Box 1363
Fort Myers, Florida,
May 7, 1939.

Miss Ria Bender
2 Hendon Park Mns.
Hendon Central,
London, England.

My dear Miss Bender :

I acknowledge with deepest gratitude receipt of your letter of April 21, 1939, and that of your fathers of last December and January. It was a real pleasure to hear from both of you and needless to say, I found the letters and enclosures intensely interesting. It was especially encouraging to know that Mr. Bender was so actively interested in promulgating the Earth-cell idea.

Mr. Bender's correspondence to The Guiding Star Publishing House at Estero, Florida, which I had the privilege of answering, is still fresh in my mind and I had hoped he would realize his objective. At least, he has not been idle and, no doubt, has done much to broadcast the inside cosmogonic picture of world relations. I might mention that I am no longer connected with the Guiding Star Publishing House, having taken up other employment in 1936. However, I have not lost interest in the Earth-Cell idea. I am now actively connected with The Morrow-McManis Publishing Company, which is publishing and promoting the Earth-Cell concept as widely as possible. Professor U. G. Morrow, 2625 North Roman Street, New Orleans, La., pioneered in the effort with Dr. Cyrus R. Teed of making the first mechanical test as to the direction of the earth's curvature, in 1897. It will interest Mr. Bender to know that Prof. Morrow just received a letter from Dr. Frenzolf Schmid, of Berlin-Treptow Observatory, Berlin-Treptow, offering to translate into the German language und publish Dr. Morrow's newest findings. I will refer Mr. Bender's correspondence to Dr. Morrow, for both of them should find much in common.

I'd suggest to Mr. Bender that he affiliate with the work being doing here in the United States by the Morrow-McManis Publishing Company, since this organization is doing a great deal in the way of promoting the Earth-Cell idea the world over. He will get much moral support from such an affiliation, I'm sure. There is no question that much more can be accomplished by working together than by working alone. Mr. Bender will be surprised at the progress already made. Please convey to him my sincere gratitude for kindly writing me and remembering me after these many years. Mr. Bender would prove a valuable aid in the work if he allied himself with the organization here in the United States.

Please let me know if Mr. Bender can be written to directly in Germany without any harm resulting to him. We know what conditions in Germany are, and we can only sympathize with him heartily. There is no worse curse an earth than race prejudice and we here abhor any suggestion of it. Mr. Bender and his wife ought to emmigrate to the United States if possible. Due to lack of time I must end this letter here, but hope to write further and to hear a lot more from Mr. Bender. I have some news of real value and interest to him. Warmest good wishes to all of you.

Cordially,

Max E. A r e n d t

Box 1363, Fort myers, Florida

HITLER 'DISTRESS' AT WAR DEPICTED

'Wicked to Have Resisted Us,' He Is Quoted as Declaring Amid Ruins at Warsaw

NAZI PRINCE TELLS STORY

Writer Says Philip of Hesse Saw Strife Averted if 'Only Britain Would See Reason'

This story about Prince Philip of Hesse is an extract from Virginia Cowles's new book, "Looking for Trouble," published Aug. 8 by Harper & Brothers, New York. Miss Cowles, a young American newspaper woman, has covered the war fronts in many parts of Europe.

By VIRGINIA COWLES

North American Newspaper Alliance.

I spent most of my time in Rome talking with economic experts and naval and military attachés, trying to assess Italy's potential war strength. Rumors were growing more lively each day. When Prince Philip of Hesse suddenly arrived in Rome [early in May, 1940] speculation reached a new pitch. Prince Philip was a German Prince, married to Princess Mafalda, a daughter of the King of Italy. He was a fanatical Nazi, entrusted by Hitler to act as intermediary between himself and Mussolini.

