physical man to spiritual man through greater comprehension of God and His universe.

Those things which have long been mysteries and abstractions to you will clarify into definite knowledge from which your newly acquired power will extend into your every action and decision. The power which Walter Russell has demonstrated by his own amazing life is due to Cosmic knowledge which we are sharing with you by our inspired teachings.

The Message of the Divine Iliad—Vol. I.

Part I consists of portions of the DIVINE ILIAD. Two complete books—THE BOOK OF DESIRE and THE BOOK OF REST—deal with the fundamental principles of the spiritual universe from which the physical universe of motion springs. DESIRE and REST are the Source of all power in the Light which man manifests by actions.

Part II consists of ten lectures the author has given over the country. These lectures simplify the whole process of Universal Law as applied to personal power and balance in all human relations.

Part III consists of a series of questions from country wide audiences and the author's answers.

Autographed limited de luxe edition. . . \$5.00 Postpaid

The Message of the Divine Iliad—Vol. II.

Part I consists of THE BOOK OF LOVE, THE BOOK OF BEAUTY and THE BOOK OF HEALING from the DIVINE ILIAD. These three books deal with the direct nature of God and His means of manifesting His nature to man. Through them man may thus increase his comprehension of the Source of all-knowing and all-power and himself manifest that power.

Part II consists of lectures with the scientific answer to the Healing Principle which clarifies many confused beliefs and practices; the scientific answers to Sex Promiscuity as never before set forth; the Reincarnation Principle is the scientific answer to Spiritual Phenomena and what occurs to the body and Soul of the individual after death; the scientific answer to the relation of the Soul of the individual to his body and to God. The chapter entitled THE NEW WORLD THOUGHT deals with the transition which is taking place in

all human relations and which is to form the new basis for man's dealings with man.

Part III consists of a series of questions from country wide audiences and the author's answers.

(Many have written grateful letters after reading Questions and Answers in Vol. I and II of THE MESSAGE OF THE DIVINE ILIAD saying that for the first time they have understood much that was hitherto incomprehensible.)

Autographed limited de luxe edition. . . \$5.00 Postpaid

The Book of Early Whisperings

Those who have read the manuscript of this book have pronounced it the most beautiful and inspiring interpretation of the Voice of Nature ever written. It contains a series of inspired writings during the author's periods of illumination in his youth. These periods of direct cosmic communication with God usually lasted from two to three weeks in May and June of each year. During those periods he was forced to seek aloneness and solitude in the forests. These essays record his exalted thoughts and emotions during those communions which unfold in each one of them the very Soul of Nature as it touched the Soul of this inspired man.

Author's autographed edition de luxe containing seven reproductions of the author's beautiful woodland drawings.

\$3.00 Postpaid

Scientific Answer to Human Relations

This powerfully expressed resume of the dreadful world which man has made by violating God's law of love and substituting hate, fear and greed as his basis of human relations, is a reprint from Unit No. IX of our HOME STUDY COURSE. It was printed at the request of many students and business men who wished to have copies for wide distribution for friends and employees.

Paper cover booklet \$1.00 Postpaid

Scientific Answer to Sex Promiscuity

This most important of all subjects having to do with the living of life, the subject of mate-choosing, is rarely approached from the point of view that sex is the holiest of all God's laws and that every transaction in Nature is based upon sex-principle. This article is a reprint from Vol. II of THE MESSAGE OF THE DIVINE ILIAD made at the request of many—especially doctors—who wish inexpensive reprints to give to friends, especially young people, and patients of doctors whose nervous disorders and frustrations are based upon lack of sex knowledge or unbalanced sex practices.

Paper cover booklet 50c Postpaid

Your Day and Night

This pocket sized edition of two treasured books from THE DIVINE ILIAD were reprinted at the specific request of hundreds of readers who like to carry one with them always. It contains a philosophy of life in two expressions, one for action, the other for rest. SALUTATION TO THE DAY is for one's action and INVOCATION FOR THE NIGHT is for one's hours of sleep.

Paper covered booklet 30c Postpaid

The Sea Children's Waltz

This is the only published manuscript of Walter Russell's very many musical compositions. He composed this waltz at the age of fifteen. Paderewski heard him play it at that time and caused it to be put into manuscript form thirty years later.

Sheet music 60c Postpaid

The Man Who Tapped The Secrets of the Universe

The life story of Walter Russell, Scientist, Painter,

Sculptor, Author, Composer, written by Glenn Clark. This amazing little book has been universally acclaimed and has inspired thousands to greater achievement through belief in themselves and their own power.

Paper covered booklet 50c Postpaid

Comments by Interested Readers

"GOD WILL WORK WITH YOU BUT NOT FOR YOU"

—“Here is a book which captivates you. You do not wish to lay it down until you have finished it. Easily and willingly you find yourself traveling into new and interesting ground, with all the thrill and adventure of an explorer.

