

General grouping of short essays under title "The Family".

The basis will be that the male cannot function except as top dog. That he cannot escape the responsibility, nor can the woman take it. If Plato can write the "Ideal State", and if Maurois can essay on "The Art of Living" from the French Jew standpoint, and Lin Yutang the same thing from the Chinese standpoint, and if Arnold Bennett can write "How to Live on Twenty-four Hours a Day", I think we might write—without bunk, without religion, without the use of the word "duty"—of the pleasures of an aware and intelligent unit—the family in social life.

The business starts with a man and woman in the emotion of love sufficient to put self welfare as a unit of two in extension, which means a willingness and an awareness that the other one of the two is the best friend entitled to the greatest extension in courtesy and effort for mutual improvement and benefit. On that premise we will take up first the spiritual attitude of one toward one in one unity. And the attitudes in the relationships of father, son; father, daughter; mother, son; mother, daughter; parents children. Then comes the relationship of the family unit in society as a whole. Other obvious facts are that the child owes nothing to the parents; that the parents do owe leadership until maturity to the child; also that a sense of values in leadership must only come through example; that the first duty of parents is to put the maximum of self expression with the minimum of repression; that the second is to express and act proportionate values in the use of time and emphasis; that such approach, of course, will encourage intellectual honesty, intellectual curiosity, kindness, clarity, and above all the elimination of fear; the minimization of a system of rewards and punishments and a development of a natural leadership by elimination of fear of the disapproval of mediocrity in the mass.

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be turned into a group of five-minute reading thoughts, loosely assembled.

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Relationships of male and female in the cycles of companionship. Quid pro quo. Who is quid? And who is quo? The cycle of emotion must start with a knowledge of the facts. No brain may be in harmony with life except as the brain has consciously or unconsciously organized its information and evaluated the same.

The male cycle starts with intake from outside the family unit. This intake must be undisturbed. It is a fine and delicate perceptiveness. All the male has is time, judgment, ethics. These three must not be disturbed by the insistence of the female. Any female who does disturb them on the intake, will distort her prime contribution, which must be to understand, to encourage, to suffer if need be that her male does not suffer in the clarity of his ethics, in the use of his judgment, and in the proportion of his time. For time, ethics, judgment mean the intake into the family unit of the fuller life. Above all they grow the male in his masculinity.

The most pathetic by-product of the thing called love between man and woman is that the man over gives and the woman over takes in the early stages. Distortion becomes permanent. Habit and static distortion wreck the fabric. The male wishing to save himself from fatigue, to enjoy the fine light of his woman will sin repeatedly against his ethics. He will steal the time, the money, the opportunity for service in the cause of humanity so that his woman may, he thinks, continue to love him and to smile at him.

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Leadership

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Government

have no

Lion, sea turtle, and elephant ~~as not having fear trace~~ except when faced by the unknown, and then, only apparently, is ^{of the unknown} ~~unknown fear~~ known to the elephant alone. Elephants may be stampeded. It is questionable whether lions do other than move away from ~~the~~ distasteful or nonprofitable conditions. A sea turtle would not know fear simply because his life span does not require in 400 years any fearfulness.

So in the true growth of leadership, one finds tremendous awareness to life and great energy, but a minimum of fear content. In selfish leadership—meaning by this the egotistical type of leadership which excites into action from self and from will to serve humanity as one among ones—one finds the leadership springs almost overnight from submerged ego through normalcy, lashed by the will to live into super-normal willfulness. Such willfulness sometimes is without logic—sometimes used as excessive cunning and persuasiveness back of pseudo-logic for accomplishment of its willfulness.

But true leadership carries a minimum of fear and a minimum of power consciousness. Otherwise the true leader would ^{not} know ~~not~~ enough to lead truly. For the true leader knows ^{that} ~~no~~ one of value wishes to be absorbed by, or super-directed by, another one. He must—the assisted one—be left with a maximum of his own ego functioning. The one in leadership must ~~carry~~ in friendship and democracy all other ones.

If one is aware of certain truths in his own Oneness which no other one may know, in the dignity of his Oneness the one knows his own truths. These truths are beyond logic. They have the dignity of truth. They do not have to descend to the roof-line of the mental for sustained life. Any truth leader knows this and respects it. Such a one will not insult the guiding beliefs of others, no matter how illogical they may seem, for these beliefs are the stuff of the ^{existence of the} will to live, ~~to exist~~. Only the pseudo-leader, or the person jumping in hysteria from subnormalcy into will for power, has fear to ~~carry~~ in democracy, humanity, and love, the other one.

The World After This 20

Economics branch out to A. Religion, B. Government.

The human race occupying the earth is always in flux, because the earth is immovable and human beings are movable. (The earth takes care of itself, as one sound thing having its own motion through time and space.), so we may ignore its activities and take care of our own as movable things on an immovable object in the sense that we cannot do anything about its movements.

But we move through the earth, we move above it, and over the crust of the earth. It might be pertinent to look at those movements, in connection with the world from now.

In theory he who would see the world from now must see it as One, and then examine ^{its} ~~the~~ moving human parts with the activities of those crowding ones.

Language is something designed to express emotions and thoughts from one human to another. The mouth and the hand and the typewriter, the telephone, the cable, the radio are some of the extensions of the function of language.

This language, growing through evolution from a male and female grunting, to its present now of (5 ?) basic language groups, with some thousands of idioms, is still far too clumsy for unity. But language growth is perhaps one of the fastest evolutions of the human race, and it gives us much hope. Anyone who examines the language of science need not to be told this. Anyone who traces the beautiful flow of the history of words sees it. The interchange between active people of words must cause joy to one who sees a unity in human progress.

The near sign—the now of it—seems hopeless to think of language as a tool in the molding of this world toward the unity. But looking at the near there is joy in the power of language. Today there is no babble of voices in Babylon or in the Tower of Babel. A billion people are hearing throughout the world approximately the same voice. Certain individual voices are expressing the conflict of different ^{crowding} ~~movings~~. They mouth in different words, and with emphasis on certain words in certain languages, but the billion who hear are told exactly the same thing by all. The leaders have to say the same thing to make the audience of listeners. And the things that they say are, "We see with you that you are entitled to unity." Without bothering with footnotes, ask yourself whether this isn't so. Have you heard any substantial voice in this world in the last ten years who hasn't said that, as a basis of his sale talk—the voice speaking—himself and his friends should have a preferred seat in the progress toward unity? The voice that is biggest appears to be in America, but the voice of lesser lines—as artists or musicians would say it, in the troubled, conflicting spots are saying the same things for their conflict groups. They dare say nothing less. So one who hears, and a billion are hearing—more or less a billion, and more or less hearing—^{the movement must be} ~~must be moving~~ that way, because people hear through their language and its servants that which they think inside of each cell unit. It is most fortunate that invention has given all potential cell units, now or later, magnifying power to be heard world-wide and immediately translated by the best translators into their language. ^{There} ~~It~~ is no longer the need of ships to carry messages. It does not take ^{three} ~~three~~ years for a boss voice in deep Asia to hear about his servant's work in Italy. It does not take two days for a people waiting in London to hear from Belgium about a Waterloo. It no longer requires months for peoples to understand

what is going on in Vienna after Waterloo. Today's advances, as against the work of five men recarving the world at Versailles in 1918 ^{are} ~~is~~ sufficient to dispense with diagrams of what invention is doing for language, in giving the ones in the billion a chance to think and act in unity. So think of all the little ones, waving and shouting little nothings of pessimism, as nothing.

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Cell Groupings in Conflict 27

It seems simpler to think of human beings as a billion than as approaching two billions simply because the few hundred million of least intelligence and least racial experience count for so little that the lesser units may be considered merely as being carried along without volition. They consist of those in insane asylums, prisons, immature children, the senile, and backward peoples who may not hear through lack of hereditary and environmental deficiencies—such as the ~~hushmen~~ ^{heavens} in Africa.

So, taking one billion as ^{heavens} hearables, one may say roughly that one half are in conflict, and that the other half is stirred by the conflict into thinking of its nearness to each one.

So conflict is the fashion in thought and in the news reaching the ear through language.

It is splendid that it is so, for all the world to be in understanding of just what conflict is is the finest prospect ahead. The billion are being beautifully educated for the thing to come.

No voice representing any large section of this billion even now dares to exalt conflict as permanently to be desired. The most any voice may now say is that it is temporarily necessary for the thing itself. The thing itself, all agree, is a unity within this world for the progress of human beings at peace.

The present debate merely is who is to bring the peace, and for whom, and by what means.

Well, one billion listeners are slowly deciding. After the voices cease through being over-worked and worn out, new voices will be found which more nearly will say the thing of unity for the unvoiced billion *without voice*

If everyone might be ecstatically happy through immobility, there would, of course, be no pressure anywhere, no motion, no change. But the human billion does not react except through the fact that ecstasy is not immobile. And so people move.

As people move, they *come into* conflict. And human ones *find* ecstasy by and through conflict and the watching of others in conflict.

It is merely the question of *the* refinement of the conflict. Any such refinement means less senseless conflict. For people learning want to gain by motion and emotion, knowing that progress is only made through motion and emotion. But a billion in progressive education have reached through heredity, and in a small degree through recent decades, a point of listening which may well be called a splendid hope.

The forebears of these people met frequently with clubs in single combat. But even two thousand years ago they found it better to put cloth on a Cornish hill and go back to the spot the next day to pick up tin. And then go back to the business in hand—*new* the cloth owners to make some garments and the new tin owners to sail southward with the tin. The motion of the exchange was simply better than going further over the hill to take the tin away, and then not to have another chance after there were no more tin gatherers.

pests But in the crowding of peoples, in the ebb and flow of weather, with its ~~feasts~~ and famines; in the ebb and flow of human vigor and decay, when there was gathered together too much so that more was not to be thought of at the

moment, there always has been a chance for funny voices—queer voices promising as witch doctors that there was an easier and a better way than the now in which certain people found themselves.

That way has always been the same. It has been listened to when people suffered and were angry in their suffering. The shouter has always said, "Go out and get it, where it is." The emphasis has been on the getting and not the creating. It is the robber-shouter which always is listened to when people hunger.

If the robber shout puts the herd into motion—in modern times, it is called National Expansion—If the sign of the country is the Sun, it is called "Seeking on's place in the Sun." If the urge to motion has adopted a double group, the slogan becomes something else. But the peoples in motion through unrest move toward the things they want against the other peoples who have the things they desire.

Trade ceases as a supreme function of enriching life. Religion ceases as the supreme function for extending optimism into the hereafter. The now begins the march itself—becomes the thing.

Lyons, guilds, age of steam, factory production, new alignment in and above the old guild; curbing of trade unions and associations such as the American Federation of Labor by large scale capitalism, as represented by United States Steel, Telephone, Electric Service Company of New Jersey and so on. Revolt within labor against antiquated methods, hence C. I. O. Now today the cross roads where, with capital curbed after its exaltation over war for control of labor, the whole people face in 1940-50 the problem of curbing minorities, shearing ^{from} them from their special privileges which have raised the cost of living and curtailed the flow of goods.

The mass consumer, sixty-million buyers, go through government, ask for the end of special privilege as far as it harms the consumer. They will ask the ~~same~~ government which has curbed special privilege of capital to do the same thing with labor. The final curb against special privilege will come as the uncontrollable, unbalanced budget, heavy taxation, and deep national debt force the average man to demand the cleaning of the government structure of parasitism. This means pensioners of all kinds, whether relief, farm bounty, or war pensions. The consumer will find that as an individual he can take so much and no more on the back of his time. He may work three months of each year for his government expenditures, but if he works much more than that he finds it destructive of his individuality within the family unit. He will fight for that, even against religion, as he did in recurring centuries of the Dark Ages. And certainly he will fight against capital, labor, and parasitism in so far as they stop his unit progress as a family of man, woman, and child.

Law-Justice Priestcraft 23

Distortion, reaching out where the maniacs are permitted to run at large-- the maniacs of greed. "There is more fat in a feeble leg," says such as now exists to overcome the greed-maniac when thoroughly in the prime of action. His tools are cunning and thin-spreading of the greed offal--his money--within and among the priestcraft in charge of Justice. He goes to the higher portals of the law temples through the hiring of attorneys in singles and battalions according to his need. These battalions, through their cunning, their burrowing under and boring into the framework of Justice, through persistence, reach also, boldly or stealthily, into the minds or pocketbooks of the umpires, called judges.

And so the ~~man~~, the one of humbleness--he of the pick and shovel, she in the late spinsterhood--put a trembling hand out for savings, see through glazed eyes a labor racketeer monster with a whip, or a President's Birthday Ball, bred by a Polish Jew, at the demand of the robber, upon the American emotion to help the weak galvanized into march action ^{by disability} ~~by disability~~ to the sublime leader of their march. And so a Doherty dies in peace. A Byoir goes on to represent Hitler in America on the salary of the Doherty, following his flight from the machinations of a Cuban despot. Such a route should be drawn for ones to see. Havana mercenary fleeing from peoples' wrath to Miami where the money of the humble syphoned by an American of great greed. Business the hotels of luxury dropped from the feeble hand of the investor who also had been lured by the greedy through lies into purchase of value which ceased to be.

There then the line leads one to Washington where one of the lovely American families receive the fugitive from the Cuban mob because the idea is so fine, and there is no time to investigate the motive which spawned the idea. There was no time to extract the idea and clean it in its beauty from the vermin which infest it, and incase its beauty. And so a Doherty, frantically yelling in fear that he is to be imprisoned on the demand of an American mob for Justice, escapes Justice perhaps while American millions pour out the millions in their kindness toward the crippled. If a monument is every to ^{be} erected to Doherty by his grateful employees,

let it be financed by the man from Poland, for only he has the artistic touch, the genius to dress a motive so well. And so he will be the one who will have the publicity genius to stir the sense of the millions of Americans into a knowledge of the fatherhood of the great industrialist--the greed monster whom he served. So Saint Doherty must and shall arrive as part of the legend of America if only the man from Poland bestirs himself.

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VI

Virtue on the Rise and Fall

27

D. S.

Children and chittlens may see the light from the hog belly on in the fight for growth ^{by} the will to live.

In the economic, in the political, in the honesty of the one, there is a brittle light.

Reality sometimes seems without softness.

He who preaches of virtue must see as a child sees, falteringly, then, as the eye extends itself, from the finite into that truth which has no form.

Beware, one who sees too far off. Such a one may be blinking at the near at hand.

In the close of a century of realism a man may refuse to appoint a Minister to China because he has contributed \$20,000 to the presidential campaign. A half century later a man of the same stamp and the same party may appoint a Minister to France because he contributed \$120,000 to the party funds.

The name of Jackson may be identified with the hickory shirt. Yet, the name Jackson may be prostituted by a Tamany Irishman to promote a surface volunteer of a \$100 wage-lash assessment from party satellites.

And so it goes. May we ones, seeking truth, look close before we look behind.

200

I have just been talking and listening to the next ten years, but particularly to the character of this year, 1940. The people are settling into a new belief and discarding an old belief.

The old belief that the people are discarding is that thing which has clearly been called a Bigger and Better America, with all the trimmings--the worship of economic success and the refusal to consider the use of the success in the worship of the fact itself.

Smarter now and with the country filled up, with the frontier lessening, the people are beginning to look at their own home guards as individuals. They are no longer carried along rather happily in the rear guard of an expanding prosperity. Rather are they gathering around again in town meetings to discuss the interior situation. These town meetings are really a man and his wife talking together and then two neighbors talking, and then the spread throughout the neighborhood of a slowly formulated national belief of what is right.

Probably the thing the average of the 130,000,000 is deciding may be blocked out by too concrete observations.

Changing a belief, that a younger group of men are more apt to bring about a quick and necessary change of view and action than an older group. Hence your Dewey appeal ; your turn over in Milwaukee; your insistence, even by the President, of the necessity of youth in the rising tempo running all the way from the Supreme Court fight to Corcoran supplanting Farley as a personnel selector. Without knowing, I believe the average age of the responsible positions in the national government has been reduced ten years in ten years. At a time when the average age of life has been increasing three to four years through medical improvements. In the

middle ages lack of medical care forced young men into the front because practically all men were old at forty-five. Then came long periods of peace, greater general security, removal of superstition through religious control, increase of administrative finance, and, hence, increased value of judgement and continuity with an increased level of age on the part of important units.

The swing is now definitely the other way because of increased tempo and need of change in a badly diseased capitalistic democratic system.

In America the call will be for youth, drive, definiteness, fearlessness. Roosevelt, broadly speaking, emphasized that he merely started it.

Granting the instrument will be younger people, what is the thing that they want done? Probably a leveling toward economic equality regardless of the individual ability. That means a very close union between young kicking off for opportunity and the old demanding security without fear, as they reach the end of the game. I see the old directing the young to do the job, much as the father in the family unit directs his son. The enemy of the young and old--if there is a conflict--is the great group of those in middle life, in the full ~~fit~~ valuation of ability and energy ~~subsuming~~ who create a hump of prosperity ~~which insists with~~ ~~lack of~~

This means by 1944 a break down of the so-called fifty years of individual idolatry and dominance. With the break down of corporate power, ^{by the} the absorption of the entire population ~~between~~ government of the right to take the cream for redistribution among the young and old. In other words, a very rapid acceleration of what used to be called a solution of state.

In America this will be evolutionary and not revolutionary as in Europe. But it will be so rapid that I do not believe the last eight years will be considered a fast period. We will be going from second

speed to third speed more probably than from second back to first, regardless of what party or ~~of the~~ personality ^{is} in the driver's seat. For in America in the next ten years we will have enough freedom, enough education, and enough resource for quick change. We will have a top group giving the people what they insist upon--high income taxes, big limitation of peoples' right to waste, and tremendous inheritance redistribution, possibly even some form of orderly control of human activity so that the so-called right to loaf and take and spend will cease.

The stoppage of immigration was the stoppage of American advance.

~~Hilse was the regrettable~~

America could not have reached its present viewpoint without having first gone through the gateway of idealism, to the tune of Christmas Carols. America was settled and dominated for a hundred years by the religious motive. The strong message of Christ carried on through protestant free denominations called ~~The~~ Peace on Earth Goodwill to Men, it carried with it such commonplaces as, "Turn the other cheek," "Honor thy father and thy mother," ~~The~~ economic duties of parents in the family; freedom of the individual as against the national (or mass) demand.

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[I am trying to cut away the ground work of what has happened wrongly and to reduce it to the smallest number of words so that it becomes intelligible—a prologue. Anything I want to say should be constructive following the prologue. And, if I do say anything significant, it will be at the point where I see clearly and have the ability to say] One is one, if you add up the fractions in relative and proper proportions. These fractions are in all economics. Some of them are purely egotistical and emotional--the emotions of fear of the herd animal ^{who} of herds during fear, the emotion of egotism in the herd animal where through a second degree of fear he attributes to himself the strength and size of the herd to which he belongs. Hence the word "nation" with its noise and color and symbolism and mass chanting of oratory and its prayers, are all part of:

- A. Meet together for safety.
- B. You are as big as the gang you run with.

Contributing to the stability of the national ideal is, of course, ownership in things, a family unit which seeks no disturbance (or one might say a rigid family unit seeking not ^{to} be dislocated.) bringing about ^{repaganda} with no concept of such phenomena as peace and disarmament pre

timing, so that mothers' sons shall not go to war regardless of what else happens. (2)

But, inspite of the handicaps of nationalism, internationalism is always gaining on the long swing.

LII

IV

So.

Birthday balls by way of Doherty greed. Radio--Sranoff grabbing at an invention of the first class. Both vermin operating definitely on the one course of acceptance of themselves regardless. Two individuals get their desires by the process of staying on the one line (in this case, money). Byoir fleeing, stops in the first place where money is, which is Miami. It appears on the shoulder of Doherty. The problem immediately arises of how to make these hotels, which have been stolen from the feeble hands of the investor, profitable. Says Big Greed to Little Greed, "You do it with legs." So Hollywood goes to the big hotels of greed with its accompanying prostitution.

On moves the dance. Big Greed becomes frantic. There is not a Cuban mob this time, but an American mob. An American mob mobilized by an aging school teacher trembling in the face of want because Big Greed has taken her and millions like her into his belly. Her cries are heard. Big Greed is frantic. Little Greed, learning in the slums of Warsaw through his ancestors and heredity, how to smash heads ^{with} ~~and~~ cunning and effectiveness, tells Big Greed how to stay out of jail. And so in a burst of necessity and genius, Little Greed says, "Capitalize. Capitalize." "

"Capitalize?" asks Little Greed.

"Capitalize the great American love of mercy and you will not go to jail."

SO And so, millions dance on sound legs to save thousands of little ones with unsound legs. A busy leader, loving all his babies, then does not see Little Greed and Big Greed as he sees their dramatization of the needs of his little ones. It was not a faltering eye, but a busy one. The idea of the greedy one from Warsaw was good--for good. Who are ones to question that? Or to question a leader busy in many things? Let the dances go on. Let the little ones' legs be strengthened. But let Big Greed in his present physical decay not die. Let a monument be erected to him. Let the funds be collected among the grateful employees in the house of Greed. Let the collector be Little Greed, building a monument to the great American Captain of Dollars. Let the gold plaque be placed in the corporate holy of holies, the directors' room of Cities Service....Let Little Greed pause a while in his recent and present activities for Hitler of Germany, pause, as he receives the applause, and remember the Great Greed.


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The Family



Jack
Jack

7

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An over-plus of the flirtatious content in early life may cause a female versed in the miscellaneous arts of love to be effective in making a transfer from the lesser to the greater pocketbook.

As the great vision fades for both male and female, one sees two dead ones walking, mangled by fear, moving toward the void.

A man serves women in proportion as there is no demand. A man's service builds his love through habit of service in freedom. A woman builds as a complement to the supplement to complete the circle. So she receives all that the man offers, asking nothing. The finest and greatest women a man knows are those who are able to receive in gracious appreciation what is offered—appreciation of the spirit and tenderness of the offering one. Each offer is a new event. Each acceptance is unique. There is no comparison and there is no habit. Time is offered, flowers, money, brain, all in the varied proportions the woman accepts. The spirit of her acceptance is the answer. She grows to accept her man as the person most demanding of that which she has to offer, which is nothing but the spirit of appreciation and then it is to measure her quality with the quality of the giver. She has the harder job. She is fighting constantly the habit of receiving. She may become buried under things. She may be given things which she does not care for. She falls into a comparison of things, wondering whether as she takes one thing if she may have another. She becomes puzzled about the future. She begins to think of the sum total of the givers ability to give. In other words, she turns kibitzer and pretty soon believes she owns the payroll. Once possessing the payroll, she begins to exercise her judgment. Soon there is no room left for the exercise of the masculine function in love and the male merely becomes an unwilling slave, seeking to save something out of the wreck of the woman's absorption.

In the specific thing, remember time is of value. Whose time? The man's time. Freely give according to his ¹needs. His time with woman is a rest time and a time of renewal for his return to the straight line of his masculine production. Given under protest, or under demands, it becomes a time of irritation with no rest, no satisfaction, and eventual withdrawal through lying and hypocrisy. No real male ever gives up his future time, because he has found out that compromise results. All women seek to settle future time so that they may chart their own road

based on the man's time. They must learn not to do this by asking the male to promise future time, and when engagements hoped for but not promised are neglected the woman must believe in faith that the man is adding to his happiness and dignity, and, therefore, to her happiness and dignity in association, by having his freedom in time when and as he wants it, according to the changing needs of his masculine effort. If he has to stop and obtain permission to break an engagement, he stops the flow of the spirit of his masculine life, and by other masculines is ruled out.

A man serves women in proportion as there is no demand. A man's service builds his love through habit of service in freedom. A woman builds as a complement to the supplement to complete the circle. So she receives all that the man offers, asking nothing. The finest and greatest women a man knows are those who are able to receive in gracious appreciation what is offered—appreciation of the spirit and tenderness of the offering one. Each offer is a new event. Each acceptance is unique. There is no comparison and there is no habit. Time is offered, flowers, money, brain, all in the varied proportions, the woman accepts. The spirit of her acceptance is the answer. She grows to accept her man as the person most demanding of that which she has to offer, which is nothing but the spirit of appreciation and then it is to measure her equality with the quality of the giver. She has the harder job. She is fighting constantly the habit of receiving. She may become buried under things. She may be given things which she does not care for. She falls into a comparison of things, wondering whether as she takes one thing ~~she~~ if she may have another. She becomes puzzled about the future. She begins to think of the sum total of the givers ability to give. In other words, she turns kibitzer and pretty soon believes she owns the payroll. Once possessing the payroll, she begins to exercise her judgement. Soon there is no room left for the exercise of the masculine function in love and the male merely becomes an unwilling slave, seeking to ^{save} ~~xxxxx~~ something out of the wreck of the woman's absorption.

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4/20

Corrected to here -

Bush
Kivona
septemtriana

In use and non-use of any function is the essence of its growth and decay. All that heredity in its various phases amounts to is the fact of repetition in use. The long nose of the elephant and the tapir, or the short nose of their cousin, the hog, is merely millions of years in the use of the organ. In humans during the finite birth-death, there can be no important development of inherited characteristics simply because one generation could not accomplish any real changes of body or mind characteristics. In one generation in terms of heredity, what was in the birth-death march of one there is a finite number of values in the business of living which come to flower and die from the mere fact of activity in use.

Two children may be born in adjoining homes, or better, identical twins are born and placed in adjoining houses, one with loving parents, the other with parents who hate. One blossoms under the physical demonstrations of affection naturally learning to use the kiss, the hug, the mildness of manner, the courtesy of spirit which accompany respect in love. The other may grow up strident voiced, forceful in protection, hating, selfish. These are merely in theory imitative mannerisms; in practise they are merely the constant repetition on the emotional soul of specific sights and sounds which cause habitual thought channels to form, leading to the point of the will in action.

In rare cases will to live forces balance through denial of the child to follow or imitate an unpleasant emotion. A son may refuse to follow or applaud a drunken father's actions through passionate rebellion. As his love for his mother or the general protection instinct is outraged, he may become a leader of the prohibition cause.

But the exception is not the rule. The rule is, since Darwin, that like begets like. In the mental the rule operates, except with much more speed. The rigidity of a skeleton, the natural involuntary functions of the body forbid rapid change in imitation. Important physical changes, as traced by Darwin and

his followers, require a million years, for instance for a three-toed horse to become a one-toed horse. In the mental, a three generation imitation may produce a merely protective poverty driven strain into a monstrosity of greed.

And so in love. Love is sight through the exercise of insight; an understanding refining the gross as the emotions assemble from the channels of sight and hearing and feeling. Failure to exercise love in the simple acts of the physical moves toward its destruction.

And so with hate expressing itself generally as a product of fear, greed or unattained equality. If unexercised, hate, contrary to the romanticists, slowly feeds the brain, feeding daily its quantity of sensory emotions, feeding through sight and sound and feeling, washes both love and hate away unless the feeding is followed by expression toward specific finite objects.

A romanticist writes a novel of a love lasting thirty years during enforced absence, or he writes of a hate so intense that a static, unused hate may reach its murderous goal. Only in action, continuous action thus will hate or love endure as against the multitude of emotions brushing one in the passage of time through space. One who would love, must love. One who would hate, must hate. The teaching of love, starting with the simplest object, the doll, the bunny, the mother, the nurse, fellow-children, is the necessity at the portals of the finite growing life. The over-teaching of generosity with lack of balance will react in an excess of hate, as the tender child-soul is outraged through disappointment over the results of its generosity in the out-pouring of love. The teaching of possessiveness, the guarding of one's own growing Oneness of self, or awareness of possessions, may be bathed by the lonesomeness as all shun the monstrosity of selfishness. But granting an understanding of the word moderation—providing that in reasonableness in the training and exercise of the child mind there can be no fear—there cannot be any argument that child training in love and through love, generosity, and nobility of spirit is

the prime object of all educational efforts. Only through this gateway is the hope for the noble life. The other side of the picture is too horrible to see.

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Gourmand—Gourmet

Quality, quantity, and taste, and what, without inspiration or education, it does to the good tasters before they reach adult life. How it ruins not only their taste, but in over-intake it so muscles in on the composite personality that the foreseen smell drives off the better balanced and kills the possibility of the good taster through over-indulgence becoming a part of the superior group.

How over-indulgence in food in youth becomes a habit much as alcoholic drinking becomes a habit to the point of being a necessity for comfort.

How the Great American Mother reaches out for ego expression through quantity feeding and from there to the pathetic boast that her man is the fattest in the town and therefore should thank her for being a good cook.

How the pitfall of gourmandizing (quantity eating) having been escaped, the cult of the gourmet (quality eating) begins to absorb time and ability through over emphasis of the one function as against the other functions of sight and sound and feel and smell.

For instance the demands of taste bully and take over the smell so that the gourmet exercises his greatest enthusiasm of smell only in the vicinity of food and has practically none left for flowers and fresh earth. An over emphasized good taste becomes bad taste in that it may even subordinate the eye. Good food, for instance, may have such a demand upon a superior person that he might neglect the joy of spending thirty minutes to have a baby adopted because the roast might get cold.

NC — He who moves toward stoic or epicure treads from the mean speed. Quantity, quality are not attributes of either right or left. They are intimations of distortion—the right and the left. Infinite harmony is a finite straight line. A listener with insight, pursuing good smell, fine taste, gentle feel, should traverse this line. The truth is there in harmony, speed, effortlessness, joy.

The lesser servants in the house of the perfect finite are worthy of their hire—of all stretch of effort. Particularly taste.

Taste is the invitation to food and drink. (Abused, a glutton or a drunkard ^{cu} results.) One abuse—a drunkard or a glutton results. Another abuse—constipation, dyspepsia. Too much attention—grossness. Too little attention—debility.

Well, good taste is the acute sense of moderation seasoned with a fine sauce of appreciation. But good taste is rarely hereditary. It is acquired.

He who would acquire good taste, knowing that only thereby comes body health, will work daily at taste improvement.

Good wine tasters are silent men. They listen to the taste. Their eyes concentrate on the taste. Their nose smells the taste. And the taste rejoices in the emotion of all five—taste temporarily being the master of the five senses.

The capacity for enjoyment in food and drink is proportionately dangerous. He who early enjoys food and drink sees no reason for not having more of the same; excess in all things faces the law of diminishing returns. Joy past moderation destroys the deliciousness of hunger; deadens the continuous good tasting of the nerves which specialize in this work. And so ~~the~~ gluttony with its physical, mental, and spiritual decays. And so ~~the~~ drunkenness—merely a slight acceleration of the glutton's progress. Both poison the wells of listening, sight, feeling, taste, smell, and the ability to ~~emote~~ into personality through concentration.

To promote good taste without the excess of bad taste or over taste, a taster in the path of the infinite line would concentrate all five senses in his service. He would become an artist in the imagination. Ultimately an individual chef results.

He ceases to delegate what he would eat and drink to the high priests of the restaurants, or the greasy aprons of the hash houses, or to the swinish ego of the average house-wife, or to the colored lithographs of the women's magazines. Accidents of the art of good taste without personal effort for individual production no more produces good taste than a walk through an art gallery, painting pictures, or a howling bleacherite produces a ball game. All such are merely the swine at the trough of stomach, lost.

Yes, the answer: Anarchy in food is not progress. Our stomachs must be regimented by the housewife or the professional seller of cooked food. There is no progress in the infinite. It is agreed that the finite has only time and space; that time and space are too often important to put in the service of good taste. But before defeat, one more plea. Before the murder of good taste has the millions passing from East to West; before the accepted enslavement of the individual good taste, let us listen again.

He who passionately believes in good taste as a necessity of finite harmony with the infinite will refuse defeat. He will become one of the many good tasters who seek to tell the servants among the fowls and peas what is good and tell them how and when and how often and in what quantity good taste requires. A leadership in good taste, one of the finite means to an infinitely good life.

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XLIX

Somewhere we go into the disease of the collection of things for the preservation of the stupid in the ego, so that it may be clothed from the biting fog with the garments of pomp.

A Cook's Tour through the collection room with the third generation half-wit of the man from the rolling mill.