I had met Prince Philip the Summer before at Capri. He was a stolid, middle-aged German with an agreeable manner and a passionate devotion to Hitler. A nephew of the ex-Kaiser, he was the only member of the large Hesse clan who had embraced nazism. * * *

Now, this anxious Spring, Prince Philip was evidently once more on the job. One day I returned to the hotel to find a message asking me to go to the palace at 6 o'clock for cocktails. I assumed he was having a cocktail party, but when I arrived I found myself the only guest.

Questions About Finland

"I hear you spent the Winter in Finland," he said. "Do tell me about it. I have a great admiration for the Finns." For the next ten minutes he plied me with questions. In the middle of the conversation Princess Mafalda entered the room.

"I was just talking about Finland," he explained. "I was telling Virginia how sorry we were in Berlin we couldn't hel pthe Finns. But, naturally, our pact with Russia prevented us from interfering."

"But, darling," said Princess Mafalda, "you told me you did interfere. You told me you persuaded the Finns to sign the peace treaty by promising to put things right for them later on."

Prince Philip flushed. "Certainly not. You're completely mistaken. It was quite impossible for us to interfere. We had nothing at all to do with it."

"But, darling, you said * * *"

Prince Philip gave her a stern look; she lapsed into silence, and a few minutes later left the room.

Suddenly he swung on the subject of the war. His eyes shone with relish.

"I told you last Summer what a genius Hitler was. Well, now I think he's even more of a genius. Do you know he planned both the Polish and Norwegian campaigns himself? I think he's the greatest man that's ever lived. No other man has taken two capitals in a single day. Oslo and Copenhagen all within twelve hours! It must have been quite a surprise for the British, wasn't it?"

"Real War Hasn't Started Yet"

I replied that it had been. Then he said: "Of course, the real war hasn't started yet. When it does, there will be destruction on an unprecedented scale. Half of Europe will be destroyed. What's so sad is that it's quite unnecessary. It could be prevented if only Great Britain would see rason. Naturally, it would involve a little loss of prestige, but she must get rid of her old-fashioned ideas and realize the world is changing.

"I'm very fond of the English. After all, I have English blood in my veins—my grandmother was Queen Victoria—but I know how stubborn they can be. It seems frightful they should bring all this misery on the world. I can assure you Hitler is deeply distressed by it. I drove into Warsaw with him and when he saw the devastation his face turned white—literally white. I shall never forget it. He turned to me, and said: 'How wicked of these people to have resisted us and forced us to take such measures.'"

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May ~~March~~ 4, 1940

LC PETER BENDER

FRANKFORTMAIN-

PLAY HEDWIG WONDERFUL

HARRIBERT

(Harry Manley
1036 Katherine St.
Fort Myers, Fla.)

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154

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Dear Peter, G84lb

I have so far received 8 pages of your letter to me. You bring out the difference clearly between "abstract constructions" and "dramatic compositions" and then "living persons" showing that each step is an improvement over the previous one (p.7) There is no question but that Harry tried to move directly from "abstract constructions" onward to "living persons" - that was probably the reason why we could not get started here on your play. We always expected that you as a living person would soon be here, And We thought that after we had demonstrated the truth of equalized marriage by means of actually living persons, it might then no longer have been necessary for us to take up the matters of "abstract constructions" or "dramatic compositions". Others would be inspired by us as living persons, to take up the abstract or dramatic work if necessary.

But now that the war has prevented your coming, we are definitely compelled to fall back upon "dramatic compositions". So all three of us are now busy translating your play. Hedwig draws the meaning most deeply out of the German to communicate it to Harry, and then they discuss it in both German and English; after which Harry communicates it to me and I discuss it in English and finally I put the finishing touches on it.

Thus we are "really absorbing the structure of your figures which contain the flesh and blood of really living and loving persons, and which have generated corresponding forces in" us. There is not only a general absorption, but there is also a very powerful specific absorption of the individual characters. Christine is becoming a living person in me, and I can see that Harry is definitely becoming the living person of Philip who loves Hedwig as the younger Margaret, even as in the play.