“Lao Russell has put her rare genius into this volume. On the levels of human life she brings to you and shares with you the soft brilliance of the mystic's vision. You are stimulated, inspired and uplifted. Yet, woven into it throughout, is a restrained undertone of solemnity. The reader seems to feel the compulsion that has produced this book.

“If one had to choose one, from among the many amazing contributions of this book, it would probably be her emphasis on the imperative of woman's mission to restore balance in the affairs of men and of government. It is powerfully and convincingly presented. When you finish this book you will ask yourself: “Do we really want individual and world security?” And then you will probably say, “If so, here is the way to achieve it. I want to help.”

“This book could well be the means for the inauguration of a new era for man.”

Elmer A. Hilker

"GOD WILL WORK WITH YOU BUT NOT FOR YOU"

—“Words seem inadequate to fully express our reaction to the contents which become more and more challenging as one goes from page to page.

“As a doctor I was overwhelmed by the new knowledge and new thinking your book contains. I feel that every physician should give deep thought to it and should have a copy in his waiting room.

“I was especially interested in the provocative chapter on Mind Healing which so clearly and properly relates mental and physical therapy.

“. . . we send our congratulations upon the completion of this momentous message of such import to the world.”

Dr. C. E. Pollock

THE MESSAGE OF THE DIVINE ILIAD—VOLS. I AND II

“It is the story that must be told by all who give deep thought to the truths you reveal in your writings. The potency of your writings is so great that any responsive person must unflinchingly repeat my one story.”

Glenn Knight

“Everyone who sees “The Message of The Divine Iliad” wants one, and I have no words to tell you how much it is doing for me. I just vibrate love and gratitude to Dr. Walter for the Light he is spreading.”

Hedessa Wickett Cordley

“Am certainly absorbed in your magnificent revelation as given in “The Message of The Divine Iliad,” and your other writings. It is changing my whole outlook.”

Bruce M. Morrison

“Your clear explanations have enabled me to understand many things that I have known for a long time but failed to understand. The BEAUTY of the Divine Iliad is breathless.”

Dr. R. C. Bolen

“I have Volume I of The Divine Iliad. It has been one of my shining lights in searching for truth and I treasure the help you have been to me.”

(Mrs.) Maxyne Lillie

“Without a doubt The Message of The Divine Iliad is one of the finest books I have ever read and the results I have had from it are simply miraculous. I am grateful to the author for an enlightenment which has tripled my power.”

Viola G. Hunt

THE BOOK OF EARLY WHISPERINGS

“This letter is the direct result of the inspiration of your “Book of Early Whisperings” which speaks the voice of Creation itself. It is my opinion, as a literary critic, the greatest prose-poem ever written.

“All my life I have been a lover of Robert Browning and Walt Whitman, but the tremendous beauty of your “Song of the Stream” and “Autumn in My World” reaches the heights of celestial grandeur.

“Since the days of Leonardo da Vinci our world has not known a man of such God-given powers as Walter Russell, for you are his counterpart in his various achievements covering the wide horizons of the Arts and Sciences.

“Painter—Sculptor—Architect—Scientist—Rhythmic Composer—Philosopher—Aesthete—Metaphysician—discoverer of the spiritual source of all mankind—your range of knowledge and your artistic genius embody the infinite powers of all Creation.

“If my material resources would permit I would place your immortal works in the hands of every man, woman and child as their daily guide for living. And I would endow The Walter Russell Foundation as a shrine for pilgrims for generations to come.

“As the author of sixty some books myself, I believe Walter Russell to be the great poet-Artist of the Cosmos.”

Francis Trevelyan Miller, Litt. D., LL.D.

“Your book, “Early Whisperings”, reached me last Saturday. I started to read it at once, have read it all, parts of it several times. To me it is mindful of some of the Psalms in its majestic composition, and the loveliness of the Song of Solomon. The sheer beauty of certain parts moved me to the verge of tears, for I have known all you wrote about; every spot, every tree, every bird. I have known and loved in my childhood, and older, but was not articulate enough to put into words.”

George P. Lovell

SCIENCE OF HUMAN RELATIONS

“It's a voice crying in the wilderness, this lesson No. 9—90 pages. Its warning is clear and concise. . . . Never in my lifetime have I read so penetrating, so powerful and so logical a plea for the brotherhood of man and for the foundation of one world.

“This is a gigantic stone in the column of Life.”

Arthur J. Jones

“We believe with our hearts and souls that it is the answer to the world's problems today and shall do all we can to bring it before the people with dynamic force.”