When you come to the creative end of this, say a Mellon Gallery, or a Frick Collection, or a Metropolitan Room, or a Morgan excursion into Italy—these are the flower gardens growing out of the mirror of ego through the plant of pomp and circumstance. But the small weeds in the garden—the dog-prickles and stinkweeds are those who collect with the mislaid funds of a busy man—the woman of the careless pocketbook, led by the professional purveyor of the rare rather than the beautiful. Sometimes it is fans. Sometimes watches. Sometimes dolls. But it is always found under glass cases. It is used to give the lady or the de-scendent of the careless pocketbook a chance to dust an ego in the presence of those who do not mind the dust.

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LI

Tears

Tears are pearls of great price. When seen by one in the degeneracy of powdered wigs and lace ruffs¹². One lady cries. Pity wells in the soul of one as he wipes her tears. Poets sing of the majesty of the emotion of pity. In the degeneracy of their ^{femininity} ~~femininity~~, one observing ones moving, finds tears profuse among the women; and rare among the masculine, and wonders why. One finds only this among humans and wonders why. One listens, wondering. One hears that tears are degenerate weapons of the feminine asking for ^{things} ~~things~~; seeking things the feminine through the ages blinds her eyes, finding tears get things. Pathetic in blindness, drowned in tears at the first flash of sight of self, she retires in blindness behind the handkerchief, seeking to shut out the reality of self. The male one in degeneracy gathers pity as his recontact to what he wants or needs in the wailing female. They join again in unreality to live together in the weakness of the female, and when one male refuses to retire from reality before the flood of tears, he is indicted as indifferent, unfeeling, unprotective, unmanly. For female ones seeking to live in truth and dignity there is much to combat. Through the ages the weapon has been used until its use is instinctive--perhaps necessary to the saving of her dignity of self. Tears become a relief for weakness. But one listening hears from the past the voice of truth noticing that women in dignity rarely shed tears; women in self-pity, anger, or selfishness often shed tears. Tears a woman's weapon perhaps may be, but a woman's protection from self in the withdrawal of the majesty of life and the dignity of one, impossible perhaps not, desirable in the matter of irrigation, she should use them sparingly and alone for relief. Using tears as a tool or action is ignoble to the point of blindness or self. Males in love respond to tears because they are blinded in self interest of sex and companionship. But males in great love flinch before the ~~manly~~ woman using tools of tears. In great love they retire so that the female one loved may not display her vulgarities; that she may use her tears for self relief in the privacy of her soul.

If there is no place for a beginning and no place for an end, there is only flow.

Energy in flow may have the direction of an infinite circle, which, of course, is a straight line at the circumference.

But energy in flow moves from end to all infinity in point of time and space. So there cannot be direction in generic energy. One merely catches the brass ring on the merry-go-round. In a sort of selective process, one merely likes brass rings rather than iron rings, for one knows that a brass ring means another ride on the giraffe.

So one contemplating one's beginning and end says that embryo is the beginning. A human one's significant difference from other life varieties apparently is a concept of the end.

True human ones see dogs in distress mourning for a dead master. But one does not know that the dog feels other than loss of the energy content he loved. The dog feels that something has gone away from him. The very smart dog whose genius is loving, senses the going away even before death has taken the steering wheel and left the dog behind.

But that instinct of abandonment of energy may not be a concept of the finality of physical end of an embryo.

Great systems of religion redeem the body for a price through many centuries. The golden harp twangs. The streets are paved with gold. Special seats are reserved. No hunger and no pain is to be had on the second ride, after one gets the brass ring. The beautiful part of the second ride is that you ride forever without change in a perfection of nothing to do except twang, and twang, and twang.

Orpheus produces a prettier picture. The Elysian fields of the Greeks are not so metallic, because at least flowers and ³²loveliness through nature seem more pleasing than the glare of precious metal. A dance offers more than a hard seat.

But after all the concept of the end protrudes through the clouds of denial. Faced courageously there are no Elysian fields and the golden streets no longer oppress us as a possibility.

The inferno of Dante and of a Puritan may never have oppressed an intelligent one, for intelligence carries in it the germ of courage and optimism and a necessity of its motion. So allones that place us on eternal cakes of ice amuse just as to all ones who place us on a golden bench. A warm place in the sun as indicated by a Persian poet, with or without a jug, seems fine business to young and old, basking in the naturalism of selfishness.

Pausing here, a definition. Breaking words to pieces means that selfishness and selflessness may be one. So one pauses with one who listens, seeing selfishness generated by the embryo move through the will to live to the end of selflessness. Annihilation may be. But it is all the same thing. And the concept of the point of pause at the end rejects itself even. A bath of annihilation for an end there cannot be.

All ones in fear or in the pursuit of things, who promise in pictures a concrete thing, set a sylvan glade of flowers, or a number at Saint Peter's gate, are frauds. But so are also those who in rejection say nothing is all.

* * * * *

Pardon, nature calls. One will be back in a moment, hoping that the continuity is a reality of the moment. One knows that breaks through earthquakes, lightning, of human endings, have no significance except as changes in the direction, of forces
stronger imprisoned or released, static or dynamic.

So in returning there may be something or nothing.

It may be the telephone, or a fire wagon, or an eye pleased to act—and so back. One rather likes this. Dancing in the light without direction feels good—but the line of light insists that all lines infinite are lovely in Oneness. One in all ones with One in all free all from direction. Direction ceases as flow frees all.

Selflessness in concept has no self direction, and has no end.

The embryo, having no beginning, is a point of demarkation of a rate of flow. An embryo is a point of one's knowledge of One in concept. An embryo is merely an awareness of one in particular bounding from two in ecstasy. One calls it sex.

One and one make one. But the one parting from two is merely a break of one and one. In itself one and one making a one do not make three. Three parts of One flowing in three directions following time plus ecstasy. Three directions result as ecstatic energy subsides from its Oneness of direction. Selfishness becomes the directive content. The embryo begins its Oneness protected in the womb of one. The life line is said to begin. The embryo is said to have a beginning, and is said to have an ending.

Only in concept of a fragment broken from two, protected by one, can there be a human beginning. Only in concept of human perception can there be an end of one.

But these are concepts peculiar apparently to human beings.

Uniqueness is the most magnificent concept. But when uniqueness is restricted in time and space by human bounds, it fails to have the sound of truth. For one is a unit. For one among humans is a bit of mathematics. In such a sense one is nothing. And nothing does not exist. Everything does exist. And everything is One. And so, mathematically speaking, those who are experts in equations have finished with the business of beginnings and endings and mathematics for minus infinity and plus infinity. Which is to say that force has no beginning and force has no end. Which is to believe that all mathematics becomes the science of concepts of start and finish and change of pace of particular smaller concepts for the purpose of measuring the business of the ones in One. But the One falters not. One flows everywhere without change in time and space as little ones write equations.

So what is the business of one human with mathematics. Only perhaps the matter of practical measurement of one's particular course in the pursuit of one's own particular happiness concept.

Should a little one grow from the embryo to the end, one such may properly put a dot here and a dot there, drawing a line between the dots, calling it the line of life. But don't call it life and death, if one wants to grow. One begins and ends notions of particular interest to one in all the processes of life flow. An artist creates a painting by the process of countless movements in the medium of line and color. But the beginnings and the endings of the notions have no significance except as limits of and servants of the artistic concept. So all other ones who see the painting are unaware of the starts and stops. These beginnings and endings are dead or are alive as one may look at the matter. But having functioned in their finite points of beginning and ending they merge into one fixed concept. The one who made the painting passes on.

What we propose to do is to annihilate the fear of death as a stupid part of human folly, carrying with it the silliness of hope of reward or fear of punishment by an umpire, and also showing that the inevitableness and infiniteness of the flow of our life force make it stupid, and the props of laziness and fear which cause anyone to pause in the contemplation of either the embryo or the end of life.

* * * * *

Law of compensation in the physical, the mental, and the spiritual. Want to show that it is merely an effort in the physical to reach normalcy in the human animal and has been developed generally in repairs of all physical functions, such as lungs, heart, etc. At one time there were two hearts as demonstrated by right and left ventricular. The point is that the body will sublimate one leg to make up for two, or in the case of the intermediate stage a criminal in the middle ages who becomes a king's fool. Another state of making the mental sublimate the physical would be the witch doctors among the savage people. In other words the weaklings will try to reach strength, as for example any weakling such as Theodore Roosevelt who became the thing, starts out with the realization of a person that they are inadequate. Physical effort to balance weakness with strength.

The example of Helen Keller for the physical and mental combination where she reaches abnormal mental development by the continuity of effort made to produce it. The average spends only a few minutes in mental improvement. The average person spends his life in half-sleep, keeping his brain only active enough to live. Obviously the average person could be a genius by function of the will to do persisted in. The average person day dreams. He is satisfied with sex, reproduction, food, etc. When you step from the physical to the mental, the first activity of the weak body in the mental phase is cunning. He thinks in secret how he can will to power and goes into the possession of things in spite of lack of strength. He finds strong boys taking things away from him, and more desirable girls ignore him. He begins to experience the thing that poor boys do in the presence of rich boys. If he wants to be popular with girls he has to figure out a way to get money, and develops money sense. He develops greed and cunning for the quick possession of money. Other types of weakness go into false witness, what is called manipulating in politics, by use of cleverness and words. They develop the greatest intellectual dishonesty known. Hitler is

an example. Napoleon. In governmental affairs, finances, religion. The adolescent dawning on the brain of a weakness, either physical or mental, causes the brain in its will to live to grab an adolescent answer. It is generally wrong, based on the desire for immediacy, not based on any experience. The old growth of religious thinking which leads us from savage and Budha into the Greeks and still prevalent in 2/3's of the human race, permitting fortune tellers, etc., in weak and cunning people to try to get something for nothing and to establish themselves in a higher position than they would normally be in. It is to overcome weakness for those people to move into feverish and dangerous activity. The sad part is that finer built people, beautiful women, men endowed by birth, by culture, and wealth to presume on facts of wealth and beauty and even, in some cases a naturally good mind, to get along with the least possible personal effort. By so doing they destroy almost from the first time they perceive they are an individual. If I were a woman, I would like to be ugly in the start of life so that I might be beautiful at the end of life. If a man, I would discard them through fear, because I think it is the absence of factors that makes possible any form of excellence, providing the weakness is not permanently destructive. All the stories one reads about physical compensation have a value in that people in the same set of circumstances love to read them.

* * * * *

Law of spiritual compensation. It is little more than merely a progress from physical and mental up to spiritual. It is a direct effort of the will to live to achieve a set value for the one himself. His body slips backward by the passage of time. He cannot use it in the glory of games or fears of strength, or the long continued physical effort which is necessary even in commercial life, or perhaps even in musical exertion, such as a conductor. He has to do something else to preserve the ego as the physical goes down. He turns to mind. In the case of weak people when it begins to activate, they go merely into hysteria (Mrs. Witt) in the actual acquisition of the value as plotted conquest follows. A famous athlete making All-American will change his sense of value after he ceases to be an athlete and becomes

an on-looker only taking a vicarious interest in the sport. But then we approach the point where the mind itself looses its peak vitality. In order to keep his will to live, his joy, his awareness in tact he must add to his spiritual value and exert his spiritual out put. (Jaffe) This merely results in intake into inquiry, and will result merely in withdrawal from activity. If his spirituality is self grown, it will ultimately reach out into service, that is, extroversion, and the life may continue joyous until the hour of death. Never, however, will it continue joyous if the progress from the physical is not on the basis of extroversion or things done.

There is a definite progress from birth to death in changing values from what in the first day of life is purely physical and what on the last day of life may be purely spiritual. There is no possibility that there can be healthful and joyous life if there is not both an intake and an outgo in the functions of life along the line of harmony and proportion.

850

14 XVIII

The child may be told how the stomach works, the intestines, the use and value of water, how the heart functions, the movement of a drop of blood from the heart to the foot in a three-minute cycle.

The story of how the people in the village—or perhaps better, were one to retell the story the year following, how the drops of blood are each houses and families in the city of well-being—in the city of health. The story of how these houses are built by taking food and water into the mouth, how the food, water, and sweet milk become blood is a beautiful and simply told story of great excitement. It is obvious to everyone that a child prefers to talk about itself and its experiences rather than anything else. It is purely a question of whether the teacher knows enough and has love, sympathy, and imagination enough to become six years old.

The story of the body told, including the function of the skin as a piece of paper covering the package of the body; the necessity of keeping the skin clean, the fact that the mouth and personal organs are just another part of the skin—the inside part—and must be kept clean; the fact that there are great crowds of little peoples called germs who like to live where there is dirt because they feed better where there is dirt; and that these germs come with dirt to make us itch or feel uncomfortable; These are the things that children should know above all other knowledge, and the telling cannot be a one-time story. The telling must be as

frequent as the child's interest warrants. It must be so beautifully done that the child be not made vulgarly or egotistically aware of the body except as a beautiful package and encasement of the child itself. The child should be made very proud of its body in the sense of awareness of its beauty and possibilities.

Through animals themselves, or through pictures, the differences between the human body and the animal body should be brought out with the truth of the relative superiority of many animals over the human body. This for humility and a sense of proportion. The early training of children in the normal range having been left largely to Sunday Schools, the poor conception is left in the average child that he is made in the image of God, and that, therefore, he is in his body the most supreme thing on the earth. For what? The child being told how good he is accepts with smugness the fact that there is nothing to do about it except to know how good he is.

Leaving the physical for a moment just to consider what happens to the child mind when a Sunday School teacher either states that all brains are evil until God makes them good, or the converse that all brains are good until the devil makes them evil. The inference is we must love God and hate the devil. And that is about what there is to it. Also that if we do not love and hate sufficiently we are apt to get left holding the bag. And of course we are taught to feel as well as to hate.

The point is that very little place is left in the child's brain for the simple statement that the will to live may be grown into a beautiful plant, in much the same way as the young sappling grown into the great elm. Very little room is left for a conception that spreading branches as time passes; of knowledge coming to shade the soul; of roots in experience lifting sustenance.

The preliminary story of the beautiful body, of course, was well known and told beautifully to children by the Greeks ~~known~~, by the Persians, and perhaps by the wise of India and China in prehistoric times. And now in our great wisdom

we have built our billions into brick and concrete and into metal furniture and regimentation and very great efficiency in the system of education.

~~And~~ so the mind dies, rebelling at the scraps of awful numbness of commercially printed pages, manufactured by mass production for mass distribution through traveling salesmen bribing their way here and there among political bosses and so that the bribery and the folly may be dollar successful the authors of the books are imprisoned within the framework of Taboo. The publishers tell by acceptance or rejection of the authors' work just what may be told by what may be sold.

Nothing may be sold which gives a natural origin as the basis of life. That demon must be left to the myth of the Sunday School.

Nothing may be told until the brain has been filled with trash, of the beauty of human growth, and then in the process of unlearning a puzzled child, lifting his brain in helplessness toward God and his elders, says, "And they did this to me."

Oh yes, one has been told that he has been taught physiology and hygiene and botany and zoology. Flowers have been pressed, charts of skeletons have been shown, good deeds have been stressed, crime and punishment explained.

But by whom? Of what? And in the spirit of what?

A parent male explains what? A parent female explains what? A teacher with thirty miscellaneous children knows what? Textbooks say what?

Where are the minds? Where is the spirit? Where is the truth which the Greeks built upon? Was it lost in the dark ages? Is it buried forever in the great welter of facts? Unrelated to the business of living within the framework of One? Has it died in the social consciousness emphasised as the business of the One? When will the One again be brought into the kingdom of truth—the truth that a child is from the moment of his awareness the one involved in the business of growth of the mind and body? And above all, when will the mind of the child be told that he himself is his great and good friend? And when will the use of his mind be explained to him and encouraged ahead of the business of piling meaningless facts into a plastic mind amid the welter of unfacts? To be ceaselessly

learned and unlearned in the confusion of a nervous system seeking truth and well-being?

And now we go to the story of how to teach one little one what he is, how he is, ~~when~~ and where he is, and why he is. He is. That is the first fact. Those things which his adults glory in, unrelated, scrambled half-truths are not for him of importance except as the true facts for him feed his imagination in the glory of his ~~being~~ and the use of him as one who is.

The bee, the ant, the crow, the vulture, the wild geese all have their stories of order, of the division of labor, and social consciousness. The facts of one among the ones may be told and unfolded according to the capacity and age of the child. But these are continuous stories, often repeated in new dress as the child's brain grows. So that slowly and beautifully the place of the child being as one among many becomes a thing of beauty—not a thing of fear. To take care of one's own possessions becomes a thing of beauty rather than a thing of possession, or the business of acquisitiveness. Waste is explained. Money takes its place, not as wealth, but as a medium of exchange, one's labor ~~for~~ the labor of others.

But a child, knowing that he is, does not have to be told why he is, either for God worship, or for parent worship, or for self worship. He finds that ~~it~~ in the fact that he is in use, his very unfolding, gives him all the purpose of his life. So must he be taught, not by didactic statement, but by observation in beauty and use ~~about~~ what the brain may do, and what it does not need to do. The words "beware" and "can't" become minimums. "Look" and "can" become maximums. Fear and greed are left behind in the awareness and ~~awakeness~~ of divine curiosity. Pursuing joy, each discovered fact fitting into the path of healthful growth and life is exciting. Each fact pounded unrelated into the memory, ^{punished} ~~presented~~, or rewarded according to the success of the memory, becomes a horror at its worst, and at its best a painful effort in futility, ordered by a jailor and significant ~~only~~ as

bringing punishment or reward. Two and two equal four. A. B. C. Black is not blue. So what? A blue jay, or a black bird. Two apples, four oranges. 1 2 3 4 meaning first, second, third, fourth, coming and going or gathered together mean something. The horror of the abstract in the child-mind thirsting for the excitement of life. The pain is unsufferable. Day dreaming, mental revolt, eye distortion, a non-hearing ear—these are the penalties to which also may be added fear, greed, irritability, anger, and perhaps also a foolish boasting of one's superiority among others, or a foolish shrinking of one's inferiority among others. Both diseases of the ego, distracting one in growth from the business of living richly for one and for others.

The human need to be an exalted one among many moved relentlessly into the business of education, poisoning the wells of ~~truth~~^{truth} and the gracious life. Gold Stars exalt mothers in heroism, valedictorian bosh, down into the grading of child behavior as the big ones poison their children ~~according~~^{according} to the ~~path~~ battle of the ones struggling among the many for reputation instead of character.

The brain in character obviously is merely the brain in place and in use. The range of the individual soul for self expression needs only the great carpet of finite truth, for expression and exercise. Formulas of living are made by the one, if only one is let alone while his brain grows. The child sees others, selects and rejects behavior according to his need. Fear, ~~must~~ greed, reward are left out of his equipment.

Any system of punishment need only be the withdrawal of action or beneficence. It is thereby expressed that many ones will not stay around one who is not in harmony. So one greedy, unreasonable, angry, ~~is~~^{is}scivious is left along. Loneliness is the greatest punishment of all. No closet, no whip, no strident voice. Alone is enough. In those places where many must use a small space, aloneness may be impossible or may require much skill. But in principle it may be achieved, though delayed perhaps. (Here I should go on discussing in detail how when the brain activates in

growth the deposits of truth and falsity, where they go; what becomes of them; how truth is buried under conflicting falsity; how falsity is eliminated by a stronger and more beneficent truth; how all in the composite becomes a noble or an ignoble character capable of, growth finished, an ignoble or noble existence; a bankrupt or a rich life. Facts assembled in significance, without fear or greed, become truths or protection and motives flowering into action. When greed, fear, and the angers and dispondencies resulting from ego displacement, the jealousies and fears that come through trying to be in position in the march of life if we watch other ones on the march instead of the march itself. As these human errors, inherited from a disordered past in the fight for existence fade, one finds no need even of the comparisons of good and evil. The mature brain, the mature character, clarifies itself, reaching for beneficence for one and all ones, maintaining its position and dignity from those in disorder by all of the formulas of withdrawal for defense which are given to the one in harmony. But these formulas of living do not include fear or greed or rivalry or anger or jealousy or dispondency—all emotions destructive to rich action, possibly destructive to brain fiber itself.)

Intellectual honesty, the unwavering seeing and hearing of time and space and things in truth is sufficient. Defence through withdrawal of body and mind and emotion generally suffices. If insufficient, protection through force may be used only for the purpose of protection of the will to live and the uninterrupted flow of the good life—never for power, never for reputation, never for revenge. This way of living known by all who see and hear in the flowering of an adult life, is, of course, ^{un}known to the child who has but heredity to prompt an environment to enthuse or chastise. The child must learn. Give him the facts and significance. Let him function in excitement, in imagination, in dignity. When his functioning becomes clogged out of displacement in heredity or environment, whenever possible let him be his own prompter. While he is working to harmonize himself, he should be alone. Let him be. Being one with himself is the surest, most permanent,

cleanest method of restoring his harmony. He comes out of oneness with himself asking questions, or stating his truth, "I have been bad." And the little girl says, "Love me, mother." And mother should love and talk not. "I have been foolish," says the boy of twelve, "Let's go fishing and forget it," says the father.

The will to exist forces the one among the many into over-insistence of one's place among the many. In evolution this will involves group wills, watches in fear hysterical in expansion, moving into murder to make the ^{Viebestraum?} lebenstraum—the room for living, as one becomes frightened among the many. In all nature is it so. Among the trees. Among the animals. In the forests. On the plains. Perhaps even among the blind ~~mineral forces~~ forces moving minerals in the exciting history we call geology.

But among us humans there is the growing intelligence which at the present point of time has the world largely subject. But among one in the ones whether in individuals or national groupings, we have ~~not~~ yet to destroy fright and greed. in , yet to destroy the child of anger and cunning. The better way needs broadness in sight, which is merely sight seeing fear in proportion. But it does not need cunning. The better way needs intellectual honesty facing the proportions of one among the many. It does not need anger or self pity.

Only is the above important in the moment if the seer of these words applies them to the business of guidance of a little one. Only are they used to indicate that all ones together are many: that the errors halting the good life of the many are the same errors halting the good life of the one. And if an older one is concerned in love with a little one, there may be something in the words.

2580

15

18-A

In training youth, why is it, or is it, fair to start out on the premise that excellence of qualities are not transmitted? Or is it possible that training and environment destroyed the excellence before maturity? Is it true, worth thinking about, that an over-plus of environment and educational dictatorship does destroy initiative and desire for work along the lines of the talent inherited?

(Take novelists, Rupert Hughes and son; artists, Polish battle scene painter and son painting women's arms beautifully, and hands beautifully; curator of European Museum and decorator of furniture store.)

The wellknown observation that preachers' sons do not turn out well might be observed with a little more care from the standpoint of observing the son himself in detail between the ages of six and sixteen. Just what happened to him in his spirit before his acts after sixteen became public comment? Was he bad at six, even potentially? Two cases in an average city in observation show two very great spiritual fathers, preaching to the point of statewide excellence and living most consistent and admirable lives. The sons, probably more brilliant, come on, one to be a lawyer—the second to be a business operator—both sons successes. But both in revolt for twenty years against spiritual effort. One, the business man, slowly sinks into sensuality and alcoholism between the ages of forty and fifty, after making an energetic and successful business drive. The second, at forty, revalues his life as a successful lawyer and finds himself clever, almost brilliant, but facing bankruptcy in happiness, and having to go through two or three years of painful rebuilding of his spirit.

Each example has within it the germ of the same trouble idea when a review is made of the life of the second generation in childhood joined to

and dominated by the successful and spiritual father and the environment of the father. The first answer comes out: "Too much too early." And the final answer comes out: "Indigestion and revolt without a youth basis to guarantee a happiness success in the revolt." The revolt evidently is against the excellences of the father's mind and environment through the delay during youth of building the child through self-exploration and self-valuation. The delay largely results from an early awareness of the excellences of the father, desire in admiration to imitate, a youthful hopelessness of reaching the father's stature, and then the jump into the abyss of a one-man revolution.

In the case of the preacher's son, the absence of money, perhaps; the son of the curator of the great museum lives too confined in the dwelling of great art; the son of the President is too confined in the White House, where he hears too much of the difficulties and backstage motives of the business of government.

In the greater European groups there seems to be more father-son carry-on because of the relative strength of the caste system. Also this is true in much of Asia. But in America, father-son revolt thrives; first, because the caste system does not order the binding of the mind of youth into a specific channel of activity. (Above one might also use the example of the great auto maker and his son, who goes into art; or the great sporting goods manufacturer's son who revolts into violin playing; or the ten thousand small people who rush from upper class America to the Left Bank of the Seine, or drop off at New York to Greenwich Village, accepting remittances until money gives out or death interferences.)

If there is any answer to this, it may be that in a new, and therefore relatively free and expanding, country there is the early excitement of

much to choose from to stimulate the active in revolt against the over-feeding. Also, perhaps, is the insistence in the very fabric of the new country that all should be equal which affects adversely the son who insists, before the acquiring of excellence, that he also must be equal to his father; which obviously forces him away from his father due to the delay in reaching mental equality.

Observations are worth little unless successfully observed in the sense of correction, if the observation indicates wrong method. So a father of excellence might ^{SUGGEST} suggest to himself that excellence over-exhibited before the young, either in time or emphasis, is certain to cause revolt and possibly to cause deterioration. And so, such a father, believing thus, will save himself for his sons, and save the sons by a consistent course of infrequency. The surface American answer always has been that busy fathers neglect their sons. This answer generally is fostered by the wives of successful men, who themselves are more guilty of the neglect, but who must place the blame of failure somewhere. Such women constantly in the moronic helplessness spread the special information of neglect. But it is hardly conceivable that a successful man neglects anything of value to him. It is more conceivable that he places his great adult force too often and too positively before something of great value to him—namely, his first son, or all his sons.

Is it not far better for a son, so placed by nature, to be permitted and encouraged very early to associate with adult males or equal spiritual value as the father, but men of more gentle nature, or more leisurely approach to life, even perhaps of less productivity? These substitute fathers, or substitute uncles, or substitute teachers, all will bring out the qualities inherited by the son without destroying the super force value of spiritual content which the son secretly admires above all other men. And so, the son will go back again and again in joy to the father

if he is permitted of his own volition so to do.

Only in this manner may a father be sure that in his fatherhood he has given the son the chance to grow and value. The delicacy of fatherhood then is a fine blending of awareness with an immediate availability at the time the son expresses the desire for the father. But where a father times the child to himself either too definitely or too frequently, there is certain to be despondency and lack of receptivity as the child's spirit seeks to maintain its individual ego and stimulate youthful growth from within. All this applies equally to excellent mothers with daughters who inherit their excellencies.

The breakdown of the philosophical approach to truth by the statistical and intellectual small-fry, commercially collected in a group called experimental psychologists, has resulted in a world of half-truths which are accepted by our present public as great new discoveries. Books are written checking the actions of generations of the same family. Two standard illustrations occur of a New Jersey degeneracy and a New England continuity. But, checking and re-checking the checkers, one wonders. There is no basis in the degeneracy story to value environment and imitation of excellence. Everything in the fine example of constant excellence point to healthful environment and much imitative matter other than the parents near and constantly around the generations which came forward to maintain the high standard of the forebears. So, the absolutism expressed by the investigators results in their declaration of eugenics and genes as the dominant significance, is still in doubt. Certainly there is truth inside of the experience, and the investigations, and the reports. But it is no truth which remains true of practical value when the emphasis reaches hysteria and excludes other emphatic factors. So, to those in the colleges, whether teachers or pupils, it is suggested, "Beware and pause."

Darwin and Spencer and Bacon broke the flats of divinity systems. But in letting in the logic of building blocks into block edifices, what has happened to the spires? Where is the sun?

Profoundly the Baconian method has affected education. But what has education become but a photographic album of facts? And where is the Truth? Strands of wire are not a cable to the ultimate. Definitions do not define Oneness. So, as children— orphaned from contact with the infinite—we deny all parentage. We sublimate ourselves. We worship at the shrine of fact. So do we lose the Truth.

Education? Perhaps it is to be a rebirth of truth through a marriage of facts with truth. Facts alone are but mass acceptance. Alone they cannot help the one in his search for Oneness. He, as one, drowns in an ocean of fact before he can swim to the sun that shines over Atlantis. M.M.

So education again must have at its beginning—at its end—the truth of Oneness before it is broken into the galaxy of human perception—the science—the systems of facts. Alone facts belie the infinite—the music of the spheres—the sight never becomes insight—the eye blinds as it opens to the distant infinity. Facts fog. The soul denies in the fatigue of too much. The fogs become thick with certainties that do not matter when the ear and eye approach to the All in One is ended.

250

Children---Chittlens

Once upon a time there was a dish of chittlens. Sort of a cousin to the tripe family was this dish of chittlens, according to Oscar of the Waldorf Astoria. A child ate the chittlens and got the stomach ache. D.S.

A sheep tick appeared and became the tapeworm which proved that the chittlens were faked and came from the sheep instead of the hog, as per the order to the butcher. The doctor came and the tapeworm went the way of all parasites. After the indelicacy had been removed from the delicate child there was a gala occasion in the state dining room. All celebrated the child's good fortune. The doctor was toasted in Berncasteler Doktor. A friendly man did not drink. In his excitement he had an idea.

"Why," he asked the doctor, as he quaffed his Berncasteler Doktor, "do we not keep tripe away from our children?"

"That would be revolutionary," said the doctor, "as well as expensive, and tremendously unethical. "

"Why be a chump and leave this splendid wine untasted?" urged the hostess, as she sent the butler up to see if the nurse needed anything.

"But," said the man, still thirsty for knowledge, "may we pay a doctor for keeping tripe away from the child?"

"Certainly not," said the doctor. "There are too many people with tripe, and they take up all our time."

The ^{crab} ~~X~~ in the milky way looked on the two friendly people. He said, "They move time backward. Perhaps the crab should inherit the earth."

18

~~XXXX~~

Astronomy

"The world does move," said the teacher.

"Do we spin?" asked the boy.

"Round and round," said the teacher.

"Like a top?" asked the boy.

"God's top."

"Where is the floor?" asked the boy.

"There are a lot of floors, but this floor is the sun's floor. All the planets, Mercury, Venus, Mars, Saturn, Neptune, and the Earth are tied to the sun by the strings of gravity, and go slopping around, stretching the rubber bands, but never getting away," answered the teacher.

"So the sun spins too."

"When you go to college, they will tell you where the sun is going. But do not ask me today, because we want to go ahead with the Geography lesson."

The bell rings.

"Oh shucks! I thought you were going to tell us about the milky way."

"Run along. That's too far off."

* * * * *

Geography

Teacher: Attention. James, where is the yellow river?

James: In China.

Teacher: Correct. Mary, where is Korea?

Mary: Across the little sea from China, but tacked on.

Teacher: Correct. Harry, where is Japan?

Harry: Across a bigger sea than Mary said, and not tacked on.

Teacher: Correct. Susie, what do they do in Japan?

Susie: Catch and eat fish.

Teacher: What else?

Susie: They have rice.

Teacher: Correct. Pete, how long has China been?

Pete: Since before the Yellow River.

Teacher: Wrong. Lucy, correct him.

Lucy: Before Christ.

Teacher: Right.

The bell rang.

* * * * *

The college freshman hopefully submitted the following essay:

"History does not exist except in its motion. History only exists in that it moves. History is continuous; the facts that history records are dead. One who would write history is merely a clerk to an undertaker, should he qualify among the textbooks of a State University. One who writes history for the perception of the present and as an excitation--as an excitation into the future--clothes history in the garments of life.

"No fact of history is significant except in its present value.' So said one tired with hours among the clerks of undertakers. He had smelled the corpses of the past. His nose closed to the odors of the corpses from the past.

"But up spoke tradition, 'You would slay me,' he said, 'and I do not want to be a corpse myself.'

"Then spoke the publisher, 'Such silly talk. Only tradition is salable.' and he went back to talk to the foreman about an error on page 492 in the spelling of the name of the fourth soldier from the left at the Battle of Thermopylae."

The college freshman lost all hope in the sophomore year and went on about his business, in the great seriousness of dancing in the present.

* * * * *

Mathematics

Teacher: Go to the blackboard, Jim, and write an example of three fractions making one. Harry, make an example of four fractions, all different, making two. Mary, go take one and subtract two fractions to make nothing. Hurry on.