As long as we are separated from you by the war, I think we three should during this time project the forces and identity of Suleiman into one living man who is over here, so that we have the full number of four living persons to work with as soon as possible; even though this may turn out to be merely preliminary to a different final central four.

We have already projected the idea of being Suleiman to our closest male friend here (Harry Milton Jacobs) and there is some response. But we expect that as we three, Harry and myself and Hedwig, become more and more alive in the forces of Philip and Christine and Margaret, - as we keep on translating the play - the forces of Suleiman will also become so alive that they will automatically reach out into the world of men and draw to us that particular man who can best play this role at this time.

Especially when we have the translation finished, do we expect that by letting various men read it, we will find one who will through reading the play become awake in the consciousness of Suleiman, and will then fully cooperate with us in creating living pairs. It seems to me that we must not be unconventional. Therefore when Philip marries Margaret, Christine should marry Suleiman. Then the world will see two perfectly balanced and equalized pairs: Philip and Margaret perfectly equal, and Suleiman and Christine perfectly equal. And likewise the two pairs socially equal.

I think it is wrong to say that because man has heretofore dominated woman, therefore woman should now dominate man. Equality should be the watchword.

I am a much older woman than Charlotte, and probably it is metaphysicall true that I as Christine was married to you (spiritually inspired you) even before you met and married Charlotte Margaret. You then thereafter had Margaret as well as Christine. And you have sent Margaret (by her poetry and letters - some of which she did not mail but which nevertheless had their metaphysical effect) to Harry as Suleiman. He loved Margaret, but she served merely as a preparation to fully unite Suleiman with Christine, as Philip became more fully united with Margaret than ever. --- This is the basic pattern, but it is not yet possible to realize as "living persons" all together in one place.

Therefore let us concentrate all our mental forces (you there even as we here) while the translation proceeds, to enable Philip Manley and Christine Manley together with Margaret Michel to draw to themselves and amalgamate with themselves a living Suleiman. So that the dynamic pairing can begin to have at least a preliminary fulfilment. The success of this would be so great, I am sure, that all obstacles to your coming would be easily removed by such a group of four.

pulses. Charlie has been known, for instance, to lay out a great sum on a pool table for the nursery, maintaining that a pool table not only makes for conviviality but is also a fine thing for babies to hang onto when they are learning to walk; and he is forever settling down with a telephone on his stomach for a half-hour's comfortable chat with some friend in California at the usual rates of $6.25 for three minutes. When his wife reminds him that such indulgences come high, Charlie is elaborately indignant. "Is it my own money I'm spending or is it not?" he demands. It is his own money he is spending.

MANY actresses preserve their energies for their work by insisting on the kind of personal peace that comes from having everything at home happen the way they want it to, but Miss Hayes' career in the theatre, mostly a matter of simple appeal until "Coquette," seems to have profited since then from a private life that has been less than tranquil. Probably her most important professional step was the decision, almost four years ago, to play "Victoria Regina"—a conclusion she came to in the bathroom of her house at Nyack. Max Gordon wanted her to do a dramatic version of "Pride and Prejudice," and she had almost decided in favor of it when one evening she picked up Laurence Housman's book of short plays about Queen Victoria, which Gilbert Miller had sent to her several weeks before. When she had read a few pages, she became so interested in it that she took it into the bathroom with her for greater privacy and locked the door. She studies most of her parts in her bathroom, which is large enough for pacing and brooding. The next day she sent her regrets to Mr. Gordon and telephoned Mr. Miller that she would like to do the Housman play. Her three years as Victoria brought Miss Hayes into contact with several members of European royal families who are descended from the late Queen. The former Queen of Spain, a granddaughter of Victoria, saw a matinée of the play in New York and was so struck by the star's resemblance to her grandmother that she told reporters she had been obliged to go right back to her apartment after the performance and sit quite still for a long time. During a summer layoff of the play two years ago, Helen and Charlie were staying at a house near Salzburg when the Duke of Kent, another guest, arrived late one night and