Peggy and Don. Walsh

“Your plan is the best yet. The unit packed a terrific wallop! Wonderful! I bow my head humbly to the intensity of fine purposes it illustrates. Only two people who must be divinely inspired to the complete exclusion of any other earthly, selfish objective could possibly have the necessary faith and infinite courage to tackle such a monumental task as you have set forth for yourselves. An army would quail at the obstacles you've faced in the past, in the present, and the undeniable discouragements that lie in wait in the future. But I've never heard a discouraging word from you and it isn't likely that any one ever will.

“One thing, above all else, I noticed strongly throughout the reading. . . . a strong tone of terrific urgency. Good sound common sense, clean straight thinking, complete honesty of purpose was there. . . . Your plan appears to be ‘it.’”

Peter J. Parker

“Your Human Relations book has moved me more profoundly than anything I have ever read. I see now how much there is to be done. Until the world reached its present degraded status, you probably would have been a “voice crying in the wilderness.” Now perhaps people will listen.

I'm practically overcome with desire to "Do something about it." I wish every one could read this book, for to me it seems the most momentous message given in the world today."
Dr. Ivy M. McAnelly

"Lee and I wish to express our deep appreciation to you and Dr. Russell. We treasure every word you have written and are studying every available moment."
Naomi S. Brechbuhl

"I know that you will want to rejoice with me that I have at last found my way. A sincere study and application of your books and the Home Study Course has brought about such seeming marvelous changes within me that they cannot help but be reflected in my outer affairs."
Dr. Warren Chedester

"You may add my name to the list of souls who cannot find words to express the inner peace and joy that has come to one through your literary works. I now desire to add to my "library" your two editions of "The Message of The Divine Iliad." I have read these messages, but must have them for my own."
Mrs. W. S. Beamon, Jr.

"My appreciation of all I have learned from the combined efforts of you and your husband through your books goes out to you in love."
Olga Cloke

"Your Message of Love and Light cannot fail, as we are all hungry for your teachings. They are wonderful."
Don and Paula Hudson

"After searching for twenty-five years I believe I have found the answer to my many questions that seemed beyond realization. My search covered many books and courses in the search for truths that can be applied to all phases of life. Your revelation of CAUSE has lifted many clouds from my mental horizon."
Thomas T. Miyashiro

"I have been interested in metaphysics for quite a number of years but never have I felt the awareness of God in me, and that my hands were God's hands, and my mind God's mind, as I have since studying your teachings. They truly are an inspiration."
Lillian M. Good

"To think that you two personally consider with such care, each seeker who is led to you for more guidance in the way of Truth, to me is overwhelming, as is my gratitude to you. . . . To at last know what love is, and how, when you seem unable, is thrilling. . . . Not all the gifts of my entire life can equal this one of finding God in you and your teachings so wonderful, yet each one was an essential step on the way."
Mrs. Merton J. Bell

"I am counting on your great writings being the incentive for my son to go on and on until this world finds rest in such teachings as yours. I thank God each evening, and many times during the day, for having found you."
B. Elizabeth Hoffman

"I know you have the power within you to give out to the universe the key to open the door of this spiritual solution for which every man is searching. I thank God for such an inspired desire that led me into this course of study. It is my answer and now I hope to go on and on, wherever it takes me."
Edna M. Davies

"Your books have been the greatest expose of profound Universal Truths that I have ever read."
Sydney Talbot

"We are reading your books in our group and each week the Revelations seem more wonderful than the previous one. Most members have studied several philosophies and they seem to find this Message the most enlightening of all."
Maryellen Beaumont

"I hope this Message will go out all over the world to usher in a new earth that will become the new Heaven. I have studied metaphysical books for years and there is truth in all of them. But your new book is so clear, so utterly comprehensive and all inclusive, that I feel I can say "THIS IS

IT," God's Message to this age which needs His truth so greatly."

Hazel H. Pickett

"Words cannot express the happiness and help your wonderful books have brought to me. They have revolutionized my entire life."
Mme. Antionette Le Brun

"It is a Divine awakening to the simplicity of Truth and Light, and its application to our lives on this planet. It is easy to read and apply, and is written with great clarity, force and Divine inspiration."
Helen Vosoff

"Your books have revealed to me the fundamental law of human relationships for which I have been seeking all my life. They have released me from further time and effort spent in that search."
(Judge) Harcourt M. Taylor

"I am getting renewed spiritual enlightenment from the little booklet YOUR DAY AND NIGHT."
Elsa C. Autenreith

"I have read your book through several times, and many chapters many times, and it is just as inspiring, and even more profound, with each reading. With many readings I have summed up that I have learned the WHY and HOW of things."
W. R. Smith

"You have done for us in this Twentieth Century what Ptolemy, Euclid, Copernicus, Galileo, Kepler did for their earlier centuries. But, you have further penetrated all physical barriers and extended your discoveries into definite forms of the infinite law which created our universe and keeps it in operation with mathematical precision through the millions of years.