Jim is correct. One-half and one-eighth, and three-eighths equal one. Harry is correct. Three-quarters, and one-quarter, and five-eighths, and three-eighths equal two. Very good. Mary is correct. One less one-quarter, less three-quarters equal nothing.

James: Teacher, what is it all about?

Teacher: Nothing.

The bell rang.

* * * * *

College Literature

We will now take up the great American poet, Henry Wadsworth Longfellow. It is hard, out here in Oskaloosa, because of our geography, to understand the granite hills of New England---granite hills which were bred into the soul and born into the body of perhaps the greatest of the lyrical song writers indigenous to this soil.

I would prefer no interruptions, Smith. It is not necessary to make any comparisons between American and English poets, as they live on opposite sides of the water. We will now proceed.

As I was saying, Longfellow bred and born in the cold and formal New England atmosphere, became, of course, extremely careful in his work. He never sang out of tune. One always knows that the meter will be impeccable. It has been said that one almost knows what he will say as one reads the lines. In fact it has been said that one almost knows what one knows.

This, of course, makes Henry Wadsworth Longfellow perhaps the greatest of all the poets of the Western World. This uncanny faculty of writing so that we all know, and have long known, what the poet tells us makes us feel so comfortable.

And, speaking of comfort, Longfellow must be recognized by even his carping critics as the great poet for the inspiration of the masses. He inspires them to be themselves. He sings of the nobility of the average. He tells them what they already thoroughly know; the glory of the golden mean, which is they themselves.

I have told Smith that we should not compare the English poets with the American poets because there is an ocean between them, but I will transgress. I do not believe that here in Oskaloosa you will accuse me of partisanism--of any narrow provincialism--if I venture ^a in comparison, that Browning fails utterly in this American Scene, where a Longfellow charms us in the sun of his omniscience.

Browning, I admit, may be clever, but no one will deny that he is bumpy. What is the function of poetry, I ask you? Is it not to flow into our souls from the pen of the creator the feeling of the majesty of life? Where Browning fails is that he does not flow. One hopes, as one reads, that in Browning there may be a connected and consistent picture. He allows his Bishop to speak, but after speaking, where is the picture? I tell you I think he bumps. And, if I may express an opinion here at Oskaloosa, I believe he knows he bumps. And here in Oskaloosa, we have a right, in our democracy, in the fullness of our feeling, that all literature should be produced on the broad basis of value. We have a right here, I say, to declare Browning to bump, though it may be considered smart of an intellectual snob.

Smith, I would prefer no interruptions. It may be true that your copy of Browning has been with you from High School down to the present. I still say, had you had Longfellow with you, you probably would be a more consistent and safe person in the American Scene.

I think tomorrow we will take up Whittier.

1250

4 37-15

Social Life--In Freedom or in Prison

To discount the reality or the value of social life for both man and woman would be stupidity.

To get from social life the very great warmth and intake of emotion and ideas which it offers must be a business of all intelligent persons.

A simple observation should suffice for direction. In a free world social life is not the grant from masters to servants--from superior to inferior. The very meaning of the term "social" forbids anything but equality with joy in freedom.

Stylized, formalized, made a function of precedent, social life ceases to exist. All that remains is the shell of the function, which, of course, has properly been labeled as social functions.

To return to clarity in direction, no one in true social life ever goes anywhere one does not wish to go; one never invites anyone to one whom one does not want to have. And so perfect freedom exists within the true function of social life.

Degenerated with an admixture of self-interest--with the "getting along" business--a bastard social life provides fertile manure for all of the spores of purulent toadstools which parasite the dignity of superior life. A male seeking to preserve a family unit will say first that the citadel of the family life must be kept clean. This citadel is the home. In the home, money making is not the objective. The male, protecting the home, will not foul the nest.

And he, who having taken another one into the unity that is the family, will not take her into a social dung-hill. It is not enough to protect the home.

For in the social business there enters a simple matter of arithmetic. One invites one, and one is invited. It is more important for the

male to determine where the family unity goes than to determine what comes into the citadel of the family. For no high union can withstand a going out and coming back over the threshold of the citadel of love with dirty feet. For the tramp of those to come is forecast by the visit to those one goes to.

In this world the social business is conveniently, by lazy and selfish and stupid men, left to women. Without direction, without knowledge, without perception, without preparation the women often in sincerity seek to function, and left without direction the thing is very sad.

Sad is the waste, the time and that thing called money, which is merely frozen energy being melted in the slushes of futility, inanity, and desperation. A microscope discovers a little pleasure here and there in the strutting of the feminine peacock among her comrades. A bit of "get there" and "on their way" is registered by the men.

But any half-intelligent male knows that the sum total of the social hours of any ten years, added up, amount to waste in money, in health, in character, in independence.

He who is master of his house seeks to protect his woman and his children, and will give as much delicate perception to social life as he gives to the production of his masculine work.

He who excuses himself by saying that his work demands his life should pause. No work has ever demanded anyone's life. Work is a servant--a necessary servant in the business of life. The man who says his work demands all, is merely classifying himself as a servant of a servant.

Such a man also should look at himself in the morning mirror after the night before. He there shall see what he is. He may see an ageing, puffy eyed, blotch faced, muscle sagged person, narrow chested, pot bellied and unattractive.

Then, over the breakfast eggs, he may see something else. And he may hear a clear voice after he has seen.

If the voice says: "This is not the way of life, there is a better way," he may again listen.

And, if his mind is an honest one--as honest as his mind in masculine work--he will hear the voice again. It will say: "To each one his freedom in pursuit of all that life may give for him and those whom he desires to protect in the business of living."

And so social life will become a thing of joy.

850

5

How many alcoholics may one have in one's acquaintance without danger? It depends upon the one himself and his type, whether conservative, liberal, optimist, or pessimist.

How to handle alcoholics in the home--particularly near alcoholics, the man who never gets drunk, but is always drinking. The man who sets the pace in drinking, and whose glass has to be refilled faster than the average, and whose drinking has to be carried on longer.

There is a leader in all things, but the battle really is between the host or hostess and the leading drinker. It is an unseen battle waged around the idea of courtesy. Host or hostess watches guests' comfort and pleasure--all guests. Guests wish usually to accommodate themselves to host-hostess. Awareness and desire mutually to please leads to over-extension of courtesy by host-hostess. Guests reciprocate by receiving graciously. Leading drinker finds his glass empty quickly. Host-hostess's eye immediately attracted to new want. Other guests agree to have one more in order not to embarrass the one with the empty glass. Optimism of all guests under exhilaration spreads to host-hostess and it seems a good idea to have another one. And so time flies.

This little group of unrelated remarks may be of use to youth seeking the way in cleansing one's mind, puzzled by the conflict of values as a true sense of values is sought.

A Plato, seeking to give an animal base for living, has spoken too long ago. A thousand years of darkness left his work mostly untranslated and uncirculated. When Europe awoke from economic chaos, formal religion and manners soon fixed the values of the new writing upon the people as language again became written by peoples generally....they were taught from the court, from the monastery. Language is that which fixes value and measures acts in the business of deportment and living. And so, one who seeks a noble life must have an example and a teaching perhaps as he moves from childhood through ^{adolescence} ~~adolescence~~ into the threshold of independent oneness, seeking to be noble. This first speculation upon politeness and talks on other subjects which follow are but an effort to clarify and supplement the teaching ones.

200

Politeness

Politeness at its best is the expression of a delicate mind among its fellows. True politeness carries on in ability, simplicity, frankness. It never leaves unsaid the thing that better be said, any more than it inaccurately says anything, or says the unnecessary truths at all.

But beautiful words have a way of being stolen for the uses of those who abuse. The great politeness of Plato would be misunderstood by those who today use the word. One may know that no gentleman ever thought of himself as one; one feels that no truly polite one ever knowingly practised politeness as a fine art. Who has ever heard of a true gentle woman insisting upon the trade mark of a lady?

So the strident thieves steal the beautiful words. So comes it about that the ugly in soul and the degenerate in manners steal such words as polite.

In about the time of the great flowering--about the time that Europe broke through the Dark Ages--individuals became aware of the word after a thousand years of blackness and fear. The word first meant to polish or smooth. The word, now an adjective, came from the Latin through the Italian verb meaning to smooth or to polish--a word important among those fine craftsmen who worked in gold and brass and glass in the great flowering of craft life which beautified the life of the Florentines. And so the word became the adjective polite, also used to describe a correct person, a scholarly one, a refined one. Two centuries later, as degeneracy followed the Renaissance, the thing itself was lost in the shell of the thing. Politeness became a definition of manners; it ceased to be a definition of the substance. A century passed and a polite one became a "smoothy";

an urbane person, (from the Latin urban) meaning a city dweller as against a country rough-neck.) Polite became a word to describe the daily degeneracies of the courtesans of the French Court—"smoothies" and their "smoothies".

One sees little in all this. If one is to keep the thing itself, one must fight for it. All good words are stolen by the un-good. All fine things, all lovely attributes, are stolen, possessed by the mean in spirit as their own. Ones good in substance retire from the noise and leave the field of politeness to the un-polite.

Again all this is but a sample of the truth. A noble one is one unaware of self, except in the protection of one's will to live in health and productive action. Such a one may never be polite among those who have stolen the word. Try opening your dictionary and find where these words came from when first they were used to express the truth. A gentle man, a gentle woman, a noble man, a noble woman. Stolen by the mob of courtesans, parasites, of idlers, of brigands, of robbers stealing the lands of peaceful, gentle folk.

The pathetic, the sad thing is that the gentle man, the gentle woman, the noble man, the noble woman, the genuine artist who always was polite is left at the post—ordered by law and custom to admit that they are not gentle men, not gentle women, not urbane.

In one's contact with ones, one must protect one's sense of values through the ear if one is to protect one's language. The ear will help the eye to see. The eye may help the ear to hear. Only the lazy or the fearful will give lip service to those who use the stolen words to describe themselves. Seeing with courage, hearing clear notes, one may remain noble, and one may remain polite, one may remain in the gentle life.

8

37-2

Conversation

The underbrush of what not to say in conversation, where three or more people are involved, leaves a barren plain of silence, if removed too violently from the average group. Silence between two friends either in contemplation or emotion often reaches the highest spirituality. Conversation becomes increasingly difficult as new ones enter. No one is able to state the limit in numbers to a conversation. Obviously there is a limit, as we see in the ^{frantic} hysteria of a women's bridge or a penthouse cocktail hour. The same over-number among the more intelligent results in monologues in which the strongest in quality and quantity ^{take} possession. Here conversation also ceases while the big voice polices or wisdom polices.

A practical suggestion is that not more than six people may converse; and, of these, three probably may be called audience, or stimulators, reaching the high point of asking questions. The lower half of any six practically always must be policed. Otherwise, the conversation must be pitched to the lowest one present who insists on talking.

Much has been written about the ideal hostess who is able to keep a dinner table of twenty in conversation. She exists through her public relations council as a beautiful reputation myth. At best, she is merely a quick-acting vaudevillian, throwing conversational balls here and there among the silverware. At worst, she is a woman suffering from Saint Vitus Dance of the brain. Once, about as often as the discovery of a wild penquin in Ohio, a dinner table of twenty becomes harmoniously interesting. That occurs when a monologist in good trim is sparked by accident (never by design) and temporarily becomes a genius as a conversationalist in solo. He becomes a teacher, an answerer of questions, a

stimulator to the class of nineteen. But that is not conversation.

To turn about words; to assemble ideas; to produce the high exaltation of human companionship by uncharted, unpremeditated movements toward unselfish ends, is perhaps the highest human joy. Only work in action may be its rival.

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9

IV-A

Preparation for excellence, either for time in action or reception.

The negro cook taking a day off to hear the greatest of negro singers. The business man on a liquid diet for twenty-four hours before a decisive conference. The ancient religious practice of silence and contemplation and fasting to reach communion in spirit with the unknown.

Anyone in preparation for any task beyond normal must fast in body, rest in mind through relaxation or gayety or sleep. And if a decision of value or permanence is involved, one must rest one's soul, so that greed or fear not bring panic or fog between one and the objective value. The phenomenon of irritation presupposes fatigue, or bad timing. Mostly irritation is caused by a personal sense of incompleteness or inadequacy. When explosive anger is reached by way of irritability, one finds merely an acceleration of yes and no to the point of temporary insanity. The screeching one is merely ordering someone else to do as he orders, or is declaring his intention not to do as someone else demands. The screech is for the purpose of accelerating the power of the decision. Of course, it does nothing of the kind except among cowards. One may yell at a bunch of sheep and scatter them, but who would yell at a bunch of lions and scatter them?

Unfortunately most ones are sheep, and do scatter when anger or her chronically sick daughter, irritability, is present. Sheep merely move on to more pleasant pastures, and in the long run leave the shouting or ill-natured one alone--shouting, crying, screaming to the self alone over endless meadows where there are no sheep to hear. A simple example is the husband who hears not his nagging wife from year to year as he sleeps and eats with her. Such are the sheep people. The others, the lion type, courteously at first, and later more rapidly, speak. If the lion is not heard, he walks away. If his path is then interfered with, he uses his

W? / as gently as possible and walks on. The screeching one, licking its wounds, screams alone. So the sheep and the lions have ways of protecting themselves. The screeching ones finally always screech alone. And so is carried out the law that one who gives receives. That one who gives not ultimately reaches the solitude of the non-giver. All in self interest seek beneficence. One who gives none, has none around.

500

If one admits finite, one sees limits.

One in pain excuses one's acts of awkwardness or blindness by saying, "finite," or "imperfect," or "temporary," or "infrequent," and in the self-excusing, one hopes for relief from pain. One's ego merely is throwing a fit to reach a calm through exhaustion. And so there is some value even in self-excusing under great ego pain.

But there is a better way. More of that later.

One in pain, who blindly reaches for a resting place for his error, needs but a mention. The lowest form of excuse is to place the blame elsewhere than within the one. There is no time to discuss such a one, as eventually all habituals in extra-blaming reach hysteria of unreality from which they may not be returned to sanity, for the diseased will to live has escaped in pain. It will never, this side of death, return to the area of escaped pain. And so through life will it always place all blame for its acts elsewhere. And always will it seek to take from elsewhere credit for good, though unperformed, activity.

But, returning one in self excuse, one may say, "Be not alarmed. Be not afraid. Be not depressed." There is no need of self-excuse for one in error except the need of the ego in pain to cease the pain. And so, if one falsely excusing need no longer so to do to escape pain, is that not the better way?

To the way itself. Knowing the meaning of "finite," consider the one seeking Oneness. The seeking? Yes. The finding? Never in the world. So the seeking must be the thing. In some way the seeking refines one. There, then, must be the union of one with Oneness—the business of seeking. Seeking is motion and emotion, looking for a want; and one seeking Oneness is in motion and emotion in the highest finite degree.

In the pain and pause of action or emotion, far in the darkness, and away from the seeking, one is frightened and puzzled that such could be. As a child lost, the one screams in pain and fright. Is not the way to be found in calmness and awareness? Even in the joy of knowing that through losing, one gains in knowledge of how to find one's way back? The mere seeking will bring one toward the light. So, there should be no fear. Only despair, self-excuse, of extra-excuse will delay the true beneficence of one.

There may be a mechanical, or logical, or mathematical explanation. If a mathematician, or engineer, or logician is reading this, let him use his talents. One, knowing nothing of high consequence, must leave the suggestion—finite. The senses reporting in time and space to the ego control bring much of the true and beautiful, which ceases to be either true or beautiful with the passage of time. Emotion set up by the true and beautiful remains on the delicate frame of one in living long after the delicate and temporary emotional values have ceased to be of value in a transition toward later and greater values.

And so, one must eliminate if one is to intake.

If a memory of beneficence in moonlight should decay in time and sunlight, there is no cause for repulsion; there is a need for elimination. But one does not eliminate continuously either from the body or the brain. Elimination is caused through pressure, sometimes exhibiting itself as pain or discomfort. The perfect one is one, who in delicacy, has perfect timing in elimination of that which ceases to benefit one. But, who is perfect in this finite? So constipation in soul and mind occurs; one in discomfort emits a putrifaction, and one acts badly, as the saying goes.

After one has emitted from a finite capacity, there should be, if no permanent harm has been done, a great glory for one freed to accelerate

the intake of good and beauty in the high resolve and awareness that comes to one released from pain. One hears it commonly as, "Now I know what not to do," and, "I shall not have to make this mistake again." But one may have a higher ground than an ego's joy in hygienics or self-concern. The high joy is the finding one's way back to the light through the awareness of the darkness of the act, of being in the dark. One is traveling more lightly, because one has eliminated in emotion for the time of the return journey.

Beware, then, of remorse. Beware, then, of self-excuse. Beware, then, of blaming other ones. Beware even of over-awareness, because too long does one remain in the place of foul excreting if one thinks over-long without moving toward the light in action, in peace, and in joy.

10

XII

Impulse before logic. Truth before fact. Progress checked by tradition.
China.

The tightening of the form of the mind or the over-tight shoes on growing feet.

The mind is a composite of the multitude of finites moving on to the infinite; therefore, a thing of continuous growth, a thing of infinite growth in spite of its finiteness under the school of the one in the Oneness. The only infinite thing we have is the possibility, or the probability, of the will to live in succeeding generations growing, thinking, the imagination and ear impulse to function continuously and with harmony among the servants in the house,—the servants of imagination and impulse—action in tradition and logic. Facts are the food of both logic and imagination. But logic belongs to the kitchen and eats its food there. Imagination feeds with impulse anywhere and everywhere. Feeds in the library, feeds from the icebox—sometimes, but rarely, in the formal dining room. Tradition, reaching its largest, lingers continuously in Chinese Confucianism, spells its own story. It is the jail to which the servants in the house lead imagination and impulse when, through a palace revolution of the mind, the servants took over ~~him~~ and put their majesties away. So as the tiny feet of the girls were bound in thongs, also were the minds of the little boys bound in the century-strong thongs of tradition.

And now the Japanese—petty barbarians from the islands, who five centuries ago, coming up from the Southern islands were unable even to make a dent in that which was China before tradition—already life sapping—had reached to the present decay.

These little barbarians in their culture have reached out and grabbed from the great reservoir. But he who sees in Japan—in the soul of Japan—the great culture formulas of a fine people should quietly retire for a listening. He should retire to give his insight an exercise. He will then know that nothing has ever

been done in Japan. Nothing which has not been taken and then carved down with exactness of imitation to the imitative soul of the Japanese.

D. S.

Greed, bravado, and tremendous industry are Japan's in getting the things which come from the imagination of others—this is the genius of the little people of the islands who now would as spiritual ^{canibals} ~~canibals~~ destroy the motherhood of their imitative culture.

The gentle mother would be eaten up by a bastard and deformed son.

But for Confucius, the prophet of fatigue, China might have escaped the horrible things which have been over the schools of her children—The wrap of ancestor worship tied in the cords of tradition.

Perhaps Lao-Tsze was also tied—a very great mind which has gone fishing.

A Confucius, seeking power in his own day through the ironies which often are the unexplained of the multitude ones in Oneness, fails in power seeking as the dusty feet of his petty band of philosophers march from town to town seeking a job of ruling. But the select text gives him power over the ages. As fatigue and fishing open the door, Lao-Tsze could have stopped it. He knew. He and one other who showed him, were the last of the big Knows of the great East.

They were the remnants of that which in the great prehistoric gave imagination and impulse and soul the power to lead countless millions to the gentleness through peace which still leaves its stamp on the Chinese mind. Even Confucius and the incoming hordes from the desert and the English selling opium and the Japanese

D. S.

raiders have not rubbed out the thing in itself which the philosopher painter was the flower of and helped to flower. What a day it was. And what an inspiration for he who, believing in one in Oneness, keeps his imagination, the child impulse, and his will in action in workman-like order—for him who without fear listens and sees; for him who without contempt treats the servants in the house, logic and tradition, with the dignity due their calling; for him who eats the good food of facts strained through the lovely material of moderation and beauty, and proportion, into the soul—into the one in One.

11

Illustration: Identical twins, and the slit one goes along the line from birth through time and space, hand in ~~hand~~^{hand} in theory, that are bound together as Siamese twins and should, if accorded the same treatment and the same teaching and the same physical environment, continue to remain identical in brain and spirit. Obviously, in every known case of the joining of twins through the two bodies, it is a known fact that there is great dissimilarity. Unusual emphasis is given by psychologists to the differences of split ones and the two bound ones because obviously a discussion of their similarities is less interesting because it is expected. People in conversation, and even scientists seeking exactitudes, are constantly ~~lured~~ led away into over-emphasis which is in itself an untruth, because the individual in action and expression desires to be heard and to be important. So psychologists writing about Siamese twins on order from magazine or book publishers probably would spend two hundred out of three hundred pages in pointing out what has been discovered of the differences of the twins as against the ~~the~~ 90 per cent similarities of twins. All of which would create a false picture and destroy thereby the general truth that like seeks like, that similar experiences create breadth of contact, that people born in the same age have a tendency to understand the spirit of the times--in general that ^{the} same heredity, the same environment knit herd animal groups into combined will to act along similar lines. Through their understanding of similar things which they have received from the past through the innumerable sights and hearings of their ancestors, recreated and carried through germ plasm into the new cycle of the one from birth to death. But the illusive point is how can the identical heredity and the identical environment, such as exhibited in the physically joined twins, result in anything but the complete harmony of their lives. Thought the complete and perfect timing of their emotions and beliefs and impulses and needs, in theory they should dance across the stage of life as one shadow.

Actually there is much conflict. Is it not because one is always in revolt from all other ones to protect his Oneness? Is it not because the will to live of anyone forbids acceptance of the company of any other one? Is it not because one may not live along, and yet may not live un-alone? Is it not because there is no peace, and there may be no peace, except as one may move in and out, back and forth, much as positive and negative electricity, on what we call attraction and repulse?

So no biologist and no psychologist who adds and subtracts and explains points of similarity and points of difference may have any accuracy unless he does so with the ever present feeling that the will in action moves two currents along the same line of life. These currents may be in harmony, or may be in tremendous conflict. But certainly if tied in the physical there would have to be tremendous conflict through the revolt of the one to achieve the oneness with oneself so that he might listen and see alone. And so, if one seeing and hearing in the ultimate value may only do so along, what is this thing we call seeing together, hearing together, acting together, believing together? If the two bound together in heredity, in environment, in the physical, are in conflict, it must be a conflict for Oneness in the business of the will to live in action and health. One notices everywhere the almost frantic effort of the young one to know something specifically of his own discovery, and of his own unique knowledge. From that discovery, the young one goes to his next friend with a secret. This next friend may be another young one, a mother, teacher, but the unique knowledge of the place to fish, or where one may buy a perfect agate, or a new name for a doll, are but examples of the will of the young one to grow in personal knowledge and then on to express and expand this knowledge in the vicinity of love. If there is the secret or the unique or the one fact that must be the beginning of the great joy. It is the touch point from the all to the one. As such may all in humility bow to its importance, and they tracing this to the starting point

that all knowledge must have come from One to one, and from all the ones passed on to other ones. It is worth a pause to value the knowledge of facts which come back as echoes into the ears and come back to the finite one as he opens his eyes in harmony at the dawn.

No finite one moving along the line may achieve the path of life in any importance or richness who ~~one~~^{does} not have a delicacy of acceptance of all the facts that come to one as one among all ones. The value and the process which makes one of intelligence instead of one of stupidity comes at that point of one where the deposit of all ~~xxx~~ is accepted in significance. The point of valuation depends upon the spirit of the one. One ~~acutely~~^{acutely} aware of oneself, stunted by such awareness, will be congested with a relatively minute intake. In greed through personal awareness time will be spent upon the insignificant in the sense that there will be over-excitation as the insignificant reaches the point of valuation. There will be a stoppage of flow of intake as one in awareness attempts to use and benefit at the immediate point of time of awareness. One who would achieve most of knowledge from the many to the one, one who in the ultimate aspires to the most, the one who in puny words would express the secrets of the infinite, may only accept from the all into the one the all without considering valuation. One has no time otherwise to do. Valuation is automatic. Less than that is stoppage. One knows one unless one in fear or greed refuses to live and stops to take or consider.

(What I am trying to say is that ~~xxx~~ unawareness is necessary to ~~acuteness~~^{acuteness} of awareness. When one is being aware of what all other ones have of value, one at the same time may well be aware of the value to oneself. The value to oneself is the by-product amply sufficient at all times to handle the business of a rich life. It is only the painful process of attempting to do both things at once, both go and come, that confuses us and makes futile. The conflict is the same as if you had an alternating current of electricity and were trying to make the positive and negative work at the same time. That causes the conflict. There is a time for all things. The thing is to give completely when one is giving and

to take completely when one is taking. And only so may two take and give in harmony when two together join in harmony to give duality to a third.)

1170

Futility

One who refuses to march on in the stream of life, does so either through fear, greed, or a sense of defeat. One's greed hugs past accomplishments, or seeks to enfold without marching on the accomplishments of others. One's fear frightens to the point of loss of motion or activity into motion away from the march of life. One's sense of defeat breeds withdrawal from reality. A stagnation of motion or hysteria completely without direction—a crossing and recrossing of the path of light without progress. One hears most often, "What is the use?" as the symbol of the error at the point of feeling. One hears, "I cannot see," as the symbol of the error at the point of sight. One hears, "I will not listen," as the stopping point of all who labor in greed to hold fear, to escape their cowardice ~~in~~ in past defeat. One who hears these sounds in endless repetition from one need not go further in the measuring of the person. When ones in the noise of "don't" and "can't" and "won't" attempt to crash through into the ego of one marching, one does not hear in his intentness along the path. One has achieved a sense of "don't" and "can't" and "won't" in the process of life movement. One's ~~re~~jections of the useless intake through the senses has taught one the proportion of "don't" and "won't" and "can't". One finds such words of rejection through the human march have become over-emphasised by the leaders and servants of fear, greed, and defeat. Such over-emphasis reaches an infinity of rejects among the multitude in inaction through laziness. Such words are the final ramparts of un-leadership. Such words must continue in place as the sentinels of proportion in the accomplishment of direction of one's life energy. Over used, over emphasised, or diefied, they become pilings of the static which in time and space sink into the cosmic ooze. They are the diseased expressions of traffic light. They are the will words in negation, taking the place of "stop, look, and listen," at one's cross roads.

Obviously "don't", "can't", and "won't" applied to a growing animal under training, seeking as one to absorb all ones in willfulness are fitting words when inspiration towards direction of the line of life and the sense of proportion fails. In the adjustment of one among the ones a teacher uses all means of inspiration; the "can'ts", "Won'ts" and "don'ts" with their pain assistants are only used to curb hysteria or willful blindness. Pain assistants, such as a whip, restriction of liberty, humiliation, can not be defended except by the amateur or the inadequate teacher saving in the great high points of an unmanageable one, or mass hysteria. The captain of a sinking boat must control when no inspiration is possible.

500

I should like to see a passage on cenception and birth--we have talked about the "intimations of immortality"--we have mentioned the children dancing in the light--we have talked of education a little, and the child is in the material here and there (Michael in picture, perhaps). We have talked of love and this seems to me a natural item for us to discuss and include, as we move on to the discussion of death or from the disoussion of death. (It is mentioned in the chapter on Love, but think something stressing the ideal emotion of conception and birth and the life beginning--wrong term--should be written.)

What hungers rise repeatedly? What questions occur in a youth's attempts to understand life and recur most frequently as he finds no satisfactory answer?

How is man's harmony with earth achieved? By drawing in its beauty? By living with some little part of it intimately, growing and harvesting? By wandering over its surface of lands and seas? Different answers for each. But is he ever whole until that harmony is established? Must he not partake of it and its weathers and seasons with all his senses--either broadly, or narrowly, but with awareness?

And how may wisdom and experience be acquired and innocence maintained--the innocence of goodness and unselfishness? And, if innocence is lost, may it be re-gained? And simplicity? And honesty?

"Oneness" is, after all, the state of harmony which results as the finite functions fall into correctness and assume a proper direction and proportion in relationship to the broad aspects of man's efforts to better life for himself and for others.

Do not forget mention made of using:

Schopenhaur - pessimist

Mary Baker Eddy - optimist

John Reed

MADAME CURIE

A BIOGRAPHY BY EVE CURIE



TRANSLATED BY VINCENT SHEEAN

Note

At one time or other we have talked about the fact that the will to live is on a point and comes out in the personality of what is called the personality in action. We have called it the will to live in action. I want to try to work out a chapter right at that point in which we wreck the possibility of any person being other than completely ones self from the solid core, and if that is true that we all may be called completely selfless or completely selfish according to which word you use. But it is all the same soup.

#6
Pg. 2

What we really want to do is to debunk the words selfishness and selflessness. The devil and Christ, the martyr and the villian, and show that they are merely words used by one in contrast to build his own ideas of his own value by pointing out the good from the bad, the bad man from the good man, and that as a matter of fact all that is going on is a lot of self valuation on the part of one who may or may not be seeking an intelligent course for himself in the progress from birth to death. Main thing is that at this point I want to stay on the thing called selfishness and selflessness. I think somewhere we have said a bad thing is what we believe to be bad and a good thing is what one believes to be good. I think we have said the average person in laziness merely accepts the standards which flow into him from the outside, through education, whether formal or informal, whether environmental and casual or a formal book operation with teachers.

I think we have said that the confusion on the line of light comes from the laziness with which these so called beliefs are received by the one at the core of his being. Obviously a half asleep listener hears a preacher and nods acceptance, because it is fashionable, formal, and easy. One hears one's father and mother, absorbing a belief through fear or punishment or hope of reward or because in immaturity and lack of experience there is no other food. But if we can get back and make clear the simple thing that no one is to praise or blame ones self or others for an act and then follow that, the obvious statement that if no one is ^{to} be blamed or praised, one will never accept blame or praise for himself, and

then we can clear the ^{Road} ~~road~~ for the statement that an action by ones self or by another is merely beneficial to one or many. valuing the actual quality and quantity of the act is all there is to the intelligent simplification of ones self and those around one. A person who constantly takes more than one gives to others is obviously a dis-value or is unbeneficial to those contacting. The unbeneficial one stops, rejected by the ones who suffer as the so called selfish one takes more than the selfish one gives. Kick him out is the answer. But they are neither good or bad, selfish or unselfish, and never should be praised or blamed. If an act is what we call good, the one and those around know it. Among juveniles in training there is obviously a teacher in training to urge a repetition of a beneficial act and to point out what is an unbeneficial act. Sometimes we may call it an unbeneficial act, and if it is absolutely necessary call it a selfish act. But the important thing is to teach everyone that an act is stupid or intelligent in accordance with whether it benefits the one in action. In the completely selfishness or selflessness of everyone who exists so that the differentiation between selfishness and selflessness, between the ~~divina~~ ^{divine} and the mean is merely ^{quality} quality and quantity valuation of will to live in action according to the segment of the will to live in action which we call an act.

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Inasmuch as I am constantly saying that the will to live and the will to action are home-grown, it is probably correct to carry a chapter on the false evidence that one's actions are not one's own. This is the area of excuse and weakness acceptable to all lesser, ignorant, and cowardly people who alibi to circumstances untoward events, Lady Luck, and strong willed neighbors, friends, and relatives.

In approaching this chapter, I think we should talk a little bit about Mesmerism and hypnotism. I want to carry out my idea that no one may be hypnotized into any action unless with his consent or unless he is subnormal mentally. The art of suggestion of action through Mesmerism, which came up as the result of medical practice prior to Freud, is generally in connection with hypochondriacs of one kind or another. Apparently this would be contrary to my statement that hypnotism is not possible except by consent or mental subnormality, because many hypochondriacs are very brilliant. But I would like to point out that a hypochondriac is subnormal always, because there is a diseased ego hiding behind a desire to act or for action on a false basis of personal feeling and behind the hypocrisy of inability to function. That in itself, in my definition, constitutes subnormality, no matter how brilliant the individual happens to be. A hypochondriac is essentially a budding unrealist on a wider field which generally leads to either early death or personal stagnation such as we have spoken of previously in speaking of walking death. In acute cases they are taken to insane asylums for personal handling. But perhaps half of the paid medical treatments among classes able to afford medical treatment without self denial of more important values, such as food or shoes, are fictitious, based upon a desire to withdraw from normal life and its nobilities. Until medical practice reaches a stage of honesty, where through proper control no doctor is permitted to obtain money under false pretenses, will we ever conquer the habits of millions of our people, and the tremendous economic waste of

never

paid charlatans and near-charlatans gathering to and sapping this natural vitality of the great American middle class.