to meet Miss Hayes and would be glad if she and her husband would join him downstairs for a drink. This amounted to a command, but Miss Hayes had gone to bed, and when Miss Hayes is in bed for the night nothing except the next morning gets her out of it. "You go down," she said to Charlie, and added lightly, "If any dukes want to see me, let 'em come here." A few minutes later she heard footsteps chummily approaching the door, and Charlie breezed in with the Duke. Miss Hayes was lying with the blankets pulled up to her chin, her hair tumbled, and her face covered with cold cream. She still holds this against Charlie, but she is able to look on the bright side. "At least I didn't have to curtsy," she says. The incident she likes to remember during that trip was meeting, in London, the Dowager Marchioness of Milford Haven, whose father was Louis IV, Grand Duke of Hesse, and whose mother was Princess Alice, Queen Victoria's daughter. "Please tell me something I haven't been sure of," Miss Hayes asked the Marchioness. "Queen Victoria's mother was a German princess—did Victoria speak with an accent when she was Queen of England?" The Marchioness raised her hands in astonishment. "Ach, no!" she said. "She het no more eggzent den you or me!"

Last year's tour of "Victoria Regina" is considered the most successful any play has had since the movies drove the theatre out of the majority of American cities, but it was not without its mishaps. In Los Angeles, the opening night—a glittering affair attended by crowds of Hollywood celebrities—coincided with a convention of the Knights of Columbus; some hundreds of these revellers stood outside the theatre to watch the stars arrive in a blaze of floodlights and, when the doors had closed on the last of them, lightheartedly returned to their own pleasures, which happened to be shooting off firecrackers on the curb. They kept it up during most of the performance, but it had a happy result in the end; the second night nearly everybody came back to find out what the people on the stage had been saying, and it was almost as brilliant an occasion as the first. In Toledo, one Saturday night, Charles Francis, who played Lord Melbourne, wanted to make a midnight train to spend Sunday with relatives nearby, and his anxiety made him absent-minded. In the middle of his scene alone with Miss Hayes, she was startled to hear him say, "Your Majesty, have you ever heard the story of the monk

was no part of the play, being a speech which had been cut in rehearsal months earlier, but Miss Hayes took the cue and proceeded calmly with the uncut version. "Why no, Lord Melbourne, pray tell it me," she said. Mr. Francis helplessly told it all while Miss Hayes sat back inwardly shaken with a wild mirth at the spectacle of a man who was trying to catch a train hopelessly involved in telling a long story which he need never have started. Such situations do not ruffle her when she is acting, but off the stage she is inclined to be helpless in unexpected ways. She has, for instance, no sense of direction and has regularly lost money betting nickels against other members of the cast who prophesy that she will turn the wrong way when she steps out of the stage door. They like to watch her walk confidently up the alley toward, say, a brick wall, and then to murmur indulgently, "Where do you think you're going, dear?" On trains, during the tour of "Victoria Regina," Harry Essex generally pinned a typewritten slip of paper outside the men's room, where he knew Helen would be sure to see it repeatedly. "The ladies' room is at the *other* end of the car," it read.

AS an experiment, and to prevent her company from growing stale, Miss Hayes gave six performances of "The Merchant of Venice" on tour, in Chicago, San Francisco, and Los Angeles, with herself as Portia and the other rôles played by members of the "Victoria Regina" cast. Many people would like to see her put on "The Merchant of Venice" in New York, but there is little likelihood of its happening. Next month she will start rehearsing in "Ladies and Gentlemen," the play by Ladislaus Bus-Fekete which Hecht and MacArthur have adapted from the Hungarian. It will be her first appearance, except in movies, in a vehicle written by her husband. One thing Miss Hayes is sure of is that she will make no more motion pictures; her experiences in Hollywood have considerably baffled her. In 1931, the urgent pleas of Metro-Goldwyn-Mayer took her there to make "The Sin of Madelon Claudet," for which Charles MacArthur had written the script. Miss Hayes, finding herself awash in a sea of incredibly beautiful women who were always behaving picturesquely, was once more overcome by her old feeling of drabness and was depressed to learn that the studio felt the same way about her. Press agents and makeup men assailed