"Hitherto, Science while delving into these infinite sources has not attempted to define them. It has left the terminology to the ecclesiastics and theological dialectics. You have the courage and vision to start where they leave off—to explore the creative or spiritual law which motivates everything that exists. Principles of far greater import than Einstein's relativity.

"I hail you as the forerunner of our New Age of Science."
Dr. Francis Traveyan Miller

"To me your book is priceless. Thank you for releasing to the world the Truth that is slowly but surely awakening it to self-realization."
Adam L. Habler

"The precious book has arrived. It has brought refreshment, inspiration and joy unbounded. How can I thank you for the treasures of thought the little book contains, except perhaps through the knowledge that we shall be reading and re-reading it until it is ours by absorption."
Mr. and Mrs. Harley Perkins

"I finished the book last night—and I wept. They were tears which washed out my eyes that I might more deeply read the beauty."
Dr. Jacqueline V. Masters

"I have spoken before the Rotary and other Service Clubs, also private groups, about your tremendous work and its vital significance. We are constantly amazed to read in the press and scientific journals where outstanding scientists are gradually coming around to your point of view in presenting to them and to the world apparently new theories and concepts which you have already presented in your lectures. There have been several instances of this during the past few months.

"I wish I could convey to you both just how much your lives have meant to us but anything I could say would be so insufficient as to sound ridiculous. Not being able to attend at Swannanoa during August, was, I believe, the most heart-breaking and bitterest disappointment of my entire life. I am sure I missed a tremendous lot and I can never make it up.

"I will not detain you more at this time but please rest assured that you both have helped us tremendously and thru us many others. I believe I now practice much better medicine and have more to give. God bless you both."
C. H. Bennett, M. D.

"May I again express my deepest gratitude and appreciation for The Russells' teachings. The feeling that they are the result of your and Lao's cosmic illumination is inescapable. On referring to other books and writings which I had studied in the past I find they seem elementary and do not hold my interest. This is not a criticism of those writings but a recognition of the God given wisdom that is being made manifest through your combined efforts.

"If I can experience only a little of the illumination that inspires your teachings I will deem it priceless. I deeply appreciate your Home Study Course. No price is too great to pay for its message. It seems to me that the only thing that makes life worth while is the joy we get in giving and serving our fellowmen. Your combined gifts to mankind constitute a priceless heritage for our people and I hope the world will awaken to the Truths revealed by you."

Neil C. Kline

The Walter Russell Foundation

Swannanoa, Waynesboro, Virginia

Order Form for Walter and Lao Russell Books

Please send the following books return mail to:

(Print name and address)

Name _____

Street _____

City _____ State _____

	Amount
"GOD WILL WORK WITH YOU BUT NOT FOR YOU" First edition (by Lao Russell) (Autographed by author if requested) \$4.00 (Number of copies _____) Postpaid	
"THE MESSAGE OF THE DIVINE ILIAD—VOL. I." Author's autographed edition (by Walter Russell) \$5.00 (Number of copies _____) Postpaid	
"THE MESSAGE OF THE DIVINE ILIAD—VOL. II." Author's autographed edition (by Walter Russell) \$5.00 (Number of copies _____) Postpaid	
"THE BOOK OF EARLY WHISPERINGS" Author's autographed edition (by Walter Russell) \$3.00 (Number of copies _____) Postpaid	
"SCIENTIFIC ANSWER TO HUMAN RELATIONS" Paper cover booklet (by Lao and Walter Russell) \$1.00 (Number of copies _____) Postpaid	
"SCIENTIFIC ANSWER TO SEX PROMISCUITY" Paper cover booklet (by Walter and Lao Russell) 50c (Number of copies _____) Postpaid	
"YOUR DAY AND NIGHT" Pocket sized paper booklet (by Walter Russell) 30c (Number of copies _____) Postpaid	
"THE SEA CHILDREN WALTZ" Composition for the piano by Walter Russell 60c (Number of copies _____) Postpaid	
"THE MAN WHO TAPPED THE SECRETS OF THE UNIVERSE" By GLENN CLARK 50c (Number of copies _____) Postpaid (As all our readers know this amazing little book written by Glenn Clark is the story of Walter Russell's life and works.)	
TOTAL AMOUNT	

SPECIAL NOTICE

Walter and Lao Russell have together written a one year's HOME STUDY COURSE at the request of world wide readers of their books. This course of study is issued monthly in four-lesson units, entitled UNIVERSAL LAW, NATURAL SCIENCE and LIVING PHILOSOPHY. Full information regarding their teachings will be sent on request to the above address.