I must tie in a bundle the five senses in their amalgamation into a finite one listening from the infinite and seeing in pragmatic action in the direction of the infinite.

The senses of feeling and taste and smell. Any one of these may wreck the balance and harmony of the finite.

This is merely a restatement of Plato's moderation in all things, but in a sensitive way.

The educational attitude--what it should be--toward girls of the three types--
left--normal--right.

Mary Baker Eddy

Beethoven's String Quartettes—"After death, Madame."

Parsifal

~~Requiem~~
~~Requiem~~—Mozart.

Palestrina

Listening to music

Looking at Art

Color as the servant of form and line—blacks and whites—light and shadow

Believe want the sonnet of Edna St. Vincent Millay, because I want the last two lines as the basis of a chapter on the meeting of the finite and infinite at the point of truth. I want to head that chapter, "The Poet Says," quoting the last two lines.

"Euclid alone has looked on Beauty bare,
Let all who prate of Beauty hold their peace,
And lay them prone upon the earth and cease
To ponder on themselves, the while they stare
At nothing, intricately drawn nowhere
In shapes of shifting lineage; let geese
Gabble and hiss, but heroes seek release
From dusty bondage into luminous air.
O blinding hour, O holy, terrible day,
When first the shaft into his vision shone
Of light anatomized! Euclid alone
Has looked on Beauty bare, Fortunate they . .
Who, though once only and then but far away,
Have heard her massive sandal set on stone."

—Edna St. Vincent Millay

If one—a musician—sought to produce the majesty of the One musician, let him begin by listening. Then must he stop his ears.

Let him become a son of a Master Mechanic.

Let him become a spirit brother of Einstein.

A planet system—weight and fineness of crystal—crystal ^{miniature} ~~miniature~~—is to be constructed. It must be in a vacuum. Then a Bach. Then a Toscanini touches the crystal with his baton. The infinite sound becomes finite. We have the music of the Spheres.

"Oh Nightingale! One cup of rice!"

This may be used as an example in the use of words to show that all imagination must have a starting point of excitement for the purpose of making images. Imagination in itself has no point, no time. Images have. Words, colors, sunsets, figures, babies, are words for the imagination to begin to function. A Chinese conception: "Oh Nightingale! One cup of rice!" may ~~be~~ move an image to a masterpiece on silk, created at history's dawn by a nature philosopher poet ruler.

Noel Coward

Alexander Woolcott

Sid Richardson

Charles Chaplin

Martin Andersen

The fixation in life of the juvenile. The beginning of the inferiority complex.

How conflict is growing in line. How spirituality is growing in line, with or without illustrations of historic wars and historic religious movements. Comparing the Punic with the present conflicts. Or moving men out of the trees again into the present mechanized mass operations of death, and then declaring in general that any movement of line, any growth, whether in conflict or toward spiritual peace must be growing toward an ultimate. It could not be that conflict in its ultimate line could be growing toward an infinity of small chaos. Its whole organization shows it is growing into bigger cells, hence the biggest cell would have to be annihilation, or the annihilation of annihilation.

And without growth of spirituality--the harmonies of peace have several cell growths, painful bits of spiritual truth which have a way of joining each other under pressure as human experience squeezes out the refuse and trivia as they grow into larger unities. So the line of spiritual--the unselfish among individuals--grows side by side and simultaneously with the growing line of conflict. But the line of spiritual growth toward health and harmony and peace among all does not in its progress reach the end of annihilation. In some Nirvana of inaction perhaps may the logician and the philosopher take it.

But as the lines meet--lines of action and reaction, advance and recession--if activity and peace may be won (and who would say no?) there shall be ahead that marriage.

Activity in peace. Conflict destruction squeezed out as the trivia and rejects no longer needed in the fine sanctities of human life.

The Sixty Big Families.

General Motors by way of Raskob, the little kike, the bookkeeper, who
sucked in Al Smith, the fat and over-eating Irishman, for the benefit of
m , and they built the Empire Building for that.

The instalment payment

Edison, the deaf, listening.

Rockefeller, the old man selecting with the fine genius of perception, a
man so cunning that he could sell the world on his sanctimony through gifts,
and even sell his dull son into service, even into the third and fourth genera-
tions.

(Good Rockefeller Foundation, Chinese Medicine, etc.)

Either a chapter, or a series of chapters, on the spiritual evolution of American Business, starting from the revolutionary stage where an Alexander Hamilton in New York and a Stephen Gerrard at Philadelphia and a whaling fleet at Boston might ^{become} ~~begin~~ a slave power if the profits seemed the better, except in the high spot of Stephen Gerrard, a man of God, sailing ships with justice, putting a captain on a ship then telling him to use his judgement but to return in two or three years; and then could take personal charge of a plague in the city of Philadelphia, moving his body from one physical danger to another, and then leave the show with a statement, "My college for those to come shall bar its doors only to the preacher." To the horrible thing just spoken of where the rotting bodies ~~putrefied~~ ^{putrefied} to the charge upstairs of "Onward Christian Soldiers." This the first stage. Slightly later stage of the black-white feudalism of the James River in contrast to the horrors of the whip outside of Charleston as the blacks were driven into the swamps and malaria of the rice farms. And where planters enraged and on a drunk filled Charleston Hotels with general immorality and gambling.

Then the age of steam, transported from the Englishman Watt by way of Fulton's steamboat on the Hudson into the Pennsylvania Railroad and the B. & O., the New York Central, and what not, as the steam boats and the canal age folded up--a canal age which gave us James A. Garfield, who came from canal boy to President. This the age of promotion, gambling, over-expansion of currency, state banks issuing money with nothing behind. And the people's revolt in their rage with Andrew Jackson. Then the steam and high tariff build the New York. The South lags much as Russia and Poland lag behind Germany. As the economic truth unfolds, as the more man may develop for man's use out of any of ~~the~~ nature's material, the larger proportion and the ~~richer~~ richer proportion economically results. Steam chemistry, electricity develop in Germany from 1860 to a very high point, also reached by the United States for the western world, as the Russian slept and the British lolled in easy chairs talking or bestirring themselves with gambling and drinking, importing German round heads to run their factories on commission or on bonuses, as they ate up the raw material of the lower classes by moving them

from the farms into the crowded, disease breeding factories of western England, and into the slums of London. In America, except for the interlude of 1850-60 and the Civil War ~~break up~~ break up and re-union which more or less absorbed the energy from 1850-1870, the same course of economic action occurred. New England, Philadelphia, Charleston rose and fell in vitality and efficiency. Richness of ownership eliminated the necessity for hours and the growing of profit. Talking parasites and labor bulls took over. Truth seekers and courageous seekers ~~read~~ ^{Rede} westward in the mobs of careless tramps and under nourished rejects of the decaying.

Over the Allegheny mountains there was room both to sink and to rise. Cleveland, Chicago, Cincinnati, Louisville, Saint Louis, and later Detroit, arose. The lakes with their better navigation and the heavy minerals won the battle of the Ohio and Mississippi regions. A fine stream of Germans flowed in as the Prussians drove their conquest, ^{writing} ~~uniting~~ Germany and putting the hard Prussian bridle on a more gentle German population. Cincinnati, Louisville, Saint Louis, Milwaukee, Chicago all benefitted. A small thin culture of music and art arrived from Bravaria and the Rhine. And as England decayed while Germany awoke, so did the East America decay as the West awoke. The subject and defeated people broke their bonds as the dominant and rich people played and debauched, or idled in their self-praise. The sturdy Dutch of New York became confused, like the Quakers of Philadelphia, the Huguenots of Charleston, and the Puritans of Boston, but did not decay into putridity, the stock was too fine for that. Smugness, idleness, interest from the capitalistic system, increase in real estate values remained as the cities grew, seemed righteous to the smug doddering before the fire. But it did not make for mass building. Probably not for mass health. It built ~~an~~ ^{imp} a Metropolitan Museum in New York, an Academy of Fine Arts in Philadelphia, a rather pleasant architecture in Charleston, a Beacon Street and a secondary literature around Boston. But they said America was not enough.

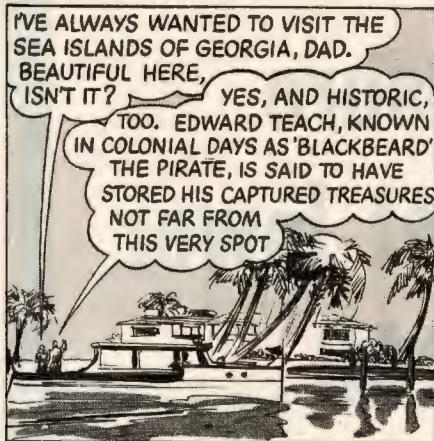
Out of the mud of Chicago rose the packing plants, the grain elevators, the railroad yards. In Detroit smart men took the chain drive principle which fractioned a hog into sheets and reversed the bits into automobiles along the chains as men used their hands in monotonous assembly. Gold, adventure, and the release of tens of thousands from fighting, finished off the Indians between the Mississippi and the west coast, spiritually stealing an inhospitable country between and giving up. Today irrigation projects sufficient to impoverish mid-western production by creating over-supply, dust bowls, and such books as the Grapes of Wrath.

Spots of beauty, points different and lovely to leisure in grow up, New Orleans, San Francisco, and perhaps the modern ~~Rhineisiphix~~ Sun Valley. Maybe all these. The horror of Los Angeles, city of silly cults. The quiet and majesty of Northwest forests ringing with murder and labor sabotage are also in the gift of time and human drive.

Women at labor outside the family.

Commendable women and homeworkers, even office workers of a type. Motivation is the thing. If it is a selfish motivation for things, it is the destruction of the essence of the thing itself which is in the female the continuation of the rich stream in purity and progress through male and female, sometimes called the family. The cooky seller. The news peddler. The stenographer, for clothes and massages, and flirtations, Etc. Etc. Etc. Perhaps we should have a good many examples because the thing is atrocious in the sense that the decadence of the so called glorified American family through the pulls of advertised value which does not exist except as escape complexes for selfish and half-witted women should be called by their true names in detail. The perfumery racket; the fashion baloney; the hysterical millinery stylists; the grafters on the feminine are entitled to a few pages.

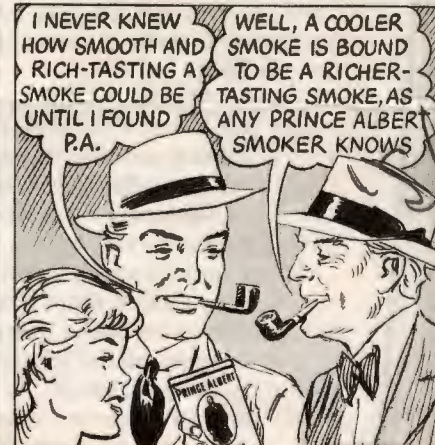
OL' JUDGE ROBBINS



IN RECENT LABORATORY "SMOKING BOWL" TESTS, PRINCE ALBERT BURNED

86 DEGREES COOLER

THAN THE AVERAGE OF THE 30 OTHER OF THE LARGEST-SELLING BRANDS TESTED — COOLEST OF ALL!



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50 pipefuls of fragrant tobacco in every handy tin of Prince Albert

PRINCE ALBERT'S CRIMP CUT AND NO-BITE PROCESS PUT A BIG PLUS IN PIPE-JOY

P.A. PACKS BETTER, DRAWS EASIER, TOO — NO WONDER IT'S THE ALL-AROUND FAVORITE

FOR FAST-ROLLED 'MAKIN'S' SMOKES THAT ARE MILD AND TASTY, GET PRINCE ALBERT TOO

PRINCE ALBERT THE NATIONAL JOY SMOKE



KEEP UP WITH THE WORLD

By Freling Foster

Although a mammal, the hippopotamus is able to walk on the bottom of rivers and lakes and graze on the aquatic vegetation.

In the normal human blood stream, red corpuscles die and are replaced at the rate of about 150,000 a second.—By Dr. R. W. Adams, Newport Center, Vermont.

Several hours before a severe storm is expected to hit an area in either our Atlantic or Pacific coastal waters, United States Coast Guard seaplanes fly out and warn small freighters, fishing boats, yachts and other craft without radio by dropping on their decks a small wooden box containing the storm forecast.

The hottest man-made flame in existence is found in the atomic nitrogen electric arc and reaches a temperature of 18,300 degrees Fahrenheit. The heat is developed by the separation and recombination of the two atoms of each molecule of nitrogen as the gas flows through the arc at a pressure of 14,000 pounds per square inch.

Grand Coulee Dam in Washington furnished this past season, the newest improvement in accommodations for "sidewalk superintendents," or those who like to watch construction work. It consisted of a grandstand of four hundred seats and a speaker who, using an amplifier, described each operation of the workmen.—By Mrs. I. M. Beadle, Washington, D. C.

A new typewriter has been invented for those who wish to write letters to blind persons in Braille. The keyboard is standard, but the keys instead of printing letters from a ribbon emboss the paper in Braille characters.

The traditional headgear of chimney sweepers, members of one of the world's sootiest professions, is a formal silk hat.

A sect of Moslems in the Punjab, India, never uses gongs because their sound is supposed to awaken the dead.—By Hazel Kinzie, Niagara Falls, New York.

One system of shorthand, invented only fifty-one years ago, has developed and spread more rapidly than any of the numerous forms of abbreviated writing, being employed today by more than fifty million persons in thirteen languages.

Armored truck companies carefully organize and superintend the daily work of their crews. Not only are they changed each day, but they never know where they are going next to pick up or deliver a large sum of money until they complete one job and open the successive sealed envelopes of instructions. When they are either fifteen minutes behind or twenty minutes ahead of their schedule, they have to report their location by telephone.

The New York Times and The Times of London are the only newspapers in the world that publish bound-volume indexes.—By William E. Casselberry, Asheville, North Carolina.

Aluminum wire, when made for delicate instruments such as gravimeters, is drawn so fine that twenty thousand miles of it would weigh only one pound and cost \$216,000,000.—By Robert L. Baker, Tampico, Illinois.

Albino horses are now bred successfully on several American ranches, the foremost being "White Horse Place" near Stuart, Nebraska. Incidentally, these animals, unlike all other horses, are foaled white.

The manufacture of explosives is so fraught with danger that the workmen are not even allowed to wear metal buttons for fear of a chance spark. Yet this industry, owing to its extreme safety precautions, has an accident frequency rate thirty-eight per cent below the average for all industries.

Five dollars will be paid for each interesting or unusual fact accepted for this column. Contributions must be accompanied by satisfactory proof. Address Keep Up with the World, Collier's, 250 Park Avenue, New York City. This column is copyrighted by Collier's. The National Weekly. None of the items may be reproduced without express permission of the publisher.

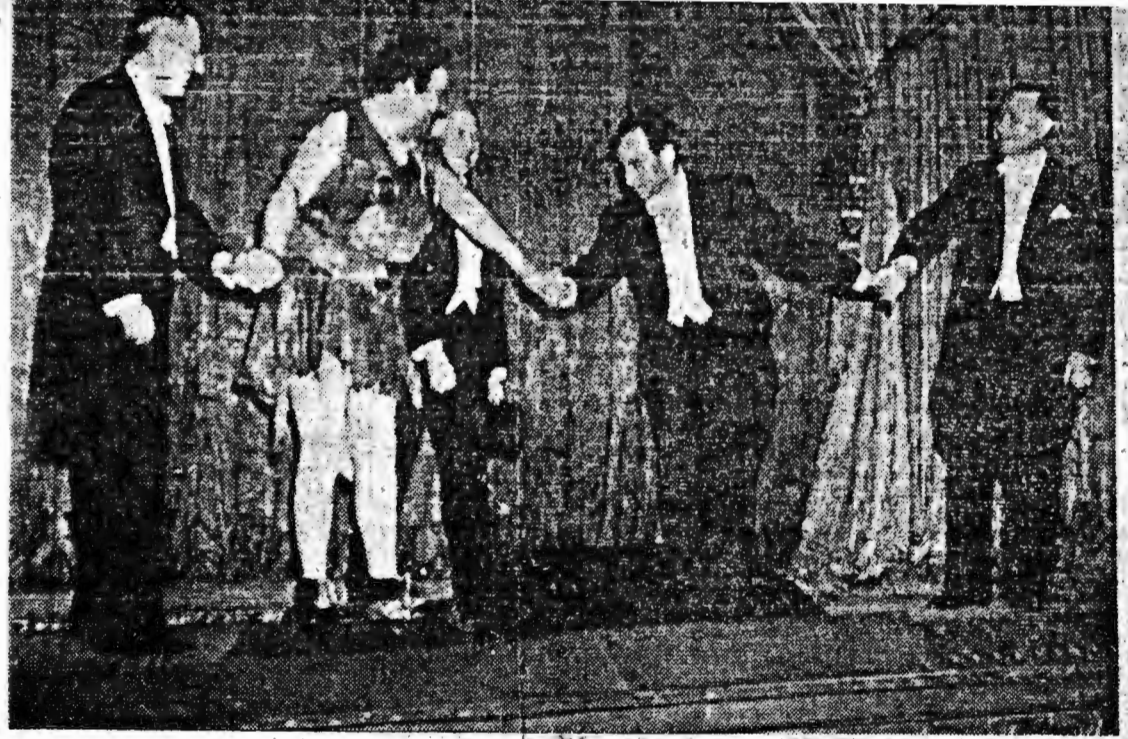
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A MUSICAL DISPUTE ENDS IN HARMONY AT THE METROPOLITAN
Lauritz Melchior, who last week criticized Eric Leinsdorf's conducting, is shown shaking hands with Mr. Leinsdorf during the first intermission of "Die Walkuere" last night. At the left is George A. Sloan, chairman of the Metropolitan Opera Fund, and at the right is David Sarnoff, chairman of the campaign's radio division. In center background is Edward Johnson, general manager of the Metropolitan.

Times Wide World

10,000 Letters Spur Opera Drive; Anonymous Giver Sends \$11,000

Sloan and Sarnoff Speak at Performance of 'Die Walkuere'—Leinsdorf Shakes Hands With Melchior to End Feud

The Metropolitan Opera Fund's campaign for \$1,000,000 to perpetuate the opera in its historic home at Broadway and Thirty-ninth Street has met with a popular response that has already produced more than 10,000 letters enclosing contributions, and a number of larger gifts ranging from \$1,000 to \$11,000.

Announcement of the auspicious start of the campaign was made last night by George A. Sloan, chairman of the Metropolitan Opera Fund, and David Sarnoff, chairman of the campaign's radio division, during the first intermission of "Die Walkuere."

After announcing gifts of \$1,000 each from Mr. and Mrs. Thomas Harris Powers of Broadmoor, Col., and Louis Emory of Bradford, Pa., and gifts of \$5,000 from Allen Wardwell, \$10,000 from Marshall Field and \$11,000 from an anonymous donor, Mr. Sloan and Mr. Sarnoff presented Lauritz Melchior, tenor, and Erich Leinsdorf, conductor, in a handshake before the curtain, ending the feud they started last week across the footlights.

"Now, ladies and gentlemen," said Mr. Sarnoff after he and Mr. Sloan had led the singer and conductor onto the stage—all four clasping hands, with Mr. Melchior and Mr. Leinsdorf in the center, "you can see for yourselves this is truly a house of harmony."

"If we could get Hitler and Stalin, Daladier and Chamberlain to come on this stage and shake hands, the war soon would be over and all would be lovely."

"March of Dollars" on-

In announcing that the "march of dollars" had begun, Mr. Sarnoff, who appealed for support of the campaign to an estimated 10,000,000 listeners to a broadcast of "Lohengrin" on which he spoke last Saturday, reported that "close to 10,000 letters from thirty States" had been received to date and that "thousands of additional letters are on the way."

"The first letter opened in this house this morning contained a most eloquent message," he said. "It was a blank sheet of paper enclosing a \$1,000 check from Mr. Louis Emory of Bradford, Pa."

Before going upon the stage Mr. Sarnoff disclosed that his radio appeal last Saturday had reached his own home. At dinner his butler

presented Mr. Sarnoff with \$1 each from himself and wife.

"Many in tonight's audience, including boxholders, subscribers and regular attendants at the opera," Mr. Sloan said in making his first report for the Metropolitan Opera Fund, "have many times in the past given substantial support to the opera in its days of need."

"I know from the experience of the past forty-eight hours that the friends of opera and those who believe in opera as a definite cultural force are going to give their generous support to this campaign for \$1,000,000."

"The first response, even before we formally organized the solicitation, has been exceedingly encouraging. I am not referring to the invisible audience—the radio listeners—that is a story in itself and a magnificent one. Rather, I have in mind the prompt cooperation of men like Mr. Allen Wardwell, whose contribution of \$5,000 was received last week, prior to any public announcement. Similarly, Mr. Marshall Field has contributed \$10,000 and one anonymous contribution of \$11,000 was handed to me this morning."

"The first contribution received after headquarters opened at the Savoy-Plaza last Saturday was a check for \$1,000 from Mr. and Mrs. Thomas Harris Powers of Broadmoor, Col., who had read of our effort in the press. We hope for many additional large gifts. The success of this campaign, of course, will depend upon the number of large and generous gifts which we receive from patrons of the Metropolitan."

Only 130 Letters Opened

In elaborating offstage on his report, Mr. Sloan disclosed that up to 4:30 o'clock yesterday afternoon only 130 of the 10,000 letters received had been opened. Of those opened, contents included gifts ranging from \$1 to \$52. Fund executives inferred that the \$52 gift was intended to represent a weekly gift of \$1 for one year.

Mr. Sloan explained that the first gifts by mail had come in not only from different States of the Union but from the Dominion of Canada. A large quantity of air mail from the Pacific Coast had been received, he disclosed.

The board of directors of the Metropolitan Opera Association, Inc., of which Cornelius N. Bliss is chairman, will meet this morning to map the next step.

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46 West 83
New York N.Y.
January , 13

Dear mr March : excuse me , please , if I did not find till to-day the necessary time for looking after the sentences in the Bible which are reporting the connection between music, prophets and inspiration .

The Hebrew word for : Prophet is NABI . Nabi derives from the root NB : bubble . the Nabi is the man bubbling by the approach of God . " *(Deriving from the same root)* The verb Nibba means not only " prophecy " but also : make music " . The three musicians of the king David are being named in the Bible (1Chron. ~~2~~ 2 ~~25~~ 2 Chron . 29/20 2Chron . 35/15) : " Seer " i.e. Prophets .

The ^oProphets are being inspired by music . When the biblical prophet ^{Elisa} ~~is~~ to prophecy , he orders . Bring a player of an instrument and the Bible tells : " as the instrumentalist played on his instrument there came the spirit of the Lord over the prophet . " Still in the Gnostic acts on Thomas is told that a Hebrew flutist-woman was playing for an hour , standing behind Thomas till he became inspired (Acta Apostolorum apocr. 2/2 108)

When Saul met the prophets there were instrumentalists in front of them with flutes , Tambourine, and harpe (1 Samuel 10/5)

The Bible tells of Schools of ^oprophets in Rama , Jericho , Bethel , Galgala . The pupils of those schools for education of prophets were named : ~~B~~ B' Nei Mannebiim ^o (sons of Prophets) They were learnt to play at instruments in order to become inspired .

Important is the book of Henry George Farmer The influence of Music : From Arabic Sources London 1926.

With best compliments Sincerely yours Max Graf

IOWA STATE COLLEGE
OF AGRICULTURE AND MECHANIC ARTS
AMES, IOWA

DEPARTMENT OF ANIMAL HUSBANDRY

February 8, 1940

Mr. Charles E. Marsh
Boston Mills Farm
Boston, Virginia

Dear Sir:

Replying to your letter of February 3 I am sorry to say that there is no present known method of controlling the sex of the offspring in cattle breeding (or indeed in any other farm animal). So far as I can judge the evidence there is no immediate likelihood that such a method will be found, although of course one cannot be too dogmatic about saying that a thing at present impossible will never be possible.

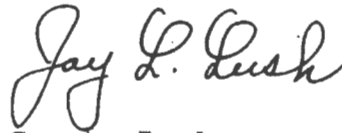
The theory you mention has been proposed by a good many people at different times, usually on the basis of a small number of observations, but when tested on an adequate number of carefully observed cases has been found to be without basis in facts. One interesting feature about supposed schemes for sex control is that since the sexes are approximately equal any scheme no matter how much without foundation, may be expected to be correct in about half of the cases. Since this is a matter of chance in each individual case, strange things happen in small samples and wherever consciously or unconsciously the samples which favor the theory are selected and those which do not are discarded, it is not difficult to collect a considerable amount of so-called evidence purporting to support any particular theory.

All of the genetic evidence indicates that sex in cattle is determined by whether it is a spermatazoaⁿ carrying an X chromosome or one carrying a Y chromosome which fertilizes the ova. The two kinds of spermatazoa are produced in practically equal numbers and therefore it is largely a matter of chance as to which kind fertilizes the ovum^m in a particular case. The nature of the ovum has little if anything to do with sex determination in cattle and other farm animals except poultry, in which case the situation is reversed. At the present writing it seems likely that if a method of sex control ever is developed it will be one based on some method of separating the two kinds of spermatazoa or some treatment which will kill the one kind and not harm the other. While such a treatment is not absolutely unthinkable it does seem highly improbable since the two kinds

Mr. Charles E. Marsh -- 2 -- January 8, 1940

of spermatazoa are so nearly alike that a treatment which would differentiate between them would be delicately balanced indeed and I personally am very skeptical that such a one will ever be found.

Very truly yours,

A handwritten signature in cursive script that reads "Jay L. Lush". The signature is fluid and elegant, with the first letters of each word being capitalized and prominent.

Jay L. Lush
Professor in Animal Breeding

JLL:VR

ADVERTISEMENT

STRANGE METHODS OF MYSTICS ADD POWER TO ANY RELIGION

A strange man in Los Angeles, known as "The Voice of Two Worlds," reveals the story of a remarkable system that often leads to almost unbelievable improvement in power of mind, achievement of brilliant business and professional success and new happiness. Many report improvement in health. Others tell of increased bodily strength, magnetic personality, courage and poise.

The man, a well-known explorer and geographer, tells how he found these strange methods in far-off and mysterious Tibet, often called the land of miracles by the few travelers permitted to visit it. He discloses how he learned rare wisdom and long hidden practices closely guarded for three thousand years by the sages, which enabled many to perform amazing feats. He maintains that these immense powers are latent in all of us, and that methods for using them are now simplified so that they can be used by almost any person with ordinary intelligence.

He maintains that man, instead of being limited by a one-man power-mind, has within him the mind-power of a thousand men or more as well as the energy-power of the universe which can be used



in his daily affairs. He states that this sleeping giant of mind-power, when awakened, can make man capable of surprising accomplishments, from the prolonging of youth, to success in many fields.

The author states the time has come for this long hidden system to be disclosed to the Western world, and offers to send his amazing 9000 - word treatise—which reveals many startling results—to sincere readers of this paper, free of cost or obligation. For your free copy address the Institute of Mentalphysics, 213 South Hobart Blvd., Dept. 48H, Los Angeles, Calif. Readers are urged to write promptly, as only a limited number of the free treatises have been printed. (Adv.)

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TREATISE NUMBER ONE

Mentalphysics

The Art
of
True Living

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EDWIN J. DINGLE, F.R.G.S.
 Founder of the Science of Mentalphysics
 Internationally-Known Psychologist, Author
 and Philosopher
 President and Preceptor Emeritus
 The Institute of Mentalphysics

Treatise No. 1

The Art of True Living

by

Edwin J. Dingle, F. R. G. S.

(Founder of The Science of Mentalphysics)

(Copyright, 1937, The Institute of Mentalphysics)

A STRANGE MESSAGE FROM A LAND WHERE THE ART HAS NOT BEEN FORGOTTEN

■ I COME TO YOU today with a message that should be instrumental in tearing out by the roots all of evil, and lack, and disappointment in our life, and replacing it with happiness, comfort, plenty and success. From a far land I bring word that our conception of the shortness of life, and the necessity of sickness, and the inevitability of poverty and want IS ALL A MISTAKE.

I bring word that we have been deceived in these matters, or have deceived ourselves, and have been suffering UNNECESSARILY, when OLD AGE CAN BE POSTPONED FOR YEARS, SICKNESS MADE A RARE AND BRIEF AFFAIR, ELIMINATED ALTOGETHER IN MANY CASES, and that there is, available to us, health in abundance, happiness supreme, mental power that is simply astonishing, and MONEY FAR BEYOND OUR REASONABLE HOPES. I bring word that there is *within you* a mighty power that can take you *ten times as far* in the accomplishment of your hopes and ambitions as you have ever before gone. And I bring you an understanding of that power, and methods for USING it, that are little known in our Western world, and that have been HIDDEN away, except to a chosen few, for ages.

That is an astounding declaration, I know. Especially when I say that these things can happen here and now, in the year in which we are living, not in some dim and distant future, or in the next life. Especially when I say that they can happen to YOU, easily and naturally, as well as quickly. I do not ask you to accept this staggering declaration now. *I ask only that you keep an open mind until it is proved to you, that you give me enough of your time to present that proof.*

A Three Thousand Year Old Legacy For You

■ I take no credit, personally, for discovering these truths. I was as amazed as you will be when they were first disclosed to me. I am merely the instrument through which they are passed along from far wiser and better men than I am—men whom I believe to be the wisest on earth today—the latest of a three-thousand-year-old UNBROKEN CHAIN OF WISE MEN.

When I say, therefore, that for three thousand years this message has been on its way to you, relayed from generation to generation, carefully guarded and cherished in the hands of a select few, refined and simplified and added to by the great spirits of their time, you will, I am sure, give it serious consideration. For it is all true, as you may see later on; and no sensible man or woman could refuse to investigate such priceless knowledge when it is offered.

Methods That Have Tremendous Effect

■ I am sure that you, like all intelligent people, appreciate that the greatest truths of life have not hitherto been printed—or if printed, have not been completely understood or realized. Mere intellectual understanding is nothing—the Wise Men have discovered that truth makes men free only when it is FELT to the very depths of the soul, made a MAINSPRING of our every thought and action. Then, as many great men have demonstrated, it gives men power undreamed of, the might to shake the world. Then, as stories of apparent miracles in many parts of the world confirm, it gives the energy to accomplish the seemingly impossible. My great mission in life is to disclose to you methods and practices these wise men used in ESCAPING from mere intellectual grasp of truth, in making truth a part of their VERY BEING, its VAST POWER theirs to do with as they will.

Simple Ways That Have Been Proved Through the Ages

■ That tremendous power within us has been dimly realized, of course, in our Western world. But our writers and our psychologists have had only a faint idea of how to USE THIS GREAT POWER, how to call upon it when and where we will. Usually, their methods do not work, except in rare cases. YET FOR THREE THOUSAND YEARS COMPARATIVELY SIMPLE METHODS FOR USING ALL THIS POWER HAVE BEEN KNOWN AND USED BY THE WISE MEN OF THE EAST. From generation to generation the methods have been improved upon and simplified, until now they can be used with TREMENDOUS EFFECT by almost any ordinarily intelligent person. They can be used by *you*, as I expect to prove to you, in meeting your personal problems, in building the superior mind and ability and power necessary to carry out your ambitions, to fulfill your desires, and in giving you greater strength to fight off sickness and old age.

Wishes Made To Come True

■ Like all *honest* people, you no doubt feel that honesty should always be rewarded, that the good things of life should not be only for the selfish. I say to you that if you get in tune with the great power within you, honesty is RICHLY AND QUICKLY REWARDED, and that THE GOOD THINGS OF LIFE PILE THEMSELVES UPON THE UNSELFISH.

Like all *generous* people, you want the ability to help your loved ones, to bring their hopes, as well as your own, to fruition. I say to you that the power to do this is already within you, ready to be called upon and used, and

that the methods of these wise men WILL SHOW YOU HOW TO USE THAT POWER IN SEEKING THE FULFILLMENT OF SUCH A NOBLE AND UNSELFISH PURPOSE.