Dear Peter,

I have in the past taken the step of uniting myself with a woman (B). This has been on a basis of equality, for B has steadfastly refused to submit to me. In calling ourselves a pair, we have tried to extend the unity between the two of us; that is, I have tried to unite ourselves as a pair with another pair - likewise on a basis of equality of course. I have also tried to unite ourselves with another woman. And I have also tried to unite ourselves with another man.

I have found it too difficult to unite pair with pair - too many factors are involved even in this small number (too much equality and xxxxxxxxxxxxx xxxxx therefore too little unity). Also I have found it too difficult to unite us two with another woman (on a basis of equality). The second woman always became - consciously or unconsciously - the rival of the first woman, and each would try to destroy (or at least weaken) my unity with the other one. -- Likewise I have found it too difficult to unite us two with another man (on a basis of equality). The second man always becomes my rival and consciously or unconsciously tries to destroy or at least weaken my unity with the woman.

From all this I learned that it was impossible to unite effectively on a basis of equality. Only if persons can remain sufficiantly distant from each other, is it possible to have equality. Closeness and equality do not go together. So I definitely dropped the idea of trying to unite on a basis of equality.

I then united myself with a woman (R) on the basis of my leadership. This leadership was not conditioned, but unconditioned. That is to say, it was not something that was based on superior personal merit or value; but was leadership as a thing in itself; or in other words, leadership as a point of honor.

Such leadership has nothing to do with rights - equal or otherwise - nor with power, except the power to raise the point of honor at any time. The point of honor being specifically that man as man is dishonored if his leadership over woman as woman is threatened. This leadership is not a personal matter, it is not a matter of personal merit or value or superiority; but it is a purely impersonal matter, it is a transcendentally fixed law - which carries with it no personal merit for the man, nor personal demerit for the woman. To recognize the transcendent quality and character of this leadership, is to honor the transcendent, or, in short, to honor God.

Having thus united with R on the basis of honor, or transcendentally fixed male leadership, it then becomes possible for the two of us to unite with a third person (either man or woman) on a basis of honor. In other words that third person - or many persons - then recognizes that I have found the way to honor God who made me a man, and who made my wife a woman. And my wife thereby has been shown the way to truly honor God who made her a woman, - to honor God by honoring me. To recognize this about myself and my wife, enables a third person to honor me and my wife, and so enables that person to become truly united with us two.

In the past it has been a constant battle between woman and myself, specifically between B and myself, marked by her stubborn refusal to honor me as her leader and to accept my leadership in all things. (This refusal of course included her remaining in contact with me, for without contact there is no refusal.)

(over)

Even so has it been in the case of my parents, - a lifetime of refusal on the part of the wife. Likewise in the case of ENK. And I see the same thing is true of you and your wife. Her refusal toward you, has led you to champion equal rights for woman. The dominance of your mother over you as infant, was merely transferred or changed to a dominance of your wife over you as spouse. Yet all the while you have been trying to grow out of it. This effort led to your discovery of the concave earth, which is only a symbol of the obedient woman.

The last thing that will keep you from coming out clearly in favor of male dominance, is the fact (consciously or unconsciously realized) that if you hold up woman as an equal to another man, you think to make her more dominant over him than she would otherwise be.

That is to say, if I were to accept a woman (say your wife) as my equal, she would thereby have become my superior. For to accept an inferior as an equal, is automatically to give that so-called equal the position of superiority. Her very inferiority becomes an actual advantage. Wherever you see equal rights, you see man ruled by woman. That is what has been wrong with our world ever since "Adam hearkened to Eve." It is becoming more clearly evident here in America than anywhere else.