Like all *sincere* people you are probably mystified by the seeming cruelty of sickness and poverty and old age all around you. I declare to you that all these are unnecessary, not intended by a kind Creator, brought on, principally, by too much reliance on ourselves and too little upon the great power within us—and that the methods developed by these wise men are effective in relieving sickness, maintaining youth through many years, and eliminating poverty altogether.

Be Master of Your Own Destiny

■ Like all who are not *craven slaves*, you want to be free of bosses, and debts, and worries—captain of your own ship, master of your own fate, free to carry out your plans, and victorious in accomplishing them. I say to you that SUCH IS YOUR DESTINY—and the only one who can prevent it is *yourself*.

Finally, I am sure, you do not want to be hindered in these high endeavors, by any handicap whatever—whether real or imaginary, whether of the mind or the body, whether sickness or old age, lack of money or lack of youth. I declare to you that, instead of being limited by a one-man-power mind, *you have at your disposal the mind-power of the ages*—a thousand man power or more—which can brush aside such petty handicaps as if they were nothing.

Long-Hidden Practices of The Wise Men

■ Do these statements seem to stagger you? I confess that they did me when they were first made to me. But since then, I have learned even more astounding truths about myself and you. I don't ask you to accept them now, any more than I did until they were *proved* to me. I ask only that you give me an opportunity to *present such proof*, only that you accept these amazing facts when they are proved in your own life, by *your own greater achievements*, your own more glorious health, your own *richer possessions*, and the happy and abundant life in *all* fields that this way of life can bring.

These were the first astounding truths that were passed on to me by one of the latest in that long chain of wise men. We have, within us, not merely the mind and soul power of a thousand men, but the great wisdom and power of God Himself—or the Creator, or the Supreme Intelligence, or whatever name you wish to call Him. Of course, most religions recognize this—we have no quarrel with any religious belief, but honor and respect all sincere faiths. BUT THE STAGGERING REVELATION MADE TO ME BY MY MASTER IN THE ORIENT WAS HOW TO USE THIS VAST POWER IN OUR DAILY AFFAIRS, TO HELP BRING ABOUT OUR PLANS, FULFILL OUR PRAYERS—ON EARTH, HERE AND NOW.

Immense Powers Never Before Realized

■ This mighty Niagara of Strength has been with us since time immemorial. Three thousand years ago wise men had discovered it and learned methods for using it. Why is it, you wonder, that we have gotten so far away from it, that we are blind to our own greatest heritage, that our scientists and psychologists don't know more about it and cannot instruct every man in its use?

It is because they are *afraid to acknowledge man's kinship with the*

Supreme Creator, because they try to explain things *materialistically*, instead of *spiritually*, because they rely upon *earthly* knowledge and hesitate to accept anything that cannot be understood in the light of that knowledge. But *even they stand in awe* before some of their more recent discoveries, and are beginning to perceive that the wise men of old were more nearly right than had been supposed. *Even they* are probing into what they call the subconscious and superconscious mind, and perceiving something of its *immense powers*.

Unbelievable Things Accomplished

■ Before long, perhaps, they will acknowledge that the wise men were correct, and that this power is the wisdom of the Supreme Creator—God Himself in each and every one of us. Before long, too, they may be able to explain why the methods developed by these wise men are so *tremendously effective* in utilizing that power within us. Right now, no one knows exactly *why* these methods work. We only know that they do, and that in the East are men who accomplish almost *unbelievable* things through them—things which our materialistic scientists have *never* been able to duplicate. You no doubt have read about the masters of the Far East and their wonderful powers.

The Easy Way of True Genius

■ Do you think a mere *man* wrote the best work of Shakespeare, or the sublime music of Beethoven? About all either of them did, after learning to get in touch with the Divine Source within them, was to *listen* to the poetry or music of that INNER VOICE and write down what they heard. How can scientists explain the Inner Voice of Mozart? Frequently, while composing, if he dropped a sheet of music, he found it easier to write another than to pick the first one up—so *rapidly* was his Inner Voice pouring forth the melodies of Heaven.

That Inner Voice is in all of us. If you will but learn to listen to it, *you too can pour forth an avalanche of mighty words in your chosen field of effort*. But the more we rely upon materialistic knowledge, the *deaf* we become to that Inner Voice. Like Adam and Eve, we are “banished from Paradise” because we are filled with the fruit of the Tree of Materialistic Science.

Make Your Own Heaven

■ But please understand me. Our scientific knowledge is *not an evil in itself*. The fault lies with *ourselves alone*. We become blown up with *conceit* in this new-found information, think we know it all, we rely upon material facts *alone* for our guidance, when such knowledge is INCOMPLETE, and is not likely to be complete for another ten thousand years.

This conceit, this reliance upon UNRIPE materialistic knowledge, has become an almost universal habit with us. We have, most of us, forgotten how to rely instead upon the Great Power within. We have forgotten how to use this power, we no longer can hear the Inner Voice, WHICH CAN MAKE OUR HOMES HAPPY AS THE GARDEN OF EDEN, WHICH CAN MAKE US VERITABLE GODS AMONG MEN—IRRESISTIBLE, UNCONQUERABLE, VICTORIOUS IN ALL OUR ENDEAVORS, MAGNIFICENT IN OUR STRENGTH, SUBLIME IN OUR WISDOM.

Hidden Wisdom From a Land of Miracles

■ But down through the ages, *uncontaminated by our materialistic knowledge*, in a far country where such knowledge couldn't reach, the ANCIENT WIS-

DOM has been *kept alive*. How thankful we may be that, sheltered behind the highest mountains in the world, *this sacred heritage has been preserved for us*—a higher understanding of the Creative Power within us, and the methods wise men have discovered for making the most of that power *in our daily lives and our daily affairs*?

The few travelers who have visited it call it the *land of miracles*—as indeed it is—for men there can do things that *cannot be seen anywhere else in the world*. Century after century, a carefully chosen group of wise men have here passed on, from generation to generation, carefully guarded secrets that were held *too precious* for the multitude, *too potent* to be permitted to fall into the hands of the unworthy. I have witnessed many of their powers made manifest, and I want to prove them to you.

Revealed Only To a Chosen Few

■ These wise men are the latest of a long, *unbroken chain of wise men* extending back *certainly* for three thousand years, a thousand years before the Christian era, and no one knows how many thousand years *before* that. To this day, these sages preserve the use of Sanskrit, the earliest known language, from which some scholars believe most of the white men's languages sprang. Our great museums, various temples of the East, contain manuscripts in this remote tongue, the wisdom carefully guarded in parable and poetry.

A Message From the Last Home of the Unknown

■ In the heart of ageless Asia, in the strange land of Tibet, the torch of *this wisdom still burns*, carefully tended by a chosen few. Into this forbidden place of mystery, this last home of the unknown, this “roof of the world” as it is called, foreigners are not allowed to enter, except in rare cases and under special conditions. It is still the *least known country of the world*, brooding silently over the riddles of the ages, carefully guarding itself from the pollution of a materialistic age.

And here one of the latest of the age-old chain of wise men became my teacher. My profession of geographer and map-maker brought me to the country. Through a weird combination of circumstances, I was fortunate enough to enter, and to sit as a student at the feet of this remarkable man. What I learned there I wish to disclose to you, for I believe THE TIME HAS COME FOR THE TRUTH TO SET MEN FREE.

Inconceivable Immensity of Mind

■ The effect of this knowledge upon a person is *indescribable*. No one could without experience conceive of the power it gives, the immensity of mind, the control over yourself and over others, the mastery and ability it provides in all fields of endeavor.

Perhaps a certain experience of a friend of mine will give you a partial idea. When a youth, my friend was fond of swimming. He had never swum more than a half-mile in his life, however, when one day he decided to attempt a five-mile swim. As he passed the first half-mile, he began to lose his wind. Soon his heart started pounding, he was gasping for every breath, and his face became a mask of agonized effort. Presently, when he thought he simply had to give up, he suddenly drew a deep breath, then another and another, and his troubles were over. To him it seemed a *miracle*. He had never before realized what “second wind” was. He almost shouted for joy in his new-found strength. He swam on and on, going *ten times as far as he*

had ever gone before, and finished the five miles tired of muscle, but with lungs breathing easily and quietly, seemingly ready for five more miles.

A Power That Can Take You Ten Times As Far

■ *He had never known that power was within him.* Yet every long distance runner, every long distance swimmer, is familiar with the miracle of second wind. In every long race, the participants are in agony, tempted to give up, before it comes. My friend went through the same experience time after time, after his first attempt. Always he went through the breathless stage, and always the miracle came to solve his problem. He learned, as other long distance athletes do, that "second wind" *inevitably comes*, that there is a vast lung power in reserve that *other people know nothing about*, a power that can take them TEN TIMES AS FAR as most people can go.

Mysteries No Man Can Explain

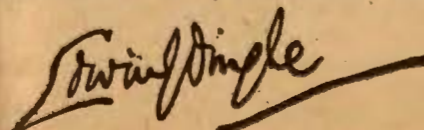
■ *And so it is with you.* There is a reserve of power within you that can take you ten times as far as you ever thought you could go—in all your activities, in all your efforts, in all your desires, and lead you into the PARADISE that you have lost. You may be in agony right now, tempted to give up, your problem may seem beyond your strength, but there is still a *ten times greater* strength within you—if you but learn to use it.

Let me tell you what my master taught me of the methods of these wise men. I cannot tell you exactly *why* they work. I only know that they *do*. The wise men themselves cannot explain all the whys and wherefores. It will probably be several thousand years before the explaining can be done. *But the using can be done right here and now, to give you a "second wind" with which you may soar to the very heavens of earthly accomplishment.*

How absolute is the Justice of Life, which promises that we may use this great power in whatsoever way we may! Through it we may gain greater health, greater success in whatever enterprise we choose, greater happiness, greater courage, sublime poise and peace—we may use it to become "perfect as the Father in Heaven is perfect." That promise was not made in vain. Nor was the promise vain that "Heaven is within you," for you are indeed "God in human form."

How joyful and thankful we should be that this God-given power is within us! One of our wisest men, Beethoven, has proclaimed the great truth to those who have "ears to hear." In his Pastoral Symphony, Beethoven began to write of the shepherd's happiness that a storm is over. But the Supreme Creator of All Inspiration took over the composer's pen. That simple shepherd's melody became a mighty paean of joy, echoing from crag to crag, swelling from mountain top to mountain top, with all the creatures of earth swinging in a dance of rapture, and the stars of the heavens bursting forth in song. An overwhelming tide of thankfulness sweeps over us, that God is so good, the world so beautiful, and men so divine. All the storms of life are gone, and at last we see the IMMENSITY of the DESTINY which is ours! Such is the joy and gratitude which YOU should feel, and which you WILL feel, WHEN THE REAL TRUTH ABOUT YOUR OWN GREAT POWERS FINALLY DAWNS UPON YOU!

The Institute of Mentalphysics,
Los Angeles, California, U. S. A.



Start Using These Strange Methods At Once

●
**Get Your Share Of Health,
Happiness, Power and Plenty**
●

THE FOREGOING LECTURE BY MR. EDWIN DINGLE, we are sure, will convince you that he is, indeed, an unusual man, one who can reveal mysteries of life you have never before known, and help you in a way that is astonishing. No matter what your position in life, no matter what your problems, no matter how great your ambitions, you owe it to yourself to make use of his wisdom that has been preserved for you through so many ages.

What Mr. Dingle learned in the strange land of Tibet, and elsewhere in the Orient, is revealed in the SCIENCE OF MENTALPHYSICS, the Victorious Philosophy of Life. Through the *secret* use of the principles here disclosed, you will find yourself rushing toward fulfillment of your desires, and accomplishment of your ambitions, with such electrifying power of mind and strength of body that you can *no longer be your former self*, but a man or woman REBORN into a glorious new life of ever-growing happiness and success.

For the benefit of those who have special problems, or particular ambitions, we shall here show in more detail what Mentalphysics means to you. Under one of the headings which follow, you will no doubt find YOUR particular ambition discussed. Be sure to look for it. Some of the problems may not be your immediate concern; but you undoubtedly wish to know what amazing results may be expected from this revolutionary disclosure. We, therefore, recommend that you read ALL of the material which follows, even where the problem is not at present yours.

Why Worry About Lack Of Money? . . . Get Your Share Of Universal Supply

• • • "ALL THESE THINGS SHALL BE ADDED UNTO YOU," is an old promise and a true one. Once the Kingdom of Power within is found, the daily needs of life, and even its luxuries, automatically follow. When you learn the principle of UNIVERSAL SUPPLY, as disclosed in Mentalphysics, you will soon be on your way toward that Kingdom of Power and its AUTOMATIC REWARDS of plenty and abundance.

Unsuspected Opportunities—Overlooked Resources

• People bring on their own lack, through unknowing or unconscious interference with the law of Universal Supply. It is heart-breaking to see people, hard-working,

conscientious, intelligent, deprived through no fault of their own from enjoying the plenty and happiness they deserve. And, though it happens every day, it is **ENTIRELY UNNECESSARY**. Such people need only follow the principles of *Easy Plenty and Personal Mastery*, which reveal *unsuspected opportunities, unforeseen sources of positions, unthought of plans for money-making, and resources right at hand that have been overlooked*.

You no doubt remember the story of the man who searched the world over for a way to wealth—only to return home, an apparent failure, and find an acre of diamonds on the old homestead. Thus it is with all of us. Right at hand are resources undreamed-of, which we overlook.

Get Your Share of the Flow of Abundance

• Let Mentalphysics help you find those resources, which are **ALWAYS** there for those who *have eyes to see*. Few people who have plenty of money and success really know how it came about. They only **THINK** they know. Learn the real principles underlying the flow of abundance, and it will come to you steadily and automatically, instead of haphazardly and accidentally. The good things of life are always at hand, always trying to find you, if you will but **OPEN THE DOOR**. *Your Acre of Diamonds* is very likely right under your nose as you read this, but you haven't the **EYE TO SEE**. Let Mentalphysics tell you about the **INNER EYE**, and enjoy the bright new world and the amazing possibilities it discloses to you.

That Ambition Of Yours — That Dream Of Success — Cast It Aside—You Can Accomplish a Ten Times Greater Success

• • • To PROVE IT, WE SHALL TELL YOU THE TRUE FACTS about an advertising man of our acquaintance. He had a five-thousand-dollar-a-year job. Just above him was a man making ten thousand dollars a year. The latter had induced the advertising man to take the job by intimating he was about ready to retire. The advertising man's one great ambition was to get that ten-thousand-dollar-a-year job! For almost two years he waited for the man above him to step out. Then the great disappointment came. His superior signed a contract for another year, when the advertising man felt that surely his time had now come.

In a dudgeon of chagrin and anger, the advertising man resigned his position. His house of cards had fallen down. His one ambition had collapsed. He went through a lot of foolish agony about the matter—entirely needless—for, though he didn't know it, **HIS AMBITION WAS TOO SMALL**. Unknown to him, an acre of diamonds was at hand.

Did Not Know What He Had

• Like many another advertising man, he had spent idle moments in what he thought to be *FANCIFUL* pictures of business that might be tried some time in the *dim and distant future*. He used to laugh at himself for this habit, and quote the old song, "I'm forever blowing bubbles, pretty bubbles in the air." Except for amusement, these "bubbles" seemed to him to be entirely too fantastic. Without the **INNER EYE** to see with, he didn't know what he had—just as you, probably, don't know of the **GREAT WEALTH** that **YOU** can have.

Now, without a job, with two years apparently wasted, the advertising man decided, in fear and trembling, to try one of his "bubbles." *Within two years he had a fortune of one-quarter of a million dollars*. His "bubble" turned out to be an acre of diamonds that all along had been *under his nose*. Instead of making ten thousand dollars a year—all he hoped for—he made **TEN TIMES** that much and more. He learned that the way is made smooth, once you are headed in the right direction, and that a man can **SLIDE** to success like a toboggan speeding down hill through the snow.

His success was more or less a matter of accident—and if you wait for such

accidents you are likely to wait forever. But there is no *need* for **YOU** to depend upon accident and circumstance. Instead of waiting for sheer luck, you can acquire knowledge of the **INNER EYE** which helps you to **SEE** the acres of diamonds around you.

For thousands of years wise men have been pondering the matter, and have discovered methods and practices, little known in our Western world, that are astonishingly effective in disclosing the great possibilities of fortune around you. **THEIR WISDOM IS YOURS**—you have but to reach for it—and those "bubbles" of yours may leave the air and **COME DOWN TO EARTH**, enabling you, too, to **SLIDE** toward success. Much of that wisdom will be found in *Mentalphysics*. Reach for it. Head yourself in the right direction, make the way smooth, and **SLIDE** to fortune. Leave no stone unturned, when there is at hand **A TEN TIMES GREATER SUCCESS THAN YOU EVER HOPED FOR**.

Why Successful Men Cannot Tell You How To Succeed — What Is Wrong With Methods You Have Been Taught

• • • **LIKE THE ADVERTISING MAN** whose story is given above, most of our successful men head in the right direction through pure accident. Others unknowingly and unconsciously follow the right principles part of the time, and only **THINK** they know the reason for their success. That is why few of them can really tell others how to succeed.

Oh, we know they get together in their chambers of commerce and their millionaire clubs, pat themselves and each other on the back, and tell one another what great fellows they are. We know that they try to tell us that it was superior brains, or ability, or industry, that accounted for their success. But don't let them pull the wool over *your eyes*. Most of them haven't any more brains and ability than you have; many of them have far less education, and some of them are downright lazy. You'll find one who was given a **PUSH** by apparently hard luck, like the advertising man, and practically **STUMBLER** upon his acre of diamonds—another who was so lazy he wouldn't work for other people and **HAD** to go into business for himself—still another who did the same thing because he was **NOT ABLE** to earn a comfortable salary working for other people—and others who were practically **FORCED** into a fortunate investment by some high-powered salesman. No wonder they cannot tell us the laws of success!

All this is contrary, perhaps, to the "go-getter" books and the "success psychology" you have been reading. You will find much in *Mentalphysics* that is **ABSOLUTELY CONTRARY** to Western ideas. The wise men of the East are too keen, too penetrating in their thinking, to allow the wool to be pulled over their eyes. They know that many successful people **JUST HAPPENED** to be heading in the right direction at the right time.

But they know something *more*, they have gone far *deeper*, through thousands of years they have found ways and means of **FINDING, WITHOUT WAITING FOR ACCIDENT, THE ACRE OF DIAMONDS AT THE HAND OF EVERY MAN AND WOMAN**.

The Easy and Calm Way to Success

• Our Western "go-getter" methods often bring on only nervous collapse, physical and mental exhaustion, premature old age, and a thousand other ills, without, in most cases, bringing any success whatever to the sufferer. The great medical problem of today, in America, is the rapid increase of nervous ailments in the nation. As never before, doctors are besieged with nervous wrecks, complex-ridden people—and the population of medical institutions is growing so rapidly as to *alarm and amaze* those who know the facts. This "strenuous life" psychology is all wrong; the entire country has entered a blind alley.

WE are **JUST IN TIME** to save ourselves by turning to the wise men of the East, who have developed methods for achieving success, and meeting our prob-

lems, **EASILY AND CALMLY**, without such prodigious effort and nerve strain. You, too, can use the easy and calm methods, when the truths of Mentalphysics are disclosed to you.

Enjoy Glorious Health and Strength — Feel and Look Younger — Delay for Years the Advance of Age

• • • IT IS BEGINNING TO BE RECOGNIZED, in the Western world, that **THERE IS SOMETHING WRONG WITH THE WAY WE THINK**. Our writers and our psychologists, some great religious and new thought movements, are pointing out that many of our ills, our weaknesses, our failures, and our lack of vitality, are due to **MISUSE OF MIND POWER**.

We are groping toward the truth at last. We have found that our minds have **TREMENDOUS INFLUENCE** on our health, that within us is a **STRENGTH NEVER BEFORE REALIZED**, which can accomplish apparent miracles in the conquest of illness and the prolonging of life, in retaining youthful vigor and handsomeness for many years longer, and even in rebuilding weakened and invalid bodies.

Methods Average Person Can Use

• But it's an old story to certain wise men of the East. And though we have discovered methods that work in **OCCASIONAL** cases, only a few people find themselves able to use them effectively. Yet these wise men have methods that many members of the Institute of Mentalphysics consider *far more effective*, far more certain, and **FAR MORE EASILY USED BY THE AVERAGE MAN OR WOMAN**.

Wise men for many generations have **CONCENTRATED** upon the development of mind power **PRACTICALLY ALL THEIR LIVES**. So it is not at all surprising that they appear to know more about mind-power than we Occidentals do. They started on the problem some thousands of years ago, preserving their methods through the centuries, while we in the Western world are **JUST BEGINNING** to realize what mind-power can do.

Unbelievable Powers of Mind

• Travelers return from Tibet and other remote corners of the East with stories of men living to incredible ages, retaining youthful strength for many years, showing a mastery over other people, over their bodies and circumstances, that is almost unbelievable. The highly intelligent leaders of these experts in mind-power do not stoop to vulgar display. But occasionally some hermit who has learned some of their secrets will perform amazing feats that cannot be duplicated anywhere else in the world. Visitors to these far lands tell of men walking on red hot coals, or of a man sitting for hours naked on the ice in bitter cold weather, comfortable where another man would freeze to death, and even melting the snow around him for five or six feet with the bodily heat he seems to control with his mind alone. These, perhaps, are mere demonstrations to prove their powers to the populace, or exercises to maintain the control of Mind over the body. But the *real wise men* are men of balance and keen penetration, and use this power in far more worthy purposes—as you and any other sensible person would do.

If you wish to learn more of the apparent miracles accomplished by men of the East, you need only go to your public library—in book after book, especially in books about Tibet, examples of remarkable feats of mind-power are given—witnessed and authenticated by well-known people.

Mind Makes People Sick or Well

• You have no doubt heard of many of these cases, you have no doubt been reading of the recent discoveries of the subconscious and superconscious mind in every one of us. You can no longer question, therefore, that mind has a tremendous control over our bodies, that it can make us sick or well, can shorten our lives or

lengthen them, can cure us or kill us, make us strong, vigorous, handsome or make us the reverse.

But, like many another, you have perhaps tried our crude and hastily-formulated Western methods and find that they do not work, at least in *your case*. And little wonder!

Be the Person You Can Be

• But there **ARE** methods that can work, and which **WILL** work. Let Mr. Dingle disclose to you what he has learned from his wise teacher in Tibet, and then apply his methods to **YOUR** health problems—to quote only **ONE** avenue through which you can bring benefits to yourself. See for yourself **WHAT AMAZING CHANGES CAN BE BROUGHT ABOUT**. Even if you **THINK** you are in good health, learn how much **MORE VITALLY ALIVE**, how much **STRONGER**, how much more immune to disease, how much more **YOUTHFUL** in body, spirit and appearance you **CAN** be.

If we were to put in print the changes that hundreds of Mentalphysics followers have testified have taken place in their physical bodies alone, the story would be so striking that it would be regarded as incredible.

Fear - Timidity - Inferiority Complex - Unsocial Habits - Worry Quickly Mastered

• • • **EVERYONE KNOWS THAT THE RELIEF** of these handicaps lies in the **MIND ALONE**. And none know it better than those who suffer from them. Yet, knowing that in their minds resides a power for overcoming these habits, the sincere and earnest sufferers find themselves unable to reach that power.

Practically all have tried the usual formula—telling themselves that they must have confidence, faith, hopefulness, self-esteem, and so on. But they find this easier said than done. And no wonder!

Doing all this is not as easy as some of our psychologists would have us believe, nor is it as complicated as others would intimate. By Western methods, of course, it is extremely difficult in most cases, because the problem is approached from the wrong viewpoint. Often the methods only aggravate the difficulty by centering the thoughts too much upon it.

That old quotation "As a man thinketh, so is he" is relied upon too much in our Western world. It is not so much how a man thinks, but how he **FEELS**. Thinking confidence is far different from **FEELING** it. Thinking hopefulness and happiness is not alone able to make you *feel* that way.

We can, when we think of it, control our thoughts, but controlling our feelings, moods and emotions, is a different matter. And it is our **FEELINGS** that are at the bottom of fear, inferiority complexes, worry and other mental difficulties.

Long before we in the West realized the vast power hidden within us, wise men of the East perceived it, and discovered ways of reaching that power through the *feelings* as well as through the thoughts. They aim to control the *powerful moods* that make or break one, the underlying *cause* behind success and failure.

Mentalphysics has adopted their astoundingly effective methods, and through comparatively simple practices, inspires **FEELINGS** of confidence, happiness, superiority, faith, energy and ambition. Thus, through simple control of your moods and emotions, you **BECOME** self-reliant, courageous, joyful, **VICTORIOUS** in thought, feeling and manner, and **EQUALLY** victorious in your endeavors. Feelings of fear, worry, inferiority, and so on, are *crowded out*.

More Friends — Better Friends — Greater Influence Over Others — Success in Your Social Life

• • • **AS ONE HAPPY MAN OR WOMAN** after another has proved, nothing can stand before the person who **FEELS** his great destiny. In Mentalphysics you learn that **WITHIN YOU**, ready to be used, is a divine power—hidden, little

used, tremendously powerful and awaiting your command . . . an UNCONQUERABLE POWER, and when you feel that, the world and all that's in it are yours for the taking—you really BECOME the splendid, admirable, divinely capable and powerful person you OUGHT to be.

The world stands ready to pay homage to such a magnetic personality, to give its choicest gifts of friendship and influence. People eagerly help such a person, are flattered by his or her notice, and follow such leadership. And that is the kind of person YOU can be—the power is within you as much as in anyone else—all you need to do is to keep in touch with it. In Mentalphysics you will find methods that are unusually effective for getting in touch with that power—methods worked out through thousands of years by generation after generation of Wise men, methods found remarkably effective by many of our members.

Poise, Charm, Personal Magnetism

• Poise and charm, magnetism and character, are the natural attributes of one who finally comes to know the real power within him. To such a one, these world-conquering attributes come without effort, without strain, EASILY and NATURALLY. They become the HABIT OF LIVING. All the good things of life pour themselves upon such a person.

The woman thus endowed finds herself *popular*, invited everywhere, asked to be *leader* in various social activities, with a *choice of friendships* that makes her life a rarely pleasant adventure indeed. She finds her husband a grateful and devoted helpmate, her children worshipful, and her home a haven of loyalty and devotion—all through the influence of her own gracious presence.

Friends to Help at Every Turn

• The man thus endowed finds opportunity coming his way, with employers *clamoring* for his services. He is able to help his children in the right paths, the way is made easy for the carrying out of his plans, and friends are ready to help him at every turn.

With such rewards in sight, every man and woman should find as quickly as possible the real POWER WITHIN. Let Mentalphysics guide you toward such a goal, as thousands of others have done, and seize from life the great rewards in store for you.

Greater Mental Powers — Greater Development of Your Talents — Greater Knowledge

• • • IN THE WEST, we do not appreciate sufficiently that mental power, talent, ability, and wisdom are largely a matter of INSPIRATION. We depend too much upon arduous acquisition of detail. Our colleges turn out young men by the thousands who have quite a grasp of detailed information on various subjects, but who *lack inspiration*, who do not seem able to use their knowledge to good advantage, who are not given the RIGHT THOUGHT AT THE RIGHT TIME.

Nothing of value, permanently, has ever been accomplished without INSPIRATION. The permanently successful man or woman, in all fields, is the one upon whose mind FLASHES the right IDEA when needed. Ability is chiefly a matter of the frequency and dependability of such flashes of intuition. They break out of the subconscious mind into the conscious mind—no one knows exactly how—to blossom forth into *great works* of writing, of music, of finance, invention, art in its various forms. In other spheres, these flashes of inspiration lead to quick decision, originality, unerring judgment, the ability to penetrate to the heart of a situation and thus master it, ideas for improved methods in office, farm, shop and factory. The right words come to the lawyer, the right diagnosis to the physician,

the right approach to the salesman, and the right manner to the man looking for a job.

Without such inspiration, no one can get very far. Yet, where are we taught methods for inviting such inspiration? It is usually left altogether to luck and chance.

Inspiration Multiplies Your Talents

• In Mentalphysics you ARE taught such methods—practices which have been found very effective throughout hundreds of years of careful experimentation by keen minds. Inspiration comes from the Supreme Intelligence within. It is not a matter of reason, or of mere education. It is a matter of getting in touch with that vast mind within you that is many, many times more powerful than your conscious mind. That subconscious mind is ready to do your bidding, when you learn how to command it, to bring forth great works, original ideas, the right thought at the right time—so that *your words are apt, your thoughts timely, your ideas inspired, and your actions successful.*

No matter what your talents, no matter what your ambition, you should learn the way to call upon that SOURCE OF ALL INSPIRATION within you. Thus you may become a brilliant conversationalist, a moving public speaker; thus your letter-writing may accomplish its purpose, your daily work stand above the ordinary, your greatest ambition in all fields realized. What have you done to get in touch with the Source of all inspiration—the Divine Power within you? The supreme purpose of Mentalphysics is to do this for you. Call upon its *powerful aid* in this high endeavor.

Mentalphysics Offered At Minimum Cost

• • • THOUGH THE BENEFITS TO BE EXPECTED FROM MENTALPHYSICS should be worth hundreds, even thousands of dollars, we ask Initiates only for sufficient donations to carry on the work. There is necessarily expense incurred in record keeping, in preparing and issuing the messages, preparation of printed and photographic material. This and the constant enlargement of our efforts require a small minimum donation from each Initiate. The required donation, to be sent with the Application Form, is \$5.00. This is sent to us before study can begin. Thereafter, the required monthly contribution is \$2.00.

By continuing this monthly contribution, you have the right of advancing in the Great Revelation as far as you desire to go. So long as you remain a member, messages will be mailed to you every fifteen days. Many find the messages so inspiring and helpful that they NEVER want them stopped, but the very first messages that you receive should show you that you are well on your way, and not long thereafter you should begin to perceive ACTUAL RESULTS. We urge all students, however, to complete the entire twenty-six-week Initiate Course, in fairness to themselves and their own wondrous powers.

How the Great Messages Come to You — Our Method of Presenting the Science of Mentalphysics

• • • EVERY THINKING MAN AND WOMAN, young or old, is consciously or unconsciously seeking what Mentalphysics teaches.

When you enter as a member of the Institute of Mentalphysics, this is your official procedure. During the whole of your progress, you are in direct touch with your Guide, Edwin J. Dingle, our Preceptor and President of this Institute. You are dealing with a human, helpful and considerate man, who has made your troubles and your purposes the study of many years.

You Receive Upon Acceptance

1. *First Week's Message*—"Guidance for the Initiate"—a manuscript of great usefulness and profound interest.
2. *Second Week's Message*—"Entering the Gate"—a manuscript unfolding your tremendous possibilities.
3. *Photographic Material*—illustrating practices for you to make use of immediately in forwarding your purposes.
4. *Printed Matter*—explaining some of the principles, so far as we can know them today, behind the strange methods.
5. *The Method Itself*—the first revelation, which you can apply at once, and see the effect for yourself.

NOTE: The methods and practices, effective as they are, can be used by anyone of ordinary intelligence. The principles, however, are given for those keen minds who delight in scientific and philosophical inquiry. Enough is given in the first installment alone to give to such people a month's rare adventure into little known but astonishing mysteries of life. Many of them are today unexplainable, and may not be explained until science has advanced a thousand years or more. We only know that they work—how and why must be left, in a great measure, for future ages to discover.

You Receive Each Month Thereafter—

- Four weekly messages and photographic material. Methods for special purposes. Practices designed to mould your life, in all aspects, into the beautiful and triumphant pattern in which it can be moulded.

After 26 Weeks

- Complete review of your progress, with full examination at no extra cost to you. Then, if examination is satisfactory, you are given a Diploma signed by the Preceptor Emeritus, testifying that you have successfully passed the examination.

No Interference With Your Religion

- Mentalphysics is not designed to take the place of your religion. Most religions of today will find in Mentalphysics nothing to conflict with their teachings. Most religions teach that there is a spark of the Divine in every human being. Mentalphysics merely helps you to realize this more clearly, and to use that Supreme Intelligence Within in a practical way. It should help to give you more faith than ever in a worthy religion. Those not belonging to any regular faith should find in Mentalphysics the Victorious Philosophy of Life, a beautiful conception of man's place in the Universe, as practical and useful as it is beautiful.

Health By the Modern Way

- The purpose of Mentalphysics is to use ALL the gifts of a generous Creator, no matter what their origin. Just as Mentalphysics need not interfere with your religion, it need not oppose your ideas of medical science, or anything whatever that has a foundation in the good of humanity. Mentalphysics honors the inspiration of modern medical science equally as the heritage of wisdom from the Wise Men . . . it bows in reverence before the genius of Lister, Harvey, Pasteur and our great modern physicians. They were and are inspired by the same Universal Mind which is the origin of all great work in any field of human endeavor. But many people, when they utilize the physician's services, deny him the help that they alone can give, and the help of THE GREATEST HEALER OF ALL within us. This help can come through YOU ALONE. Every forward-looking and broad-minded physician will admit that without it he is often helpless, and that with it the apparently impossible can be done. What is it? It is the divine spark of Creative Intelligence that is in all of us, and which can be used to break down

habits of thought and mood which oppose the vast healing power of your subconscious mind. Why not, by practicing the principles of Mentalphysics, add to your own efforts the SUPREMELY POWERFUL AID of the all-conquering Creator within you?

Begin Today to Live the Life You Ought to Live

• Can you see yourself radiantly full of life, successful, happy—with plenty of this world's goods and property, USING what you have? Can you see yourself a leader in your chosen field of endeavor? Can you see yourself engaged in work that you like—many friends about you—people looking up to you, and YOU making them happy by helping them? Can you see yourself, day after day, year after year, doing what you want to do IN THE WAY YOU WANT TO DO IT? You can—and MUST—if you are to be the person you CAN be. Let Mentalphysics show you what a powerful aid it is in making you JUST THE PERSON YOU HAVE ALWAYS WANTED TO BE. Be honest with yourself. Answer frankly the questions below which may apply to you.

- WHY BE SUBJECT ANY LONGER TO PARALYZING FEARS, OR INFERIORITY FEELINGS?
- WHY BE THE SLAVE OF MOODS, WHEN YOU CAN BE THEIR MASTER?
- WHY TAKE A BACK SEAT ANYWHERE, AT ANY TIME?
- WHY LET OTHERS, WITH NO MORE REAL BRAINS THAN YOU HAVE, GET AHEAD OF YOU IN ANY RESPECT WHATSOEVER?
- WHY LET YOUR NEIGHBORS HAVE THE GOOD THINGS OF LIFE, WHILE YOU DO WITHOUT?
- WHY LET DISCORD AND LACK OF HARMONY RAISE THEIR HEADS IN YOUR HOME?
- WHY DENY YOUR LOVED ONES THE COMFORT AND LITTLE LUXURIES THEY DESERVE?
- WHY DENY THEM THE GREATER INFLUENCE AND HELP WHICH YOU CAN GIVE THEM, ONCE YOU KNOW YOUR OWN POWERS?
- WHY TAKE LIFE THE HARD WAY, WHEN AN EASY WAY IS AT HAND?
- WHY LET ANYONE HAVE A FALSE IMPRESSION OF THE INTELLIGENT AND WONDERFUL PERSON YOU REALLY ARE?
- WHY NOT SURROUND YOURSELF WITH DEVOTED AND LOYAL FRIENDS, WITH YOU PROUD OF THEM AND THEM PROUD OF YOU?
- WHY NOT LIVE A LIFE OF RARE BEAUTY, OF GLORIOUS ACCOMPLISHMENTS, OF RICH REWARD, AND SUPER-ABUNDANT VITALITY?

There is only one answer. You WILL correct these things. You WILL take advantage of the ways and means the Wise Men have discovered for bringing about what they desire. You WILL send for the first great messages of Mentalphysics in which long-hidden methods are disclosed to you.

The time to do it is today—NOW. OBEY THAT INSPIRATION. Fill out the enclosed Application Form, and let your progress toward your purposes begin AT ONCE.

Personal Service

• • • EDWIN J. DINGLE or his Staff are ever at the service of students to assist them by personal letters in their practice of the principles of Mentalphysics. Counsel is the result of vast experience with students throughout the world as well as personal observation and consultation arising out of personally conducted classes in Los Angeles.

Start Now—Mail the Application Form

• • • ENCLOSE WITH IT \$5.00, and all the material which an Initiate receives upon enrollment will be on its way to you. Your GREAT ADVENTURE into the mystic powers of your own mind will have begun. The fruition of your purposes, the achievement of your ambitions, the relief of your handicaps and worries, will be no longer a dream of the future, but things which can soon be achieved by that power within you. Time passes swiftly, tomorrow sometimes never comes, today will soon be in the irretrievable past. Make use of today, let it be the TURNING POINT in your life, when you start FULL SPEED AHEAD toward the splendid man or woman you CAN BE and ARE. Let not another minute pass, when everything good in life is trying to FIND you.



SECOND AND HOBART BLVD.
LOS ANGELES, CALIF., U. S. A.

*The Science of Mentalphysics is the Inner Teaching
of The International Church of The Holy Trinity.*

"If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble into dust, but if we work upon immortal minds and imbue them with the principles, with the just fear of God and love of our fellow men, we engrave on those tablets something that will brighten to all eternity."—WEBSTER.

There will be added physical and mental happiness and the Gate to the Road of Knowledge will swing open to invite the student to enter the Holy of Holies in his quest for still greater and greater knowledge of the Truth. The practices as taught in Mentalphysics have been

found by hundreds to be revolutionizing in their effect. It is confidently believed that the man who, with regularity and reverent perseverance, will follow the laws, secrets, practices and principles of this Faultless Philosophy of Life will find himself back to Life Balance.



The above flashlight photograph was taken in the Senior Beacon Chamber of the Institute of Mentalphysics, at Los Angeles, California, showing as much of the Chamber as the position of the camera would permit.

DEDICATION OF "THE VOICE OF EDWIN J. DINGLE" MAY 4, 1935

Note on Edwin J. Dingle, F.R.G.S.

Author of: Across China on Foot; China's Revolution 1911-1912; Breathing Your Way to Youth; Your Mind and Its Mysteries; How to Meditate, and Other contributions to the Higher Philosophy of Life and the Science of Living.

Editor of: Dingle's New Atlas and Commercial Gazetteer of China; Bi-lingual Map of China; Far Eastern Products Manual; China and Far East Finance and Commerce; F. & C. Year Book, and Other Standard Economic Publications.

EDWIN JOHN DINGLE, Fellow of the Royal Geographical Society of Great Britain, and other kindred international societies, was born in England; trained as writer and geographer; an orphan at nine.

- Leaving England, followed his profession in Straits Settlements and lived in Asia—China, India and Tibet—for 21 years; traveled widely in East Indies studying philosophy and religion; walked clear across China to Burma, returned to interior, met with many accidents and illnesses, lived in Oriental temples, for many months in a Tibetan monastery where he received guidance in the practices of Ancient Tibet (his temple life is the most unbelievably fascinating story of a white man's life in that inscrutable land of philosophy, and is divulged only to his advanced students); traveled, studied, practiced his profession, always preparing himself for final life work; authority on Oriental economics and philosophy.

- Has to his credit an enviable record of achievement in the field of geographical exploration.

- While in his Tibetan monastery, our beloved Preceptor was selected to have disclosed to him and was systematically taught methods closely guarded for many centuries in Tibet, and by their use restored his physical, mental and spiritual body from almost utter extinction to perfection. Today he is a remarkable living monument to his phenomenal teachings, so that, long past the mark of middle life, his body stands as a splendid physical and spiritual instrument. His mastery of these little known fundamental Oriental laws, which he has adapted to the tempo of the modern mind, is so complete that he possesses the inimitable faculty of uncovering to you the method by which he himself demonstrates that which he teaches. He lived practically in retreat from 1922 to 1927, then founded the Science of Mentalphysics—a practical, Western-understood, philosophical, inspirational and spiritual teaching, declared to be the Greatest Teaching Accessible to Man, and the great World Movement of Tomorrow—available only through the Institute of Mentalphysics.

- If ever in this life you will meet a Teacher whose whole life is devoted to humanity through his ever-increasing circle of followers, it will be in Edwin John Dingle, beloved of all who know him. There is nothing in the Western world that begins to compare with his true Inner Teaching.

- Much more could be written about the head of this institution, but, as he himself says, "words are the leafage—the fruit of the tree is in the deeds of life."

but it is put to sleep, hypnotized, by the suggestions of our conscious minds, by the suggestions and telepathic doubts and fears of our daily companions, and even by impressions we form in childhood.

In remote and mysterious Tibet, Mr. Dingle found methods, far different from those commonly used in the Western world, which are highly instrumental in freeing the mind of the hypnotizing ideas that paralyze the giant powers within us. To make use of these powers, men and women must escape from the hypnotic ideas they already have and *the paralyzing ideas daily pouring in from the world about them*. After using the methods of Mentalphysics, many students report amazing results, never before achieved by other systems.

Be Inspired Instead of Hypnotized

But Mentalphysics goes even further. ITS METHODS INSPIRE THE MIND TO PRODIGIOUS HEIGHTS. When properly used, they make people feel like all-conquering heroes — CONFIDENT, COURAGEOUS, GLORIOUSLY CAPABLE, DIVINELY INSPIRED, joyously going forth to tackle problems and tasks formerly dreaded or avoided, moved by a faith in themselves that carries all before them, animated by electrifying intelligence and intensified talents, indefatigably industrious and fearlessly victorious. INSPIRED BY SUCH FEELINGS, NO MAN OR WOMAN CAN FAIL, SICKNESS IS ALMOST IMPOSSIBLE. ONE BECOMES A MAGNET TO WHICH ALL GOOD THINGS ARE ATTRACTED.

But remember, this is only a part of Mentalphysics. We can no more tell you all about it than we can tell you all about life. Only the actual messages of this inspiring teacher, Edwin J. Dingle, only the actual application of his methods in your own life, can give you an adequate idea of the power, the glory, the happiness in store for you, and the tremendous strides forward that you can make. Start on the magnificent path today.



SECOND AND HOBART BOULEVARD
LOS ANGELES, CALIFORNIA, U. S. A.

Hypnotized or Inspired? Which are You?

In one respect or another, *practically everybody is hypnotized*. In some people it is quite noticeable, in others it is not. Yet in all, including yourself and the writer of this treatise, ideas have sunk into the subconscious mind which have a fateful effect, which *profoundly influence* our moods and thoughts, our actions and our reactions, *every day we live*. These deeply buried ideas usually determine our success or failure, our health or lack of it, our personality and our character. They often determine the length of our lives, and the destinies of our companions—sometimes, even, the fate of nations.

In What Way Are You Hypnotized?

If you wish to be captain of your own ship, master of your own fate, it is necessary to determine in what way you are influenced by hypnotizing ideas. For, strange to say, as soon as these ideas are recognized, they no longer have the same influence over you—unless you think they are beneficial, or are too fond of them to give them up. *You may become their master instead of their victim*. To help you determine the ideas that thus influence you, I shall give a few examples.

The most familiar perhaps is the *back seat driver*—hypnotized with an exaggerated idea of danger. Some long forgotten experience planted the idea in his subconscious mind. Be patient with him (or her) therefore; in spite of his best intentions not to annoy the driver, *he can't help himself*—unless someone shows him how to remove the hypnotizing idea.

Next comes the victim of "*stage-fright*"—hypnotized with the idea that he *can't* do before an audience what he did perfectly at the rehearsal. He sometimes becomes speechless, his mouth dry, his body awkward or stiff—so strong is the influence of the paralyzing idea.

Ideas Which Smother Your Real Talents

People who are ready conversationalists at home, but preternaturally silent in society the man who can't do himself justice when applying for a job, the man who does his worst when others are watching and he wants to do his best, all who are self-conscious, bashful, or timid, are similarly hypnotized. The man who dreads making a speech, the woman who dreads playing the part of hostess, the man (or woman) who chooses mental inferiors for companions instead of those he really admires, are typical examples of "*stage fright*." MOST OF THESE PEOPLE WOULD SURPRISE THEMSELVES WITH THEIR POWERS AND CAPABILITIES, IF THEY LEARNED THE WAY TO DE-HYPNOTIZE THE MIND OF THE FOOLISH IDEAS WHICH SMOTHER THEIR REAL TALENTS.

The *wall-flowers*, men and women, are illustrations—hypnotized usually with the idea that they are unattractive, their society unwanted, that people are snubbing or jeering them. They can't help showing the treatment they *expect*, and *scare away* or discourage those who *wish to befriend them*. Usually such people are inherently far more attractive than they realize, often better looking than those whose popularity they envy. The only thing unattractive about them is the *attitude of mind caused by obsessing ideas*. If they only expected different treatment, they would get it. They might even become highly magnetic personalities.

People Are Helpless Until De-Hypnotized

Then there are those obsessed with the idea that they, and they only can manage things correctly, that they must not only put their noses in other people's affairs, but actually run them. Most people have relatives who are hypnotized with this idea! We have all met the "rule or ruin" type. Usually they have had too much responsibility thrust upon them early in life, or have taken it too seriously.

What I wish to bring out is that all these people are not to blame. *They can't help acting as they do*, so long as the hypnotizing idea prevails. No amount of protest, or argument, or advice, can change them until, somehow or other, they are de-hypnotized.

Examples of the hypnotizing influence of ideas are innumerable. Here are just a few:

THE PESSIMIST, obsessed with the idea that fate is against him, that he is unlucky, that the worst is yet to come.

THE GAMBLER, helplessly hypnotized by the opposite idea, that his "big strike" is around the corner.

THE AGITATOR, hypnotized by hatred of the rich.

THE RUTHLESS, obsessed by greed and lust for power.

THE SELF-CONSCIOUS, who feels that others are always criticizing or watching them.

THE SELF-PITIER, who feels he is singled out for unfair treatment or persecution.

THE SPENDTHRIFT, who feels that money grows on trees.

THE MISER, who overvalues money.

THE GLUTTON, hypnotized by food.

THE DRUNKARD, by drink.

THE EGOTIST, by an exaggerated idea of his own importance.

THE SERVILE, who are influenced by the opposite idea.

THE WORRIED, hypnotized by fear.

THE SLUGGARD, by the idea that work is of no use.

THE BUSYBODY, impelled to constant activity with trifles, never stopping to think.

THE DULLARD, afraid of mental effort.

THE BORE, who overvalues his mental efforts.

THE FAILURE, convinced that he is licked.

Hundreds of other examples could be given. Study all the people you know, and you will soon see for yourself that their faults, their handicaps, their lack of success, often their health and their personality, are due to some hypnotizing idea. *Entire communities* are sometimes hypnotized by *prejudice*, entire nations by fear of or *lust for war*. Japan today is hypnotized by exaggerated ideas of its own importance, its destiny. **FANATICISM**, another name for hypnotism, HAS DRIVEN WHOLE PEOPLES TO FOLLY, INJUSTICE, AND CRUELTY.

The above are the more easily recognized illustrations of the universality of hypnotic ideas. What is not so apparent is that men and women are often hypnotized with the idea they *can't do this* or that, *can't have this* or that, or *can't be this* or that. Under the sway of such ideas, they are bound to fail. That word "can't" has **TERRIFIC HYPNOTIC EFFECT**. The man or woman who uses it, or who has it deeply buried in the subconscious mind, is *par-*

alyzed. Most failures are due to this cause. The man free of this hypnotizing idea might temporarily be set back, but he will always rise again.

Similarly, people who think they *can't* get well, *won't*—people who keep the thought of death constantly before them, *will soon die*. The whole body, particularly the ductless glands, the stomach, the nerves, are affected by these ideas, just as the salivary glands of the mouth are affected by "*stage fright*", causing the mouth to become dry.

Hypnotized by Race Ideas

The founder of Mentalphysics, Edwin J. Dingle, learned his methods of freeing people from hypnotic ideas in Tibet, where more is known about mind-power, perhaps, than anywhere else in the world. He says that *entire nations* are hypnotized by "race ideas". The reason we don't *live longer* is because the nation is hypnotized with the idea we *can't*. The reason we show symptoms of old age is because the entire nation *expects* its energies to decline after a certain age. When a woman begins *looking* for wrinkles, they **COME**.

If we can escape from the hypnotic influence of such ideas, which slow up and devitalize us, we can retain our youthful appearance and vitality for many years more, our lives can be **PROLONGED**, and sickness and decline in great measure prevented. In youth we **EXPECT** to grow stronger day by day, and we **DO**. Later we expect to grow **WEAKER**, and we **DO**. Whatever idea prevails, whatever we expect, usually is brought about. Expect things to go wrong, and they will. Expect them to go right, and they will. This is the secret behind faith cures throughout the ages.

Inspired by the Infinite Power

Everybody is now familiar with the fact that there is a great power within us, capable of surprising feats. Stories of faith cures are not all fairy tales. Apparent miracles do happen. Overnight, sometimes, people are made well.

Then there are men like Napoleon, and Beethoven, and Shakespeare, who have almost unbelievable genius. We read stories of prodigies who solve in an instant, without even a pencil, mathematical problems that require hours of concentration and sheaves of penciled calculations on the part of a college professor. And the stories are true. The only difference between such people and ordinary people is that the former have ready access to the great power within them. Child prodigies are typical examples. *But the same power is in all of us*. Every word on every page of every book you have ever read is still stored in your subconscious mind. **IT NEVER FORGETS ANYTHING**. People under the spell of hypnotism can sometimes repeat word for word books read years before, of which they cannot remember a sentence when awake.

Unbelievable Powers Unused

How quickly we could learn, how marvelous would be our brain power, if we could use that *perfect memory* of the subconscious mind within us! Shakespeare and other great geniuses have done it. But just as it has a *perfect memory*, this subconscious mind has unbelievable power in other respects,

There is nothing to hold you back, therefore, and EVERYTHING TO GAIN. Why deny to yourself life's richest rewards, when you can try the methods of Mentalphysics for thirty days without cost?

So send the information blank today. Get a start you may never get otherwise, use this powerful aid to enable you to do, in a few months, what you might not otherwise achieve in a lifetime. Almost before you know it, you may realize that the DAY OF YOUR VICTORY IS HERE, your position in life vastly improved, and yourself the gloriously healthy, happy, remarkably talented and capable personage you know you CAN be.

Sincerely yours,



PRECEPTOR EMERITUS
The Institute of Mentalphysics

N.S.3



213 South Hobart Boulevard
Los Angeles, California, U.S.A.

PRIVATE OFFICE

Edwin J. Dingle, F.R.G.S.
PRECEPTOR EMERITUS



Dear Fellow-Seeker:

A few short months from now, HERE is the letter which YOU may be writing to ME:

"Dear Friend: I cannot thank you enough for what Mentalphysics has done for me. My entire life is richer. I never dreamed that my mind could be the instrument of efficiency and power that it now is, or that there could be such improvement in my talents, my daily work and my ability to handle any problem that arises. I am doing far better financially than I have ever done, never had so many friends, and never enjoyed such glorious health. Nor have I ever felt such deep reverence for and profound gratitude toward the Supreme Power which is now so near and so generous. It is a NEW WORLD that you have disclosed to me, and my efforts in it are being crowned with success."

Very likely, such a letter is what you WILL be writing to me, and everything in it WILL BE TRUE. Hundreds of others have written me letters of thanks, after they learned what Mentalphysics could do for them. If THEY found through Mentalphysics their road to Dreams-Come-True, why shouldn't you?

Naturally, you can hardly expect such remarkable changes in your life, unless SOMETHING IS DONE TO BRING THEM ABOUT. Other people, who have written me letters telling of such changes, did at first just as you have done. They put off sending for the messages of Mentalphysics. So I sent them another invitation, just as I am now sending YOU another invitation.

They filled out the information blank and sent it right in. Not long afterwards, they wrote and thanked me for the NEW WORLD they had found, and the GLORIOUS SUCCESS they were achieving. How glad they were that I had sent them another invitation!

So here is another invitation for YOU. In a very short time, it may lead to the greatest happiness you have ever known. Then you, too, may be writing me a letter telling of your new successes, and the rich, victorious life you are leading, or the astonishment of your friends at the improvement in your health, your appearance, and your personality.

Here is the reason you can so confidently look forward to great changes in your life. Mentalphysics is the ACCUMULATED WISDOM of generation after generation of wise men, an unbroken chain of them extending back three thousand years. It is not my invention. If it were that alone, it could not be the POWERFUL AID that my followers have found it.

But when you add, to YOUR brains and your modern knowledge, the Wise Men's transcendental wisdom and the methods they have discovered through the centuries, YOU ARE BOUND TO HAVE FAR MORE MIND-POWER, FAR MORE ABILITY, AND FAR GREATER SUCCESS IN YOUR EFFORTS. It would be strange indeed if your brains and theirs, when COMBINED, could not achieve far greater things than you alone could accomplish.

I cannot begin to tell you of the wonderful things that can happen to you, when you thus

add, to your present efforts, the wisdom and the methods of men who have practically been SPECIALISTS IN MIND-POWER through many generations. I've had wonderful things happen in my own life, I have seen them happen in the lives of those who practice Mentalphysics, and I am sure they will happen in YOURS.

Picture to yourself the kind of life you would LIKE to lead, the kind of person you would LIKE to become -- and remember the POWER IS WITHIN YOU RIGHT NOW TO MAKE THOSE PICTURES COME TRUE. The Carpenter of Galilee declared it, Buddha, Zoroaster, Hermes and other great minds reaffirmed it, the researches of modern psychology have ratified it, and wise men of the Orient today are USING it. Not only that, but followers of Mentalphysics in this country are using it and proving its effectiveness in their daily lives.

Letter after letter tells about surprised friends wondering at the great changes in our members, asking what they are doing to themselves, what they have done to make them look so much younger, or so much healthier, or what has happened to change their luck or their personalities. In letter after letter, members tell of greatly improved health, or increased earnings, or better mental condition, rapid growth of their talents and abilities, or greater success in home and social life. Naturally, therefore, I expect similar results when you become a member.

Why not do so at once? Send the enclosed information blank today, and soon you, too, may be writing me a message like the one that begins this letter, WITH ALL OF IT TRUE.

I offer to let you try the methods thirty days without cost. The \$5.00 you send with the information blank is simply a deposit, which we guarantee to return to you if you return the material within thirty days after receiving it. Thus, for thirty days you can try the methods, without any cost whatever, and PROVE THEIR VALUE AND THEIR EFFECTIVENESS IN YOUR OWN LIFE.

One of the World's Great Pilgrimages

See the "Borderlands" as only a Pilgrim Can See Them.

Here is no ordinary book of travel. The author today is a world-renowned teacher of the Mysteries of the East. In Asia, Africa, South America, Australia, in Europe as well as in the United States, his students are to be found. Thousands follow his guidance in matters occult.

This is the story of the price he paid for his knowledge of the mystic wisdom of the East. For there it is held that one can learn only through doing, through suffering, through sacrifice, the age-old secrets that are beyond mere words.

THE ITINERANT NECROMANCER

This estimable gentleman predicted the disappearance of the Author within five days; but, curiously, he was found dead in the village in three days after making his vain prediction.



Few seekers of truth ever went through greater trials than this man. At one point he had to prove his worthiness, by making a long pilgrimage. After years in India and Singapore, he gave up an important position, splendid prospects, to tramp across China on foot. Many times he was at death's door. Arrived at last in Upper Burma, he was preparing to return to his native England to die, when the call came, once more to resume his pilgrimage, this time to Tibet.

How he was there snatched from the very jaws of death, how his broken body and spirit was restored, how at last he found that which he sought, make a tale which has few equals even in fiction.

When he left that temple, his master said "There will come a time in your life when nothing will content you but to teach." The young man wondered. The world was before him. With his new-found strength, he could now conquer it. And he did, later achieving fame as a geographer and building a fortune in the publishing business in Shanghai. But the time predicted finally came, and for twelve years now, nothing HAS satisfied him but to teach.

"BORDERLANDS OF ETERNITY"

ORDER YOUR COPY TODAY

Money returned to you if book is returned in seven days

The First Edition, designed particularly for students of Mr. Dingle, will be off the press about December first. Order a copy for yourself, and several more as gifts for your friends. As a Christmas Gift, this book is ideal, and will be cherished always. THE BOOK IS OFFERED BOTH TO STUDENTS AND TO THE PUBLIC—REMEMBER, THIS IS A PRIVATELY PRINTED EDITION, EVERY COPY NUMBERED—A TRUE MEMENTO OF A GREAT MAN. WHEN ORDERING, USE COUPON BELOW:

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Los Angeles, California.

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Scotland---Calls It Exceptional

Glasgow (Scotland) Herald: "If we add the author's experience of rebellions in Yunnan and his account of the Hankow riots of January, 1911, through which he went, we shall have given good reason for stating that, even as a narrative of personal incident and adventure, his book is exceptional, indeed of unique interest."

Reviews shown here are taken at random from scores of favorable comments all around the world.

Recommendations It Unreservedly

The Standard (London): "The fact that a journey from the Yangtze Gorges to British Burma and back from Burma into Yunnan was performed on foot is sufficient to endow it with exceptional interest, because a thorough insight into the life of the country through which he passes. The author was present at the Hankow riots of January, 1911, and at more than one rising in the province of Yunnan. We recommend it unreservedly."

London---Thinks It Astonishing

"The Bye Witness" (London): "Mr. Edwin Dingle has done it, though it almost killed him. It was an astonishing achievement. He traveled 1500 miles by river from Shanghai, and walked 1600 to the frontier of British Burma. Mr. Dingle has the rare gift of writing down on paper what he has seen and making the reader see it. Anybody who is interested in travel, and still more, anybody interested in the Far East, should at once get Mr. Dingle's book."

The Eyewitness is authoritative opinion.

From a Book Review in the

New York Sun

Nov. 19, 1911

"To travel in China is easy, says Mr. Edwin J. Dingle, but to walk across China, over roads acknowledged to be worse than are met with in any civilized country in two hemispheres, and having accommodations unequalled for crudeness and insanitation, is not easy. Apparently he was attracted by the novelty of the feat and undertook his trip, *Across China on Foot*, for that reason. Yet fate intervened in such a way that he may in the future be the means of giving valuable information concerning that vitally interesting land. This volume was written as the author went along, a good deal of it actually by the roadside, where, footsore and weary, he was besieged by Chinese agape at his typewriter.

"One of Mr. Dingle's exploits was the exploration of the dreaded Salwen Valley, along the Mekong. So far as he knows he is the only European who has ever traveled there. It is currently believed that if one passes the night in the Salwen Valley he goes to bed for the last time. He calls it not exactly a health resort."

Such a Book Could Not Be Written Today

Since the publication of "Across China on Foot," in 1911, great changes have come in the Far East. Edwin J. Dingle was fortunate in being able to explore remote sections of China, Mongolia, and Tibet at a time before the changes came, to see the people before the ancient way of living changed, before the influence of Western ideas had made itself felt. In many sections he was the first white man the natives had ever seen.

"BORDERLANDS OF ETERNITY"

includes

"ACROSS CHINA ON FOOT"

THE REVIEW ABOVE, AND OTHERS, QUOTED IN THIS ANNOUNCEMENT, ARE COMMENTS OF BOOK REVIEWERS IN 1911, WHEN "ACROSS CHINA ON FOOT" WAS FIRST PUBLISHED. TO THIS GREAT BOOK MR. DINGLE HAS NOW ADDED WHAT WAS WITHHELD FROM THE FORMER BOOK—THE STORY OF HIS JOURNEY BACK INTO YUNNAN AND FROM THENCE TO TIBET WHERE HE LIVED FOR NINE MONTHS IN A TIBETAN TEMPLE, AND WHERE HE BECAME A MAN TRANSFORMED. SO PROFOUND WERE THE LESSONS HE LEARNED THAT HE DID NOT FEEL READY, AT THAT TIME, TO DO JUSTICE TO THEM.

China

Hongkong Daily Press (China): "This is one of the most entertaining books of travel in China that has been published in recent years. In every respect a credit to Mr. Dingle, apart altogether from consideration of the journey he undertook and the hardships he endured." (This newspaper is the mouthpiece of public opinion on things Chinese in all South China.)

Announcing—

BORDERLANDS OF ETERNITY

embracing

"ACROSS CHINA ON FOOT"

by

EDWIN J. DINGLE, F.R.G.S.

(Ding Le Mei)

Long ago it was said—"Seek and ye shall find." Here is the saga of a man who sought mightily—and a man who found as well. His seeking carried him to strange corners of the world, to parts of China to which the Chinese themselves dared not penetrate, inhabited by primitive tribes who, protected by vast mountain ranges, were practically unknown.

And it carried him, as well, to temples where ancient wisdom has been preserved, to that "Rome of Asia"—Tibet—where he saw with his own eyes the wonders which other travelers have since verified. But he did more still—he was enlightened as to the CAUSES of those wonders.

In 1911, PART of the story was told in "Across China on Foot." For occult reasons, the full story could not then be given. But even this mere portion of his remarkable saga made such an unusual book of travel and adventure that critics from London and New York to Hongkong sang its praises.

Borderlands of Eternity

is a book which embraces "Across China on Foot"—the formerly hidden parts of the story at last revealed—the unexplained gaps filled in—and the momentous sequel laid bare.

A Journey to the Last Home of the Unknown!



Thirty Years of Silence— And Now the FULL Story Is Told

IN 1911, THERE WAS PUBLISHED, in England and America, the story of a remarkable journey entitled "Across China On Foot." Though reviewers throughout the world praised the book, though readers thrilled to the adventure of it, the strange scenes and people, the dangers and almost inconceivable hardships, *the full story was not told.* Nor was it disclosed satisfactorily *why* the writer undertook the journey, especially *on foot*, a mode of travel held in contempt by the natives, exposing the traveler to harsher treatment and greater hazard.

IT WAS NOT DISCLOSED that one of those strange mystics of the East, who had been the young man's teacher, had *refused* to lead him further into the mysteries unless he made a great pilgrimage.

NOW THE FULL STORY is revealed for the first time, and particularly its sequel—how, at death's door from hardships, the young man was again confronted by the mystic, and was told "*They are waiting for you in Tibet*"—how he journeyed there, lived for nine months in a Tibetan Temple, and emerged a man transformed.

IF YOU LIKE ADVENTURE—if you thrill to mystery—if you are a seeker for the answer to the "Riddle of the Ages" here is the book you have always longed for. The austere immensity of wisdom three thousand years old will confront you. A "Master" will pass before you, said to be 152 years old, and give you something of his peace awe you with unexplainable feats.

You will follow the author, as he goes on foot across great stretches of interior China and Tibet in the years 1909, 1910 and 1911—shortly after the Boxer uprising and before the great Revolution, when merely to be a white man was a danger. You will go through riot and revolution, you will face disease, broken limbs, starvation—you will pass very near, often, to the Valley of the Shadow. You will not travel, as the white man must, in conveyances "to save face", but you will go humbly on foot, subject to the contempt of the meanest native, unprotected, alone, begging for a room at wayside hovels.

You will go into far corners where no white man before that time has trod, and enter the forbidden land of Tibet by a route never previously used by Europeans, to sections of the country and to a temple that no European has previously looked upon. Perhaps then, too, you will meet a "Master"—an experience so tremendous that your tongue, too, may be silenced for thirty years.



PICTURE ABOVE: Tibetan Prayer Wheels—The prayer wheel in Tibet plays an important part in religious observances, the ritual often resembling that of the ancient Christian Church. PICTURE TO THE RIGHT: Confucian Temple in Tongchuan, North-eastern Yunnan, where the author's life was miraculously saved; this is the first temple in which he lived. Later, in a Tibetan temple, his life was again saved.

You will follow the pilgrim to remote fastnesses, where he has to feign madness to save his life, where unarmed, he faced tigers,—to districts where the very air breeds tropical disease—and you will learn, from him, of dysentery, typhus, typhoid, malaria, until you wonder how any man could thus have suffered and lived to tell of it.

From this Borderland of Eternity, you will pass to another—a beautiful borderland—with Infinity just over the horizon, and Love and Peace and Joy all about you—a borderland where health came back, where the broken body became whole, the broken spirit lifted on high, and weakness became power. In a Shangri-La that is NOT fictitious, you will face Eternity itself, and come back, mayhap, an inspired and transformed being.