Well, actually you do not make your wife as potent over the next man (nor do you make yourself as potent over him) by making her his equal or your equal, as by making her your love slave. The basic truth is that no man can really obey another man, if he sees that that other man's wife is not more obedient to him, than his own wife is to himself.

The man who remains away from woman entirely, has more power of leadership than any man who remains in contact with woman without dominating her. It is easier to create leadership by a man alone, than leadership by a pair. Because the hardest and most difficult leadership is the leadership of the man right in the pair.

Woman can only develop a leadership to prevent leadership. By creating a balance of power between two or more men she prevents any one of them from leading her. The balance of power may be between one man on the one side, and the whole world (or some social group) on the other side. The man's refusal to accept this divided power is his only remedy. The man's refusal to have his power balanced by some other power, is his first step in gaining dominance. Even though he thereby becomes the enemy of the woman and all other Men (who still refuse to follow his leadership).

Male dominance is the universal test by which the universal tribunal will judge us. You will judge whether my wife is more obedient to me than yours to you; and your wife will judge whether she is more obedient to you, than my wife is to me. --Even if you and your wife both refuse to make any such judgment, or deny that any such judgment is valid or important. Nevertheless the process of judgment and adjustment will go on; until the realities of the relationship between man and woman are clearly seen by all.

You may deny that the man is superior to woman, as a part of your writings seem to say. And your wife too has said so, when she stated that woman only pretends to obey man in order to hold him responsible (to this I would say, that is exactly the man's work, to destroy this pretense, and compel her obedience, not on the ground of any personal superiority or mer-it of his, but as a point of honor! As a point of honor to God, as manifested in woman's giving honor to man.

1036 Katherine Street
Fort Myers, Florida
June 26, 1941d

Dear Ria,

Well, you are three months older now than when I wrote to Gerhard on your birthday! I was so happy to receive your letter of May 25th, and have just now copied it to send to your mother. I am sure they will be very happy to receive it. Next time I am sitting in a dentist chair, it will not be as unpleasant as heretofore, for I will think of you standing alongside of me and easing the discomfort or pain. Perhaps as you work there, you might even be thinking of me as your patient, irrespective of who is in the chair. You know, "What ye do unto the least of these, ye are doing unto me!"

I notice it takes a long time to get a letter to you, and also to get a reply from you. It is also that way in corresponding with your mother. From there I received on May 14 a printed article on "American Century"; on May 19, pages 9 to 12 on "The Meaning of Meaning" (a book by Ogden &Richards which incidentally you should study in order to learn Basic English rather than Esperanto which is a dead artificiality; personally I think that until there is a world culture established, there cannot be a world language, and of course before there can be a world culture there must be world unity). (The nations as nations have been living in anarchy; that cannot go on any longer because the world has shrunk together too much; there must be one world rule and then we will have world unity and world culture and a world language. There must first be justice before there can be friendship or amity, and therefore unity of language. Peace without justice is only an armistice. Let us have no more armistices.)

On May 23, I received pages 13 to 22 of the above book review. On May 26, I received three letter copies (one from your brother to Dr. Barthel and two from the latter to your brother, one being also addressed to your father). Then on June 3rd (the day before my 48th birthday anniversary) I received pages 41 to 44 of correspondence from your father to me.

I wish you were here, Ria. I wish it more than ever. But if you will only be just a little more merciful and write a little more frequently and promptly, it will do much to assuage the pain that is incident to the dentistry of distance! I promise you to send copies of your letters on promptly to your parents. We all love you, and you ought to show your love for us a little more, by writing oftener. Wont you do so?