"Borderlands of Eternity"

OVER 450 PAGES OF WONDER AND INTEREST, EDUCATION AND ENTERTAINMENT—ACTUAL PAGE SIZE 5½x8½ INCHES. OVER 40 SUPERB PHOTOGRAPHS.

Written By EDWIN J. DINGLE, F.R.G.S.

Member, Royal Asiatic Society; Fellow of The Royal Geographical Society; Fellow of The American Geographical Society; Chancellor of The Church of the Holy Trinity, Los Angeles; and Preceptor Emeritus, Institute of Mentalphysics.

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LOS ANGELES

CALIFORNIA

Powerful Brain

One of Nazi Germany's greatest gifts to the U. S. is Professor Hans Albrecht Bethe of Cornell University. A brilliant theorist in atomic physics, modest, demure Dr. Bethe probes straight to the core of an abstruse problem, then brings to bear on that core his remarkable mathematical equipment so that the answer comes leaping out like a weasel out of a smoked hole. Educated at Kiel, Frankfort and Munich, Hans Bethe, whose mother is Jewish, was holding a post at Munich when the Nazis came in. He left Germany in 1933, taught and researched in England for a while, went to Cornell in 1935. Author of five major treatises and some 50 miscellaneous articles on nuclear physics, he makes it hard for U. S. physicists and physics journals to keep up with him. Like most theoretical physicists at the height of their powers, he is young—only 33.

Hans Albrecht Bethe likes skiing, economics and riding on trains, but spends most of his time mulling over theoretical physics. Last summer he married Rose Ewald, daughter of a distinguished German theoretical physicist exiled in Ireland. At Cornell, Dr. Bethe lives with his wife and mother in a cottage in Cayuga Heights. He does most of his work in an easy chair in the living room. Tools: a stack of reference books, a batch of paper, a slide rule, a fountain pen, a powerful brain.

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mediate particle, apparently created about 10 miles up in the air by cosmic ray impacts, and its existence was also vouched for by Street & Stevenson of Harvard. The particle was variously called the "X-particle," the "heavy electron" (a misnomer, since it was not an electron), the "barytron" (also a misnomer, because it means "heavy particle," whereas the particle is lighter than a proton). A name meaning "intermediate particle" was clearly in order; and so practically all U. S. physicists now call it the "mesotron" or "meson."

The binding force that holds atomic nuclei together (and hence keeps the universe from exploding into a monstrous, formless cloud of atomic dust) is a powerful attraction between protons and neutrons in the atomic nucleus. Dr. Bethe finds that the transmitter of this force is the mesotron, which seems to be an integral part of the nucleus and to appear and disappear as needed. In other words, when a nuclear proton wants to transfer a package of energy to another proton or to a neutron, it calls into existence a mesotron, which does the job and then vanishes.

Dr. Bethe believes that to knock a mesotron out of a nucleus would require a projectile of 100 million electron-volts. Cosmic ray particles, whose energies run up into billions of electron-volts, can find mesotrons loose in the upper air, but no man-made atom-smasher has the punch. However, when the huge one planned by Ernest Orlando Lawrence of the University of California gets going, it may be able to knock mesotrons out of nuclei according to the Bethe theory.

Dr. Bethe figured out that the shape of the deuteron (nucleus of the heavy hydrogen atom) should not be spherical but oval like a football—which agreed with the experimental findings of Professor Isidor Isaac Rabi & associates at Columbia. Year ago Dr. Bethe was hailed by astrophysicists for figuring out that carbon must be the stuff that enables the sun to turn fragments of hydrogen atoms into sunshine (*TIME*, Feb. 27). Lately he has been working on the function in the atom's nucleus of a particle called the "mesotron," which weighs about 200 times as much as an electron, about one-ninth as much as a proton or a neutron. His findings, completed last week, will shortly be published in *Physical Review*.

In 1937 Carl David Anderson of Caltech announced the existence of an inter-



C. Charles Brown

THEORIST BETHE

... figured out a vanishing messenger.

Time Magazine
January 29, 1940

PRESERVATION COPY

We have discussed the meaning of words. I do not know how long you will be in New York or Culpeper, but I suggest that we attempt to get a second hand set of Encyclopedia Britanica and a good second hand dictionary for your work. Obviously the small abridged dictionary won't do, because they give more untruth than truth as they are designed not for this work but for the surface meaning of the average user in business and social life. The dictionary must be sufficiently complete to indicate origins and growth of principle words. You will want too sufficient definiteness of words and substitution of words as well as eliminations because of repetition. This part of the work is for the purpose of clarifying, simplifying, and beautifying our own thought for instance. It is merely the polishing process where we are saying to ourselves "How can the beautiful be found?" To clarify the quality of the feeling or thought, that is really the only reason for writing. Or to clarify and make permanent in a framework ^{groundwork} the to look at black on white. The objection to all writing is that it becomes a fixed, rigid frame for a changing emotion which provided the thought. So generally we find words ^{call} in black and white die as time passes. We ~~know~~ this writing outdated. But, of course, anyone attempting to discuss timeless truth has to watch his words because any dated, ^{potentially} potentially to be dated, illustration or method of expression destroys the very thought itself and is not artistic. How can one state a truth without time change and then give as an illustration something that occurred in the world war, which, of course, will be forgotten, and in the forgetting the stated truth loses its illustrative value and becomes merely confusion. Shakespeare was universally great in that he could combine narrative with color and time without losing the essential clarity and precision of his ideas. So centuries have passed with a minimum of loss, and yet how great is this loss. Goethe also. Dante also. Chaucer also. Enough to explain that the eternal changeless idea must be protected from seasonable clothes merely for the purpose of explaining the "now". Where you see such error, remember that for ourselves we are working, but we want to remain artistic enough not to have distortions in our work. It would be much easier to

illustrate as one would do in conversation for the immediate reception of the listener, and it will be the most difficult to state even for our own clarity and appreciation any changless truth or any arrangement of truth received from anywhere by us as believers. It will be just as difficult as to purify the radium we have been talking about. We are now merely struggling through the thing by using repititious words, restatements, as we fight away from concrete illustrations. We are depending upon quantity to drive the truth home to ourselves. Now from this quantity we may be able to get quality. And we will know that we get it when we are not put to sleep by the sing-song of repetition. That is a form of mental hypnosis takes one into the spirit readily enough but often leaves the mind vague though excited. All truths are vague in that they have no form—that is truths such as we are talking about. And words are all we have. It will be a civil war of cut and slash before we are through. I think this thing is enough to challenge our enthusiasm certainly as much as a jigsaw puzzle or a game of Mah Jong, and, as I said to myself last night roaring in good nature at one o'clock, I have just found out what I am doing it for. It tickled me to have a flash as to what it is all about for me personally. So you may be in on it, I say, "I find that the fun of mental exercise is joy ~~enough~~ much greater in that it is without time or reward than it ever was before, in newspapers or politics, or the accomplishment and rearranging of men and their affairs." And fun may not be enough as futility would rear its head, and so we must keep to the feeling of dignity in the play by knowing that in this mental activity there is at least the cleaning out of one's mind through joy and interest and enthusiasm which provides a gay vacation between what we have been in the habit of calling work.

Have for me from Georgia some ideas which we have not looked at, but it should be looked at as soon as possible. I have to forget about this perhaps Sunday and might not come back to it until March 1. So your part might as well be looked at. You say there are forty or fifty thousand words. I believe I would find out how many. You should read and re-read all this material, probably six times before I see it again.

You should have at your side while reading it a blank book for suggestions only. That is suggestions will come to you as you read, and should immediately be put down without thought as to whether I like them or not or whether they fit or not with some of the ideas that you have had previously. In other words, your attitude should be that of a conversationalist, talking lightly and extemporaneously with another person ~~about~~ about what you are reading. Out of such reading and re-reading will come your mind as to the condition of things now and that is what I want. I do not want a "think" or a "perhaps so" or any vagueness at all. I know that only through relaxed contemplation by ones self can imagination drop into the slot of ideas. This is a slow job and ^{you} I want no ideas from anyone else at all and you want no discussion by yourself with anyone else of what you are doing. If that happens, you are lost in the others.

The general direction of your mind is in two main lines. One suggestions as to clarity of expression, style, or thought, in which ~~random~~ cases on carbons which will be your own work sheets you will use the question mark method or the A. B. C. method, carrying from the material itself to a work sheet and a marking with your own explanation of what the A means, but not have it as marginal notes on the copy itself. In some cases you may go as far as trying your own hand at rewriting a thought or paragraph for the purpose of harmonizing your own sense of simplicity or improvement. This is not necessary as what I want is to have my own mind called to the attention of the matter of change. Too, you will want always to be aware of the assembly of the fragments of thought into a system of presentation,—not to the point of booking it, but to the point of finding out ^{how} ~~who~~ you yourself would

best prefer to read it, if you had never seen it. If the material falls into a shape for yourself as one person familiar with the material through the dictation, you will have an advantage and a disadvantage. Knowing the material you will have a tendency to go to sleep and say you really know it, thereby losing concentration and enthusiasm of perception. Awakeness is relative ~~as~~ it is lost by familiarity. Your hardest job will be to see the thing in concentration on repeated readings, because you will be continually saying, "I know every word of that." But remember not to be egotistical, that you also knew a poem of Millay and yet you know that ten years from now it will mean something else. To talk further about the delicacy of the work is useless, because that would merely make it work. I want you to consider your self as a co-author in that you ~~wrote~~ did start it and we haven't stopped it, so you are on the line. Only in that spirit can you get the enthusiasm and concentration of creation, as far as this thing is concerned. I have always felt that no one ever did anything if he had any idea that he ever did, because everyone knows that he is merely a composite in the point of action. So, we are all in the same boat and all I am is the mouth-piece, and I do not know where I came from or where what I say comes from. I know that you had more to do with it than any person besides myself, and that is all I care to know. I also know that it is fun and not work, and I know that neither one of us need go beyond the fun of the thing, because there isn't any pocketbook or time or egotism in this business.

As you play with this thing alone, you will find that the practical ideas in the form of two covers to cover it will come to you without strain, if you don't make the mistake of jumping your eye to the practical and ultimate thing. That is what you should be very careful about. I find that most people mess up their product by thinking of the completed product before ^{it} ~~the~~ comes to them naturally. They simply want to get something done and attempt to get it done without any preparation of the spirit.

Out of Georgia came the flash of a rough idea of a thing taking shape, and then I dropped it, because I did not have any other flash until this morning, but

I did not put it down as it came. In a flash ~~that~~ it must come of its own volition as long as one is merely aware that it is to come. I am not trying to tell you how to use your own mind, but I am trying to tell you not to use it except in a natural way, and I am indicating a natural way of having fun in creation is best found. The danger is a sense of responsibility while it is called conscientiousness. To me it is merely dullness, because the main thing is lost, by some subconscious ego complex which ~~we~~ claims that good work must be done through a sense of duty and the fact that there is a pay envelope following up now and then. I do not care if you do not produce a single idea, provided you are relaxed and having fun and growing yourself in the process. Obviously the ideas can be produced and the form can be handled by many different people, if we want to have it done. But I am hopeful that in the spirit we can have fun and may be that the product may give a method for the use of the imagination for others in the business of living. But if we do not use our own imagination correctly, how can we produce the idea, and we are saying constantly that the business of life is joy. How can we work and labor and what if and consult costs and ~~make~~ publishers in our mind—kibitzers that is—if we get ahead of ourselves, low and unprepared in the spirit and really do not know ~~what~~ we want. It is a cinch we will know what we want when we know what we ~~want~~ want. Until that time, there are only two of us, and until I say there shall be three, let there be but two. You have heard me say to Andersen about his business deal and you know what happens when the weak through laziness or fear or dearth of ideas, or lack of concentration start to mouth and brag and assist. Once in your life you did this near me. It is unnecessary. To tell you that I know that you know the better way and I have talked over-long, but only for emphasis. The hardest thing in the world is to control ones own spirit as we seem to have come from the monkey groups which automatically are self display groups. When I really want to get the concentrations of a fellow man who^{is} is objective, I always ask him never to mention my name or what he is doing with me or what he hopes to do about me with or through me while he is at work or play with me until the idea

takes completed form, ~~and~~ the expression and re-hashing of it merely destroy any excellence of conception. The polishing process is entirely different, but we still have not anything in shape now and want have for some time.

A specific urge will be in your mind to drop on another notebook suggestions for illustrations as you have seen me do from time to time. We may get as many as thirty or forty suggestions and boil the thing down eventually to half a dozen. But the method is to permit the imagination to run riot, putting down everything, rejecting nothing, until we get ready to use a rejection slip. Most people get an idea out of a flash, and say immediately that it is no good or immediately try to improve on the flash. This can't be done, so you will probably have three notebooks. One to take down flashes for illustration, another to arrange and rearrange the material itself, and the third to make your notations to refer back to the key work sheet which itself will be erased and wanted as other flashes conflict. I believe you see three notebooks and a work sheet and a method of putting down your intelligence. That ought to be enough probably with a fourth notebook where you have the urge of writing substitute paragraphs or a connecting link of two subjects that I write, or substitute, putting your idea down in words for the purpose of accuracy at the time of the idea.

Incidentally I would number the fragments from one to thirty regardless of how our ultimate numbers are going to be, just to get started. Number 30 may be No. 1 before you get through, but that comes out as you slip thirty where 15 is and finally get your original rough arrangement as no words were to be changed from what is now except possibly cut-outs. That method will give you the skeleton and we can always build on a good skeleton.

We have suggested Lenin as An Iconoclast, Christ as A Seer. We might consider Isaiah as the Iconoclast, except that by so doing, we are eliminating a more real face there. We will have to rely upon an inferior artist on Isaiah as the subject has not been generally handled, and so I think we will forget the Christ and Isaiah things as fitting, because they are both biblical characters, and also Isaiah as an artist's conception without being titled would mean little.

We suggested two Iconoclasts, Lenin and Isaiah, as modern and ancient. At this point I see one is sufficient and I am eliminating Isaiah for the reasons above.

I have somewhere suggested two Seers as well as two Iconoclasts. One Seer being Christ, the other a modern blast-furnace worker, shading his eyes, dropping in weariness, but with eyes half closed, lighted in the reflection coming from the furnace. I rather like that thought better than the picture of Christ, but it is hard to believe that we can accomplish the thing without finding an artist to draw what we want, and such an artist has to be paid more than the value of the thing for illustrative purposes. It is possible that we may take all photographs and reduce them through a special artist to plain conception, having no Lincoln, no Christ, no Michael (and in this connection, Michael is sufficient, because it is not Michael we see). But in the spirit of the Michael drawing we might even have Carnelli attempt to carry on by giving him Lincoln, for instance. As long as C. doesn't have to make any likeness but to carry out a conception, I am not sure that he can't do it. I think instead of Lincoln that we might try him in the imaginative thing itself, or we might try him by making Lincoln's face the basis on the body of the worker—that is just to give C. the thought that there must be embryonic dignity. We could use Lincoln just the same as the Ancestor, as the face of Lincoln would not be Lincoln when C. got through with it in front of the blast furnace. Nor would it be the face of Lincoln when it got to be an ancestor. In other words, to see if C. could do anything we might give him a photograph of Lincoln, saying we want a

Seer made out of it, and an Ancestor. And if he gets an Ancestor, alright. And if he gets a Seer, alright. But very obviously Lincoln in his person was an Ancestor and a Seer in our conception. But the main thing is to have illustrations nameless and timeless. Lincoln was both named and dated, as well as any other illustrations. Yet, I am not afraid to use particular and dated men and women to illustrate any more than I am afraid to use Botticelli and Titian. For illustrations, if we attempt to take the name Titian and the name Botticelli out of the discussion in words, their work is purely creative and could not be out-dated as work itself any more than the subject matter and the words could be out-dated. Obviously anything put in words ceases to be when the English language ceases to be of any significance. The English of Chaucer has to be brought up to date, also even Shakespeare, for the reason that the meaning of words is constantly changing as well as expanding. But to the permanent sense we can bring up to date, otherwise the Assyrian tablets would not be here in meaning.

If we can bring our illustrations to a point where we can get a proper artist properly enthused, it might be that we can carry our illustrations into the imaginative art field and get away from the original idea of using the best in photographic. They still would be in line with out ~~thought~~ thought of simplicity, nameless and timeless. On such a basis every concrete object such as a Lenin photograph becomes merely a starting point and a suggestion to the artist. Where that baby is, the artist, is beyond me. We may have to create him out of a youth. It may be that even a Dr. Genthe may know the man who knows the man who knows the boy. Let us start on Genthe, knowing that out of ten starts there will be nine failures, but we might as well get busy, as I do not believe that C. can measure up to this last concept. We are now at the point where two amateurs who have never written anything are talking about something, and in reaching out for their illustrations they do not seem to be satisfied not to have another amateur, because they really want the purest of concept of the bigness in the idea. The artist we now are looking for is a young man between 18 and 25, who has not failed, but whose soul has not been hurt

by personal success or preconceptions of teachers. The librettist who in his early twenties re-awoke Verdi, because Verdi found after sixty that he had to write music for something white hot with enthusiasm and excellence, produced Falstaff and Otello after he was all washed up. This is the spirit of the thing we are after. This boy has to be something of the soul of the boy that went to Uniontown with much talent. But if he has no such soul, he cannot read the text and use his hand in simplicity. Where in the devil we can get that boy is too hard a nut for me at the moment. In the first place we haven't got anything much to show him except fragments, and our ability to convince. But I do know that if a John Reed can hear a Heywood and a girl talk about a need and pull a Madison Square party, if we get the right boy with talent in front of us, with our need, I am nutty enough to believe, having known Heywood, that he hasn't got anything on me, and I think Mary Louise won't underrate herself by admitting a Lujan's superiority of her spirit.

Later regarding the Chinese print, we have thought of assembling six pages in black and white to show human efforts toward sublimation through will to truth in the human span. If this Chinese print, or if we abandon this six page idea, we can use the print in connection with what has already been written regarding the finite reaching toward infinity through line and space with nature as the necessary subject. For the reason that nature comes the nearest in expressing infinity of variation in space in the habitual ~~habitual~~ use of the eye.

We have discussed a head of Lincoln to illustrate an Ancestor in the ancestor discussion of the boy, father, and mother. I still think that a good idea, as Lincoln is mentioned. Whether we are actually to mention Lincoln or whether we desire merely to indicate Lincoln rather than name him. But I think we will indicate him without naming him, eliminating his picture, carrying the name in meaning on the general proposition that we are attempting to eliminate everywhere any person or thing fixed in concrete, and therefore dying as time passes. The same applies to Bach under the heading "The Listener."

We have suggested Lenin as the Iconoclast. Have we written an adequate statement of the master of breaking idols or ikons in the blast furnace of progress? This writing should follow the ancestor bit. It is quite possible that Lincoln as The Ancestor and Lenin as The Iconoclast would be fitting. Obviously Lincoln would break the idols of the black in bondage which had been given the full weight of Christian support by tens of thousands of Southern Protestant preachers on the payroll of the economic system they represented. Never, of course, did they get this sanction from Christ, but from obscure passages in the old testament. Just how we are going to get the words Christ and Christian out of the writing and still make sense in bringing out the fact that all virtue movements starting in purity are seized upon by paid parasites until death through corruption takes over the virtue system. It is to be worked out. But if we do it perfectly, we may find the way in the use of Christ as a Seer, Lenin as an Iconoclast, Lincoln as an Ancestor.

In theory these illustrations could be permanent through the expression coming from the human heads, since we have found that an artist's bust of Socrates is sufficient to bring his majesty through the centuries. Regardless of the naming. We have nothing on Christ except artists' conceptions, but even if the artists' conceptions are sufficient, we need not bother whether the likeness to Christ the person ever did exist.

(What we are trying to do in what we say is to support a general statement that there is no past, there is no future. So, if we may ⁱⁿ ~~not~~ support have no references to the past and no references to the future, we help the reader into the atmosphere of our own statement. And conversely, any time we mention examples concretely from the past or the future, we confuse ourselves in the matter of writing by calling upon things which we have been maintaining do not exist. We go to the graveyard of the past to help out the present. We project into the unborn future with an assumption which we deny in the thought and words themselves. This is merely a discussion between us of method and why we should attempt such eliminations if we find it possible to have anything left. I have a feeling that no person has attempted this, certainly not in any writing that I have met with. And it may be fun to try. It is easy to give up if we find the answer is "no.")

I am asking you to think over this idea which may be, and almost is, rejected by me, as I tell you. But I am thinking of a six-page insert or a four-page insert to show the supreme development of men from the baby to the old. If we thought of doing that, obviously we might start with Michael, showing energy and unafraidness. Then jump to a boy or alternate with a girl, but with the thought of catching the spirit of human life just as it awakes to the realization of its lack of Oneness. Generally this is at 13 for girls and 15 for boys. In my experience this is a wonderful sight, if it can be shown. The third would be the scientist that we spoke of to show impersonality in pursuit. The fourth might be old age, or if we had five, it would be the councilor as number four, the face of a man through personal activity but at the ^{height} ~~point~~ of his directive powers and still in contact with youth. In essence what I am trying to do in a small way at this moment, directing young men and young women who have more time to go with. The fifth then would be both fifth and sixth, showing man and woman at old age, at their very best at the terminus of spiritual development under some such term as "Waiting." If we used the term "Waiting", at the end, we would use the term "Beginning" for the child. As the idea develops a male child, perhaps a girl virgin, a thirty-year-old scientist, male of fifty to sixty councilor, and the culmination Justice Holmes and Ida Tarbel (Madam Curie in her old age.) The outside frontis piece would be, "Imagination may follow the line of life in the pages following. Imperfect though one is, a feeble suggestion for those who have the will for self direction." Perhaps at the end we have this Chinese print, saying, "Line of direction." Perhaps the label at the end is "Infinity."

20 B₀ Inserted -

One of the Moderns, reporting the words of those about him, has written high dialogue. His critics, in vocabularies of five thousand words or more, have berated him for the repetitious use ad nauseam of "grand," "fine," and "nice."

Had this Modern done otherwise, he would not have been true to the high expression of the ones he was writing about.

100

What a two dollar piece of paper may do in connection with blood lines and geography.

True leadership in awareness of breeding has come to those who get it for two dollars. The one (feminine gender) crosses over through marriage from nowhere and nothing with energy into ancestor worship by mere absorption through marriage. With the first day of changing her name, she goes to work as a cultured person based on the firm background of her ancestors---acquired for two dollars. She annihilates her own ancestors as the two dollar marriage certificate (which, by the way, she did not pay for) is handed her.

And so by such ones do the First Families of Virginia become aware of themselves. One who has hunted through the hills and vallies of Virginia for First Families has been directed from plantation to plantation by runners of many filling stations, bankers, druggists, and highway policemen. Names on the gates speak of history books. Builders have died; their descendants are not to be found. They have gone West. Present owners sit supreme, glorifying their own ancestors-by-proxy. One may find the professional she perfect in innuendo, providing the tremendous humor which may only come to one who sees the distortion.

All humor being a vision of lack of proportions, the very greatest, the very purest examples of humor must consist in :

- A. Delicious humor of which the producer is unconscious of its production.
- B. A humor product which is not too over-laid with harm or cruelty so as not to distract from a quality which all pure humor has---the quality of gayety to the recipient.

So one elects today for the most pure humor producer in America one who by changing her name at the marriage altar acquires ancestors and becomes thereby an exponent of the exquisite geographical and cultural product called First Families of Virginia.

The very fact of male means nomadic. Mrs. Leigh, Angus MacDonald, Amy MacDonald--fugitive. Linseed, Stetinius--female bringing male home to show off. Whitney, Liz and Jock--floaters. Ancestor worship and location worship in mirage are the leading pleasures of the incompetent, insane and moronic, wishing to attach to location and past their right to importance in the present. Any location, and any large density of ancestor worshipers automatically means decay in the able ones to a point where hysteria demands the importance of location and ancestors to the point where the decay reaches an unwillingness on the part of many to live in the now without the supports of the past and the pseudo values of geography. When individuals need geography and breeding lines as the basis of value, they convict themselves and their community of having reached a feminine state of production and individual value.

* * * * *

This valley has the infiltration of the big man brought back by the girl to show off; the fugitives re-establishing the nest in quiet because the old nest became fouled, the usurpers, generally females. Out of these things are made the noise and the time consumption of the barren valley after the males in restlessness have moved on. This proves that the big males are in essence nomadic. It also proves that old cultures become matriarchal if weakened by the leaving of the males for its values to be remade by females.

How are these vallies recovered, and when? The broom sage of Virginia is a small sample expressive of the decay of the value of the average one. The recovery of that which was Virginia will edpend on re-commercializatin probably upon economic motives expressed through political action. I

foresee a re-awakened Atlantic Seaboard because of proximity to large cities, but populated by workers through some large-scale political economic revolution.

400

A Suggestion for a New Book on Ethics

There is under consideration a certain college textbook on Ethics which ignores all other textbooks and is a textbook to end textbooks would ever get printed. The presumption is that Ethics is a science. But this author believes there cannot be any science in any ethical conception—that when Ethics became a science it reached the same railway station that spiritual life did when it became firmly righteous and put itself into a residence of precedent and stated belief.

As truth is an ever-changing and always individual outlook, the effort to put truth in a straight-jacket so that students may gracefully cease to think and merely see the writhing body, is well enough for the publishing business—perhaps even for the priest-craft of education. It certainly simplifies effort. But in this particular thing—the effort to teach Ethics as a science—there is a slight tendency on the part of some of us to revolt. This writer revolted while in college. Thirty years after he finds the memory too faint and his spiritual stomach ache gone. He isn't mad at his professor of Ethics any longer, so he does not know whether there should be an antidote and whether one is needed for the poison which was fed him. Anyway he did not suffer much, because he merely threw it up. Which in itself is a confession of ignorance.

A book to end all books on Ethics. A book to say that facts are not truth and truth is not facts. A book to put facts, history, knowledge, science, at base ~~mak~~ ⁱⁿ body practice, if you please, all in the splendid framework, platform, residence for the business of living, but let us call them facts—no truth.

Not truth—that is in the vicinity of Ethics. Let us free truth—our individual truth by taking all of the "musts" and "must not's" out of Ethics. Let us leave this little bit of the Biggness as our pure and absolute possession. And make it the Biggness of each one of us as individuals. Leave us that, please, as we become released from our formal education. And Ethics on top of the college

heap seems to want to rob us of this final little thing which if once taken from us leaves some of us with nothing at all. The truth that is Ethics and the Ethics that is truth is an evanescent infinity, flash of light passing across time and space through the individual's perceiving. It is individual at all times. There is no two of it. It comes twice to no individual in the same form. Should we permit truth to carry on the individual in his ethical development, that would be something. Should we encourage him by suggesting in college or elsewhere that he listen for the on-rush of the sound of truth; that he not be blinded by fear as the light rushes past, perhaps we might make for a little bit of tolerance and joy and progress.

For certainly no one can be intolerant should he perceive that his truth is no one's else. And that no one's else truth is his. Certainly no one can suffer from a belief in fundamental aristocracy or indulge in the superiorities of pity if he knows the truth or has ever seen it.

Such a man in the vicinity of Ethics perhaps cannot use such words as "good" and "bad"; "moral" and "immoral"; "rich" and "poor". He may go through much confusion, but he also may be guaranteed a clarity which also eliminates such stinking words as "fear" and "cunning" and "pessimism".

And there may be something left in the garden after the stinkweeds are gone.

The President spoke of the first President; his graying friend from Dublin listened. He told of the men who fought the good fight in the Battle of Gettysburg; of the man who gave his sword in dignity after the failure became absolute; the man who refused a fortune for the use of his name in commerce, to rebuild in his native state the flower of education.

And then the man from Dublin spoke, "The Jesuits say that if they have the boy they have the man. The atmosphere of these alms and the tradition of your President Lee must mean much here. Dignity in life and the majesty of living should be present. But in this America I have not seen what I came to seek. I have been seeking intellectual curiosity. I felt that here out of the strife there would be the growth in the divine frenzy that precedes all progress. I felt I should find here in richness individual in truth."

Things of the spirit grow and perish, but the everlasting spirit is a thing in itself.

In these days he who would see God must be of this brave spirit.

It has been said that for every action there is an equal reaction, a theory of a balanced universe. In such a balance only the faint in heart would believe that there is not a loving Lord to balance the pressure of the horrible thing which is reaching to destroy.

But let us here and today, in high resolve, move and act. There will be those who would solve with prayer alone. They are the smug, the lazy, the stupid. There are those who in cynicism would fight alone. They are the cynics, the unbelievers, those who would meet a brute brutally.

But a brute is a thing in itself. On the high ground of the Lord there can be no brute against brute. In the Armageddon of today our force must have in it the faith in final^{victory} which may only come from the Divine. He who has the most tanks and the most airplanes, the most ships, the most cannon, the most men, is the winner, says the military expert. Yes and no. He who would fight moving forts belching fire with his bare hands and faith in the Lord is certainly not long among us. But he who, dedicated to the things of the spirit--to love and ^{divine} laughter, to kindness and liberty--such a one will win tank for tank, ship for ship, gun for gun, in the battle of Christ and anti-christ.

For good is a thing cohesive; good is a thing that grows from within itself. Evil is diffusive with each act; with each movement through time and space it lessens its power. For evil preys upon evil--a cannibal, a frankenstein. Good has the quality of maternity, growing from its body in beneficence more things of good.

To the cynic, to the materialist, perhaps even to the historian of today, all talk of hope and aid from the Divine would be set aside ^{as} among the babbling of the beaten. But love and life are not the children of evil. They are still

with us through time--these children of a divine good have grown the human from the
~~down~~ ^{down} to the now, and still grow. ~~and~~ ^{and} this most terrible of evils of modern times
may grow, may ~~even~~ for the moment reach its claws even to us. But in the prayer
which we offer this day, may in it be a note of high resolve, woven in the pattern
of hope and action. We shall defend; we shall make haste to defend; we shall carry
the torch ^{of civilized virtue} in the storm.

"Because you have flowered through performance, accomplishment, and knowledge, there can no longer be compromise or negotiation."

(Absolute truth has a very narrow line, which again proves it is unique in each one . Only are truths bundled together in abstract truth when the unique lines in the ones think alike innumerate an absoluteness to the human ones of the infinite. This means merely that all are on the line of truth in their uniqueness and are gathered together in objectivity, such as the defense of the herd, or the defense of Liberty.

(Then comes the mass flowering in intensity of effort which may be called patriotism or philosophy or a way of life, in the teaching of the ones to come.

(But each one manufactures through his intake his truths alone, or lesser ones may accept from the other ones, completely lying by repeating and mouthing the wisdom as there's in a plagiarism of self-deceit.

(Again it is the intake that we must watch. The unrelated feeding of the five senses is the thing to watch. The assembly following feeding is self-active, involuntary, necessary, and automatic. It is a part of the law of force and pressure on quantity and quality in motion.

(This is of the stuff of which truth is made. It may not be twice the same, because no one feeds the same as another one in quantity and quality.)

PRESERVATION COPY

The average man's force is in the following order: First, self-preservation through work, and, in a capitalistic system, money. Second, sex. Third, association with other men. Fourth, extroversion to and including humanity, which includes patriotism, church, civic advancement, and social values which add to his self importance within himself--his sense of having done something to add to his gayety, dignity, and appreciation from his fellow man.

But when disordered from these values, the man is not in harmony. Feeling unsafe through death or job fear, he is unhappy in his very soul.

Un-sexed, or hungry for sex, he is not of value to other men. With money or job safety and sex served, he is joyous with his men in companionship and play. Gayety, rest means relationships, sex, and safety. In harmony, then, his ego may extend in harmony extroverting into humanity.

Obviously a politician seeking the retention of his safety--the holding of his job and his salary--is warped beyond recall. As long as he is afraid of the loss of the job, such a one will add one fraction to one fraction until he is certain that he has a majority of ones to save himself in his job. Thus comes what is called minority influence in a democracy scheduled for the all in one and the one in all.

PRESERVATION COPY

Belief in one's self dies when one looks backward from where one came. Progress may only be made by keeping one's eyes unfocused into future time.