You cannot imagine how much I enjoyed copying the words, "I myself have grown up more than ever. As to my appearance I am slimmer than I was last year, I wear my hair in a simpler style. (I stole a kiss into your hair as I wrote that!) No more curls, but natural waves and then a neat roll starting from the ears (how I kissed those little dainty ears - sweet and warm, and in no event too little!) and going a little lower down round the neck." (I left a trail of kisses all along the line of that "neat roll" and all down round your lovely neck -)

But I must come out of my dreams (some day I am sure they will come true) and go on with my letter. Well, I am sure that if you were here at my side, together with me, - and your father and mother were also here - I would be able to obey your father as He wants to be obeyed by me. Without you here, I am always falling into the temptation of self-glorification (as your father calls it) and that delays matters. But if you were with me, I would be content to work in any way that he wanted me to, to help him and your mother become the world's most harmonious and best couple. Because with you I would be able to be content even as second best couple!

I know that when I would be tempted to burst out in self-glorification you would lovingly place your hand over my lips, and say, "Now, now, you know it is better to be second best than to be best." And under magic of your touch and voice I would instantly know it. /the

But without your dear presence, I have to outwit my egotism in the following way. I say to myself that I am really first. And that you and I are really the first and best couple. But we have to become still better. Therefore we have to unite socially with another couple who shall help us to become still more perfectly harmonized. That other couple is Peter and Lotte. But - here's the human rub! - they say to us, "No, my children, not you are first; but we are first." And they will not help us to become still better than we are, unless we recognize them as first.

Well, darling, let's do so. I know that that will mean that Peter will want to rule all of us. He will even want you (even though you become my wife) to obey him rather than me, if ever or whenever there is any dispute between him and me. And theoretically he is right, there must be one absolute center of authority, otherwise there will sooner or later be chaos and disorder. -- Of course, he will want Lotte to obey him rather than to obey me, in case of any difference of opinion between him and me. And theoretically that is right too.

I begin to see that it all hinges on me. If I can stand it to be absolutely selfless and obedient to him, then - and not otherwise - your mother will be able to be fully obedient to him and so will you. That is why he says that things have now come to such a point that he must "first have unity between us two men." Well, for the sake of the love which I will receive from both you and Lotte, I will try as hard as I can to obey him in every way. No, not only for your sakes - or for the sake of the love from you two women - but also for his sake, for the sake of the love which I will thereby receive from him.

If we four will cooperate in this, I am sure the world will begin to see two pairs who are more harmonious than any pairs have ever yet been. You will recognize me as your "hero" - the greatest hero of all: a hero in obedience! Yet greater still as a hero of obedience, will be your father! He is first of all the hero - because of his unremitting obedience and responsiveness to his Inner Light, or call it God for short. Then next comes the heroism of Lotte in obeying and staying with him. And next thereafter (I see it now!) comes your heroism, dearest one, in also obeying ~~xxxxx~~ Peter in the highest sense and way, namely by transmitting his spirit through yourself over to me. So that both of you women act as transmitters of the spirit of heroism from Peter over to me.

This is not something that is done once, and then is finished with. No, every day in our daily lives, you two women keep guarding the hearth of loyalty - specifically my loyalty to Peter. As I may become tired or slack at any time in obeying him, you are ever alert to encourage me to go on. Sometimes of course it will be enough for Ria to encourage me to go on; her love alone will spur me on sufficiently. And at other times, it will be enough for Lotte alone to inspire me with new courage to go on. But sometimes it will take the combined love and strength of both women to spur me on to my best effort on behalf of Peter and his great work!

Right now I am impressed with the idea that the quickest way to get the money and the ability to bring you all over here, is for me to become the pastor of a church group which I am starting. The name of the church is to be THE CHURCH OF DIVINE UNION. This church witnesses to the divine union of each individual with God. Whom God hath joined to Himself, neither life nor death can sunder. This church demonstrates the divine union between man and woman in Holy Marriage, as the outward result of the inward unity of each with God.