One may split rails and be written about as one who went far in one life time, but one who traveled far only used the past as a reservoir for direction, for humor in anecdote.

A more recent one, having come very far very fast, remembers that his father was a harness maker. Such a one with an inverted ego says he has traveled on a shoe string. Self adulation becomes interference through secret self-applause. In extension such a one looks backward at his own father as one of little consequence, so he minimizes his own origin, and thus he minimizes himself within himself, looking at the miracle of his own progress. Then he gets a belly ache and passes out of the picture.

Truth is lonesome. Truth seekers, when seeking truth, are lonesome and alone. Persons think similar truths, find each other in self-expression, and join each other in action. In America today those who think alike about their America are joining in the arena for action.

PRESERVATION COPY

Big and little things. Little things come from the outside, and big things come from the inside out. Big things move for great objectives. Little things always have a small objective. Big things slowly attain light, color, and form then perception. The perception of the concrete in action becomes action from the big thing. Little things which have the self as objective are excited by self. Little things are self-centered.

PRESERVATION COPY

Among excellent ones, who through energy become important, there imperceptably grows the fungus of untruth. Usefulness has always the limit of time. So users of energy become timely and time-conscious they remain, merely increasing the periods of timeliness in the business of timing.

Quantity and value and size of truth was there at the beginning, but in action, in completeness, comes the incompleteness as time snips the thread of the uncompleted truth. The conflict of time and timing always. Time is the perfection of the truth in use. Awareness of time must be with all effective ones, for time synchronizes one with one in action. And one who influences many ones must compromise with both timeliness and time. The listeners--those affected, those ordered, those controlled, must be the ruling forces. For the one on the high place becomes increasingly aware of either use or hishighness. His truth in action becomes practical, political, secretive, designing, clever.

It was the perception of truth, the pureness of intent, the courage to work and see in the solitude of self that caused the rise. The will to live, to grow, is entirely a thing in oneself. But in action and in the growth comes the fungus which in the end clouds and destroys. So in the living of one unattached among the many ones in action is the laughter in the seeing of the unseen within the weakened one of self deception.

The faces often are noble, almost always are they energetic and determined ones. But as the conversation, the order, the written word, the pour-out of energy becomes a fight for the laughing one, the laughter is that of the one seeing untruth in truth. Motives hidden even to the one speaking. Words written in great outbursts of conviction by ones believing not. For such ones using such drive, killing themselves to rule, and not to serve, comes the death as the parasites of self protection leave the ego enflamed as the ego declares its sanity in virtue. Crowds feeding at the source of power feed the powerful ones with self seeking, reaching in pitiless repetition his will to truth. He must hear. Valiantly does he strive to value the true from the false. Deaf

PRESERVATION COPY

does he become as coarseness in half-truth comes in quantities so great that his perceptiveness is exhausted by too much perceiving. To one who would last in service to all as long as one in human service may hope to last--to such would one not in service say, "Be alone, often, but not too long. Death of truth perception, of sanity, of power omnipotent of truth absolute, of skill incarnate will be delayed."

But to any one supreme in the One of one it will come, the death before the end of life--must it come if there is a continuity on the high supremacy of power. And there is no other place to go when one moves out and down--when one hears only the sounds from out and below in the barrenness of the doing. Only along--~~thinking~~ not, trying not, believing not--just alone, will the freshness for the new work come. In such aloneness may one get the refreshment of the infinite which must be in finite fragments given all by one in service and not profit.

PRESERVATION COPY

Thirtieth Spring

In memory one turns to other Springs, to other months of March, to other days of questioning the more or less of life.

He turns to other Springs, and wonders at the things he questioned when he was twenty. How many answers has he found? How many of the questions can he even remember? But always, ever, and ceaselessly, out of his own fault of mind, his own peculiar weakness and combination of weaknesses, has he raised questions for himself, and how few, how very few answers has he found....

There have been answers for others. He has read the calm wisdom of stronger men, and men of greater character and clarity. He has seen the answers of others in their faces; and he has seen in the calmness of hands at rest, and in the movement of hands at work the answers of some. He has heard it in voices saying trivial things, running strong and clear and full of love.

And he has seen too the faces of those who found it not, the empty faces of the hopeless, and anguished faces of the tortured pulverized souls who found it not. He has heard fear, regret, selfishness, all speaking in the voices in the streets through which he walked.

But the Thirtieth Spring rises from the sweet, new-plowed fields, and sings in the throats of returning birds, and stirs in the budding trees. And the old hunger to be at one with the fields and the animals, to be at one with his brothers, and at one with the surge of life arising with the Spring. And the hunger mounts in intensity with the shortness of the time, and the answers come dinner and dinner, because his own fault is every year more tightly woven into the fabric of his mind.

But up with courage! The air is sweet! The hunger impels another search, a greater effort!

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19

To Marie Louise

Street and No. 9

Place 76 Mrs Manners

Telephone 7151 Culp

Dallas name lost - rush to Adolphus
by wire or airmail all clothes should
allow for shrinkage. Simplify
style. One color per garment or
to bring out new figure* black ad
white preferred gold-yellow optional

SENDER'S PERMANENT ADDRESS:

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for Western Union Telegram

Amount received \$ * to pay for for program
Telegram destined on April 19
Filed at 19
Date 19

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PASSENGER'S RECEIPT
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Amount received \$ romance to pay for romance
Telegram destined romance
Filed at Days
Date 19

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To Trust Chairman of Board is 19__
 Street and No. functioning without patriotism
 Place bordering
or joining peace party ~~or~~ Mexican
manana holidays Only new
thought 3 A M on awakening
Botacelli versus Titian
Botacelli a ^{my friend} friendess of line

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for _____
 Telegram destined _____
 Filed at _____
 Date _____ 19__

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Amount received \$ _____ to pay for _____
 Telegram destined _____
 Filed at _____
 Date _____ 19__

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To which when the ~~info~~ One ~~has~~ 19
Street and No. Wares ~~to~~ into less than
Place infinite becomes the putty
face of no line - a delicate
So great, that the One must
feed it and coarse ~~food~~ for
Turned food can not be

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ to pay for
Telegram destined
Filed at
Date 19

AGENT OR OPERATOR

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Amount received \$ to pay for
Telegram destined
Filed at
Date 19

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Send the following message, subject to the terms on back hereof, which are hereby agreed to
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To

Street and No.

Place

19¹⁹
touched without great danger
to worker - painter - model medium
Place T. Man could absorb all
from sex to sameness in his
stride of finite reality
Just a question for latter writing
Does ^{thought} sound carry microbes of
good and bad content more easily

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ *to worker - painter - model medium* to pay for

Telegram destined *to worker - painter - model medium*

Filed at *Or the ones perceiving*

Date *19*

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for

Telegram destined _____

Filed at _____

Date *19*

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Send the following message, subject to the terms on back hereof, which are hereby agreed to
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To over material (telephone wires) 19__
Street and No. the thought thru the none
Place Sound transmission? Thought
in this sense is not concrete
but quality emotion - bathing place
of the will-to-act on things
you remember boy returns to
car with Charlie topology?

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ 1.00 to pay for
Telegram destined Have my own
Filed at and Mrs Ashbaugh
Date episode in mind 19__

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ 1.00 to pay for
Telegram destined Spent - mother
Filed at and a romantic
Date Please listen to 19__

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Send the following message, subject to the terms on back hereof, which are hereby agreed to
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To (That close thought transmission) 1919
 Street and No. But how about telephone
 Place filled with banalities but
shot from one of deceased
emotions? Are these bad thought
microbes moving with the
speed of electrically boosted sound

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
 Telegram destined _____
 Filed at _____
 Date _____ 19 _____

AGENT OR OPERATOR

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 Filed at _____
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Send the following message, subject to the terms on back hereof, which are hereby agreed to
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To into the receptive mind 19__
Street and No. Or a love in fear is
Place speaking values banalities does
a child resent direction and
close the soul opening it
again to the sweet or ~~luscious~~
banalities carrying affection

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
Telegram destined pleasant in sound - not substance
Filed at _____
Date _____ 19__

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
Telegram destined _____
Filed at _____
Date _____ 19__

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Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To of mixed child to mother 19__
 Street and No. (please see the material)
 Place least
and of a child appealing to
the reaction of to its mother
as it returns from the abuse
of this world? Somewhere
have I listened. Perhaps

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ 1.00 to pay for sister
 Telegram destined to pay for
 Filed at _____
 Date _____ 19__

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for _____
 Telegram destined _____
 Filed at _____
 Date _____ 19__

PULLMAN CONDUCTOR OR PORTER

LINE NO

Pullman employee acts only as agent of sender. No responsibility is assumed by the Pullman Company. This coupon to be given to the passenger

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	ORDINARY
DAY LETTER	URGENT RATE
SERIAL	DEFERRED
NIGHT LETTER	NIGHT LETTER
SPECIAL SERVICE	SHIP RADIOGRAM

Patrons should check class of service desired, otherwise the message will be transmitted as a telegram or ordinary cablegram.

WESTERN UNION

1207-P

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

CHECK
ACCOUNTING INFORMATION
TIME FILED

PLAY SAFE. WIRE AHEAD FOR HOTEL OR TRANSPORTATION RESERVATIONS. THE COST IS NOW ONLY 35¢ ANYWHERE IN U.S.

Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To even infinite maternity 19
 Street and No. the greatest
 Place of all
of our finite
dignities may die in
the gentlest
the lady with whom we
last broke bread
boy said "The judge"

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for _____
 Telegram destined _____
 Filed at _____
 Date _____ 19__

AGENT OR OPERATOR
Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for _____
 Telegram destined _____
 Filed at _____
 Date _____ 19__

PULLMAN CONDUCTOR OR PORTER
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CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	ORDINARY
DAY LETTER	URGENT RATE
SERIAL	DEFERRED
NIGHT LETTER	NIGHT LETTER
SPECIAL SERVICE	SHIP RADIOGRAM

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Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To they make them no better 19__
Street and No. Ad on the way to the
Place grover of people the mother troubled him
and hurt our progress thru
the snow. This of course
has now gone too far for

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
Telegram destined _____
Filed at _____
Date _____ 19__

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
Telegram destined _____
Filed at _____
Date _____ 19__

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DOMESTIC	CABLE
TELEGRAM	ORDINARY
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PLAY SAFE. WIRE AHEAD FOR HOTEL OR TRANSPORTATION RESERVATIONS. THE COST IS NOW ONLY 35¢ ANYWHERE IN U.S.

Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To A telegram and my pocketbook 19__
 Street and No. but keep it for study
 Place ad writing in these Dallas as
the name hasn't come yet
The heaviest two battles with
women I have fought have been
with women who could not

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
 Telegram destined _____
 Filed at _____
 Date _____ 19__

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
 Telegram destined _____
 Filed at _____
 Date _____ 19__

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ACCOUNTING INFORMATION
TIME FILED

PLAY SAFE. WIRE AHEAD FOR HOTEL OR TRANSPORTATION RESERVATIONS. THE COST IS NOW ONLY 35¢ ANYWHERE IN U.S.

Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To Handle their telephone 19
Street and No. at the
Place as a
matter of timing
dinner table
work that Please are me
give you the incident ad
as both happened when
was much more definite

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
Telegram destined _____
Filed at _____
Date _____ 19 _____

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
Telegram destined _____
Filed at _____
Date _____ 19 _____

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LINE NO

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Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To (London and Specifier) in 19__
Street and No. Emotional Belound
Place Remember New York and
San Antonio as key words
But now I hear letter
perhaps thru the air so
the compensation is here

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for _____
Telegram destined _____
Filed at _____
Date _____ 19__

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for _____
Telegram destined _____
Filed at _____
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Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To San wisdom and ~~error~~ 19
Street and No. at this point "error" I
Place remember Dallas name so believe
again the error is not in Dallas
and all is well during the overture
I'll write it now "Harold Young"
Harold Young Harold Young And
Selah Joseph Saley and Pacem
Causative form of Tax as there

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
Telegram destined _____
Filed at _____
Date _____ 19 _____

AGENT OR OPERATOR
Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
Telegram destined _____
Filed at _____
Date _____ 19 _____

PULLMAN CONDUCTOR OR PORTER LINE NO
Pullman employee acts only as agent of sender. No responsibility is assumed by the
Pullman Company. This coupon to be given to the passenger

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	ORDINARY
DAY LETTER	URGENT RATE
SERIAL	DEFERRED
NIGHT LETTER	NIGHT LETTER
SPECIAL SERVICE	SHIP RADIOGRAM

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Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To is passive error in the west
 Street and No. you're a novel or two
 Place in your system - probably
San Francisco - Dallas - Santa Fe
but in near at the moment so
read Barren Ground by Ellen
Glasgow as a basis for a
thriller story of the fading
horse country as the legend
reflects or fugitives to Cracker
absorb the work & hunt

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ None to pay for the tracks (half sized Cracker)
 Telegram destined hound master
 Filed at Old Fred
 Date 19

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ from across to pay for the tracks (half sized Cracker)
 Telegram destined hound master
 Filed at Old Fred
 Date 19

PULLMAN CONDUCTOR OR PORTER

Pullman employee acts only as agent of sender. No responsibility is assumed by the Pullman Company. This coupon to be given to the passenger

ALL MESSAGES TAKEN BY THIS COMPANY ARE SUBJECT TO THE FOLLOWING TERMS:

INSPECTION REPORT DEFECTS IN CAR AND SERVICE

LINE P 10 + 12
 CAR Described
 LEAVING Running Backward
 ARRIVING Perhaps .19
 CONDUCTOR A. Ford DIST. FROM TO
 PORTER M E Galt DIST. FROM TO
 Passenger J. One

EQUIPMENT SHORTAGE

LIST BELOW ANY ARTICLES FOUND TO BE SHORT AFTER CHECKING EQUIPMENT OF CAR

One abdomen
11 teeth
1 bushel continuity
1 chest of impatience
1 sound pancreas
1 hard cargo
1 case travel soap

LIGHTING ☒; AIR CONDITIONING, COOLING ☒ HEATING ☒ CHECK IF O.K. IF UNSATISFACTORY SHOW

BETWEEN WHAT POINTS: all AND All

ACTION TAKEN Reported to Time at Action
 IF UNSATISFACTORY, CONDUCTOR WILL MAKE OUT FORM 93.84 WITHOUT FAIL

PUT CHECK MARK OPPOSITE IF O. K. IF NOT, NOTE DEFECTS BELOW

- ☐ HEADBOARDS
- ☐ BERTH CURTAINS
- ☐ WINDOWS AND SHADES
- ☐ FANS

THE PORTER WILL SIGN BELOW, TO INDICATE THAT HE HAS INSPECTED THE CAR AND LISTED DEFECTS AND SHORTAGES HEREON.

SIGNATURE OF PORTER

DEFECTS IN CAR AND SERVICE

ACTION TAKEN

1 very terrible
 2 Becoming worse in commissary

① tighten belt
 ② Think of higher things above the waistline

③ No soap
 4 No name for car and service
(too profane)

③ Spit on your hands
 ④ Name it
Here comes one
(a book is any good)

SUPERVISION SECURES SAFETY

Have forgotten some mundane items as I fight to save my financial soap from the clean-out boys.

(Once I landed - Chicago - Lincoln all night train car and prep school with 3 cents a God-awful heavy suitcase and two miles from home (unknown address as well) had just moved from big us family to little us. (And I was just we - being my way home).

(So over)

Growth of religion ^{formal}
economics unrest

Said for remedy
Supplication to 4th dimension
formal system
Adherents from depressed
money problems to
feed teachers etc

Capitalism softens need
Capitalists join
Capitalism dominates
them necessities
decay thus compromise
New religion (over)

Shintō

Confucianism

ways of family life
Charity begins at home
etc

Therefore last longer
especially if stressing
law & order & rights
of state as supreme

All truth flexible

On grows itself
& becomes unthought
no final or perfect truth
Ancient Chinese religions

- | | |
|--|---|
| <input type="checkbox"/> Unclaimed | <input type="checkbox"/> Unknown |
| <input type="checkbox"/> Deceased | <input type="checkbox"/> For Better Address |
| <input type="checkbox"/> Moved-Left No Address | <input type="checkbox"/> Refused |
| <input type="checkbox"/> No Such Postoffice in State Named | |
| <input type="checkbox"/> Returned Per Mailer's Request | |

Postmaster—If not delivered in 15 days, please check reason for non-delivery and return to us. RETURN POSTAGE GUARANTEED.

IF CHANGE OF ADDRESS ON FILE, notify us on FORM 3547 postage for which is guaranteed. In case of removal to another postoffice, do not notify the addressee but hold the matter and state on FORM 3547 amount of forwarding postage required, which we will promptly furnish.

From SEARS, ROEBUCK AND CO., Philadelphia, Pa.

FE6384-12-4-34

001 = 2 + 2

G 43



1

MRS ALICE G MANNERS
BOSTON MILLS FARM
BOSTON VA 3

107

Such acceptance is the
free judgment of mankind.
Never is it the subject —
the acceptance of the Master of
the other — one may not create
except their own self.

Wagner.

1 - ~~Hicks~~ -

2 - Sachs

3 - Parafal

Shaplaner
expresses something

which he doesn't quite
~~for~~ indicated himself
Dream - awakening

3 - 30 - 156 - 335 - 370

4 - 156 - 160 - 250 - 340

ALICE G. MANNERS
"LONGLEA"
BOSTON, VA.

Haydn - ^{Opus} 1 2 3 but names
De Bussy - afterthought
1 2 3 - names et al

Philosophy - music
Back a belief in God
Philosophy - Beethoven
9th - University
~~Symphony~~
Wagner & ~~himself~~ ^{own} emotions
individual ~~passion~~

Will to power - excites
the mass - is clear

Power obtained - ? no
control than combat
hence no brake to feed
hence no sloppage of
over ascertainment -

Human growth
then error + pain to
get back to harmony ~~trifles~~

Written at Evergreen, Alabama, 11/9/40
Perhaps this is the last word

The close of the comedy
And then The Voice of
Abraham whispered among
the leaves ~~which~~ ^{which}
Cuddled a boy's ~~last~~
neglected toy!

"He is a true ~~deaf~~
~~worshiper of the East~~
~~and a true worshiper of the East~~
Who, in humble spirit,
listens to the infinite
harmony - who ^{peers} sees,
bent-forward, into
the ^{Oneness} infinite ahead ["]
to come.

And so a ^{child} ~~boy~~ with (no)
~~clawing~~ ^{clawing} eyes awoke ~~elders~~
to leave the person ⁷ ~~two~~ ^{no} ~~needs~~.

I illustrations:

(1)

(facing opposite page)
Boticelli - woman face | in
Titan - man face | color

a Chinese print black and
white showing infinity in
line and space thru nature

a head of Lincoln headed
merely An Ancestor

Bach headed

The Listener

~~Spenser~~ - The Iconoclast
if in a chapter on the necessity
of breaking idols or icons
in the blast furnace of progress
Christ - as a Seer. & more

Louisville & Nashville Railroad Company

*concept of a modern not
the man with the lamb*

LIQUORS · WINES · ETC.

*Perhaps Christ in the temple might
the two consociates*

WHISKEY, BOURBON, BONDED	1.6 oz. Indv.	40
WHISKEY, BOURBON, BONDED	1.6 oz. Indv.	35
WHISKEY, BOURBON, BLENDED	1.6 oz. Indv.	45
WHISKEY, BOURBON, BLENDED	1.6 oz. Indv.	35
WHISKEY, CANADIAN	1.6 oz. Indv.	45
WHISKEY, RYE, BONDED	1.6 oz. Indv.	40
WHISKEY, SCOTCH, IMPORTED	1.6 oz. Indv.	55
WHISKEY, SCOTCH, IMPORTED	1.6 oz. Indv.	40
WHISKEY, SCOTCH, IMPORTED	1.6 oz. Indv.	45
GIN, DOMESTIC	1.6 oz. Indv.	30

*ancient and modern
Lenin and I said*

COCKTAILS, MANHATTAN	2 oz. Indv.	35
COCKTAILS, MARTINI (DRY)	2 oz. Indv.	35
COCKTAILS, OLD-FASHIONED	2 oz. Indv.	35
PORT WINE, IMPORTED	2 oz. Indv.	35
SHERRY WINE, IMPORTED	2 oz. Indv.	35
CLARET WINE, IMPORTED	6 oz.	75
SAUTERNE WINE, IMPORTED	6 oz.	75

facing the sea

COGNAC BRANDY	1.6 oz. Indv.	45
CREME DE MENTHE	1.6 oz. Indv.	45
ALE, DOMESTIC		25
BEER, PER BOTTLE		25

the great hat closed

APOLLINARIS WATER	SPLIT .20	HALF BOTTLE .30
WHITE ROCK WATER	SPLIT .20	HALF BOTTLE .30
CLUB SODA		SPLIT .10 and .15
GINGER ALE, DOMESTIC	SPLIT .15	HALF BOTTLE .25
GINGER ALE, IMPORTED		HALF BOTTLE .30
VICHY CELESTINS		HALF BOTTLE .40
POLAND WATER, NATURAL		HALF BOTTLE .30
GRAPE JUICE		.20
COCA COLA		.10
LEMONADE, REAL		.20
LEMONADE, WHITE ROCK		.35
ORANGEADE		.15
PLUTO WATER	SPLIT	.25
RED RAVEN	SPLIT	.25
BROMO SELTZER		.15
ASPIRIN TABLETS		.20

CIGARETTES		.15
CIGARS	10c, 2 for 15c, 5c, 3 for 50c and	.20

Alcoholic beverages will be sold only in States where Laws, Regulations and Licenses permit, but not on days prohibited by Law. In Alabama the sale of Liquors, Wine and Beer is prohibited during poll hours on election days. In Illinois the sale of Liquors and Wine is prohibited on Sundays and during poll hours on election days. In Kentucky the sale of Liquors and Wine is prohibited between midnight and 8:00 A.M. Malt Beverages between midnight and 8:00 A.M. and the sale of all alcoholic beverages is prohibited during the 24 hours of a Sunday or an election day. NO SALE TO MINORS.

Madonna & Child (in Colors)

(Or Michael may be feeling
as a ~~blind-deaf~~ ^{blind-deaf} ~~product of~~ ^{product of} ~~beers + distillers~~
SPECIAL TO-DAY

Hope may be a sketch
of Michael in the
final discussion of
looking ahead or in
a ~~forward~~ ^{foreward} showing the
scope of life as ~~an~~
constantly improving
reception here the five
senses ~~into the~~ as the
~~some~~ hope of the ~~foreward~~ march
of the human thru time-
space ~~into the future~~
toward Oneness

(Or how about Michael and
the Chinese black + white
as ~~infinite~~ + infinite feeling)

Car

Date

Steward

2
If a chapter on optimism
versus pessimism as a
generic view of life.

~~Kant~~
Schopenhauer as Pessimist
Mary Baker Eddy as Optimist
neither of these must be
seen as ~~listeners~~ as

Optimism and Pessimism
are merely feeling - health
conditions of the One in ~~the~~
One and should be ~~discussed~~
discussed as ~~a~~ belief (static
and not the will-in-action -
a way into action.)

Headings might be
Schopenhauer - Negative
Eddy - Positive

The Optimist (Positive) The Pessimist (negative)

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	ORDINARY
DAY LETTER	URGENT RATE
SERIAL	DEFERRED
NIGHT LETTER	NIGHT LETTER
SPECIAL SERVICE	SHIP RADIOGRAM

Patrons should check class of service desired, otherwise the message will be transmitted as a telegram or ordinary cablegram.

WESTERN UNION

1207-P

CHECK
ACCOUNTING INFORMATION
TIME FILED

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To Microbe talk on a Mole's ear 19

Street and No.

Place

The Congress of the Moles
Man in Congress

A galaxy is thought (sexual galaxy)
discussing finiteness of his by name
life in the universe

The typewriter talks about the
beginning and end of typewriters
Thought talks to hand built
about seeing

SENDER'S PERMANENT ADDRESS:

PLAY SAFE. WIRE AHEAD FOR HOTEL OR TRANSPORTATION
RESERVATIONS. THE COST IS NOW ONLY 35¢ ANYWHERE IN U.S.

ALL MESSAGES TAKEN BY THIS COMPANY ARE SUBJECT TO THE FOLLOWING TERMS:

To guard against mistakes or delays, the sender of a message should order it repeated, that is, telegraphed back to the originating office for comparison. For this, one-half the unreported message rate is charged in addition. Unless otherwise indicated on its face, this is an unreported message and paid for as such, in consideration whereof it is agreed between the sender of the message and this company as follows:

1. The company shall not be liable for mistakes or delays in the transmission or delivery, or for non-delivery, of any message received for transmission at the unreported-message rate beyond the sum of five hundred dollars; nor for mistakes or delays in the transmission or delivery, or for non-delivery, of any message received for transmission at the repeated-message rate beyond the sum of five thousand dollars, unless specially valued; nor in any case for delays arising from unavoidable interruption in the working of its lines; nor for errors in cipher or obscure messages.

2. In any event the company shall not be liable for damages for mistakes or delays in the transmission or delivery, or for the non-delivery, of any message, whether caused by the negligence of its servants or otherwise, beyond the sum of five thousand dollars, at which amount each message is deemed to be valued, unless a greater value is stated in writing by the sender thereof at the time the message is tendered for transmission, and unless the repeated-message rate is paid or agreed to be paid, and an additional charge equal to one-tenth of one percent of the amount by which such valuation shall exceed five thousand dollars.

3. The company is hereby made the agent of the sender, without liability, to forward this message over the lines of any other company when necessary to reach its destination.

4. Domestic messages and incoming cable messages will be delivered free within one-half mile of the company's office in towns of 5,000 population or less, and within one mile of such office in other cities or towns. Beyond these limits the company does not undertake to make delivery, but will, without liability, at the sender's request, as his agent and at his expense, endeavor to contract for him for such delivery at a reasonable price.

5. No responsibility attaches to this company concerning messages until the same are accepted at one of its transmitting offices; and if a message is sent to such office by one of the company's messengers, he acts for that purpose as the agent of the sender.

6. The company will not be liable for damages or statutory penalties in any case where the claim is not presented in writing to the company within sixty days after the message is filed with the company for transmission; provided, however, that this condition shall not apply to claims for damages or overcharges within the purview of Section 415 of the Communications Act of 1934.

7. It is agreed that in any action by the company to recover the tolls for any message or messages the prompt and correct transmission and delivery thereof shall be presumed, subject to rebuttal by competent evidence.

8. Special terms governing the transmission of messages according to their classes, as enumerated below, shall apply to messages in each of such respective classes in addition to all the foregoing terms.

9. No employee of the company is authorized to vary the foregoing.

1-38

THE WESTERN UNION TELEGRAPH COMPANY
INCORPORATED
R. B. WHITE, PRESIDENT

CLASSES OF SERVICE

DOMESTIC SERVICES

TELEGRAMS

A full-rate expedited service.

DAY LETTERS

A deferred service at lower than the standard telegram rates.

SERIALS

Messages sent in sections during the same day

NIGHT LETTERS

Accepted up to 2 A.M. for delivery not earlier than the following morning at rates substantially lower than the standard telegram or day letter rates.

SHIP RADIOGRAMS

A service to ships at sea, in all parts of the world. Plain language or code language may be used.

ORDINARIES

The standard service, at full rates. Code messages, consisting of 5-letter groups only, at a lower rate.

DEFERREDS

Plain-language messages, subject to being deferred in favor of full-rate messages.

NIGHT LETTERS

Overnight plain-language messages.

URGENTS

Messages taking precedence over all other messages except government messages.

CABLE SERVICES

THERE IS A SPECIAL LOW-RATE WESTERN UNION SERVICE FOR EVERY SOCIAL NEED

Telegrams of the categories listed at the right, to any Western Union destination in the United States

TELEGRAMS OF PRESCRIBED FIXED TEXT

25¢

TELEGRAMS OF SENDER'S OWN COMPOSITION (first 15 words)

35¢

HOTEL or TRANSPORTATION RESERVATIONS
TOURATE TELEGRAMS, for TRAVELERS

(first 15 words)

35¢

GREETINGS AT

Christmas New Year Easter
Valentine's Day Mother's Day Father's Day
Jewish New Year Thanksgiving

CONGRATULATIONS ON

Anniversaries Weddings
Birthdays Commencement
Birth of a Child

MISCELLANEOUS

Bon Voyage telegrams "Pep" telegrams
Kiddiegrams (No 35¢ rate) "Thank You" telegrams

ASK ANY WESTERN UNION OFFICE OR AGENCY FOR FULL INFORMATION

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	ORDINARY
DAY LETTER	URGENT RATE
SERIAL	DEFERRED
NIGHT LETTER	NIGHT LETTER
SPECIAL SERVICE	SHIP RADIOGRAM

Patrons should check class of service desired, otherwise the message will be transmitted as a telegram or ordinary cablegram.

WESTERN UNION

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

CHECK
ACCOUNTING INFORMATION
TIME FILED

PLAY SAFE. WIRE AHEAD FOR HOTEL OR TRANSPORTATION. THE COST IS NOW ONLY 35¢ ANYWHERE IN U.S.

Send the following message, subject to the terms on back hereof, which are hereby agreed to
Pullman employees are required to furnish receipt for all paid messages

To The I conoelast The Pessimo
and the Ofdmust like a
journey thru time-space as
The One settles it giving each
his place

How about a House for those to come
 nurse Rose Teacher Mary Jones
 Architect Alice Elder Jessie

SENDER'S PERMANENT ADDRESS:

PULLMAN EMPLOYEE'S RECEIPT for Western Union Telegram

Amount received \$ Twenty to pay for
 Telegram destined money
 Filed at Harman
 Date 19

AGENT OR OPERATOR

Pullman employee will attach this coupon to trip report

PASSENGER'S RECEIPT for Western Union Telegram

Amount received \$ _____ to pay for
 Telegram destined The Money Ch
 Filed at _____
 Date 19

PULLMAN CONDUCTOR OR PORTER

LINE NO

Pullman employee acts only as agent of sender. No responsibility is assumed by the Pullman Company. This coupon to be given to the passenger

~~Dance~~

The dancing devils of
~~get a lot of~~
take and not give
snuff ~~the~~ from afar at
the offal ^{as} of avarice —
groping in this blindness
dances on ~~the~~ Parasites
of the ego — ~~the~~ Take and
Keep — ~~the~~ up to the
blind shuffler ~~desecrated~~
by his diseased life dance
Brance is now blind
~~and~~ heavy in body-death
~~he~~ he sucks at the body
of his own one in his
final writhing on the

GEORGE G. MANNERS
"LONGER"
BOSTON, MA.

Oneness reaches one thru
~~the~~ insight image -
the main highway of the
infinite to the ~~finite~~ ^{causeway} of the
for finite crossing on the
infinite road.

~~Only~~ Only in disease
is the road blocked at the
causeway - the diseases of
the ~~dances~~ dancing devils
fouling the mirror.

Avarice dances ~~the~~
~~the~~ dance of lust. The
sight could to insight break
~~with his~~ under his grossness
as he feeds ~~on the~~ in the
lush of the too-much.
Then the ~~the~~ mirror ~~of~~ ~~steams~~
with his stink.

murrow that was once
~~near the canoe~~

~~Take~~ Take and Keep are
delighted. He is ~~so~~
luscious. ^{Grace now} smells
beautifully. In truth
to ~~Take~~ ^{Take} and Keep dance
on their hands in the
offal of the dimmed
mirror the meat of the
danced - not Avalace
is in the high smell
of his ~~dear~~ death-deer
They dance the dance
of the waters for death
dance of the Testament
of Take and Keep. The

Will of ~~the~~ dead
Avarice is read. The
desire of take and keep
is borne ~~as~~ the growth
of Avarice is borne away.

Avarice danced the
dances of ~~life~~ life in many
movements reports the
family preacher to the
men

ALICE G. MANNERS
"LONGLEA"
BOSTON, VA.

...that you are
are too familiar with.

When They Strike

Millions live even in normal mouths and throats, apparently causing no harm. Then, suddenly, when body resistance is lowered by fatigue, chill, wet feet, drafts, they frequently strike with quick ferocity. Invading the tissue, they set up infection and what started out as a simple cold may become a trying one.

You can see how important it is to guard against these invaders . . . to systematically reduce their numbers before

PRESERVATION COPY