We hold that Holy Marriage is the real Holy Eucharist, and that it is the form of the active and actual Presence of God on earth. In Holy Marriage

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the man is the head of the woman in all things, even as Christ is the head of the church. When the man is not Christlike in his headship over the woman there is no Holy Marriage but only a civil wedlock, no matter how it was solemnized. Man and woman are equal before the civil law, therefore a civil wedlock can only have equality as its foundation and support, wherefore it cannot attain to the holiness of divine union.

No man can be Christlike or holy toward his wife, unless he is united to God and to the true church on earth. The fact that he is a member of the true church is proved by his Christlike headship toward his wife, and by her perfect submission to him as unto Christ. Conversely, the fact that the church of which he is a member is the true church is proved by this divine union between man and woman.

We hold that the separate states have no right to declare war. Only God can rightfully declare war and conduct war. The separate states exist only for purely economic purposes. Their attempts to make war is a usurpation from the world-state (which is one with the true church through which God speaks and acts.)

In God's eyes all states are one in divine union now. And war is only rightfully resorted to as discipline to maintain peace and order in this world union. No war can be effectively won so as to establish peace upon earth, except it be a total war that is declared and sanctioned by the true church. Death in such a divinely sanctioned war is immediately followed by resurrectional salvation. Because every soldier or worker is centered in God, death has lost its sting, and there is no death in the old sense. For everyone who dies in God, is immediately resurrected in some survivor who is also completely centered in God. First this resurrection is in the subconsciousness, but gradually it works through into the outer consciousness.

There is no loss of consciousness, neither by the deceased nor by the survivor. The deceased quickly gains a new body (the body of the survivor), and the survivor gains an enrichment of consciousness. Gradually the people who are truly centered in God will begin to see all the dead come into life again in the survivors. What a joy that will be! Then death will indeed have lost its sting. There is no danger of obsession, because both the dead and the living are centered in the same God, who guards the Door between the living and the dead, and lets nothing harmful through from either side.

The sting of death is the root-source of all pain. Pain is the opposition against death. When the fear of death is gone, the body will no longer feel any pain no matter which sickness or injury may afflict it. So that it is true that total consecration to God's total war annihilates sin, sickness and death. For the strength of sin is in proportion to the lack of consecration to God. To those who are fully consecrated to God, the distinction between life and death is artificial and immaterial. Only such people can really win a war so that it will stay won!

Actually every state tries to turn itself into a church when it goes to war, simply because celestial absolutism is necessary to make war. Even during socalled peace-time, the military establishment is the nearest thing to the orderliness of the true church establishment (or kingdom of heaven). The world-state will at present exist side by side with the church as kingdom of heaven. Gradually the latter will absorb the former. For as war and disorder spread in the earth, it will be seen that the true church has come to bring a sword that is powerful enough to restore divine order upon earth, through divine union of God and man, of man and woman, and of all the nations. - So much for the militant gospel of THE CHURCH OF DIVINE UNION.

I will send a copy of this letter to your mother together with the copy of your own letter to me. (My last letter to your father was on May 8th, congratulating him on his birthday; but I do not yet know if he received it.)

With heartfelt love, HARRY

1036 Katherine Street
Fort Myers, Florida
June 26, 1941d

Dear Ria,

Well, you are three months older now than when I wrote to Gerhard on your birthday! I was so happy to receive your letter of May 25th, and have just now copied it to send to your mother. I am sure they will be very happy to receive it. Next time I am sitting in a dentist chair, it will not be as unpleasant as heretofore, for I will think of you standing alongside of me and easing the discomfort or pain. Perhaps as you work there, you might even be thinking of me as your patient, irrespective of who is in the chair. You know, "What ye do unto the least of these, ye are doing unto me!"

I notice it takes a long time to get a letter to you, and also to get a reply from you. It is also that way in corresponding with your mother. From there I received on May 14 a printed article on "American Century"; on May 19, pages 9 to 12 on "The Meaning of Meaning" (a book by Ogden &Richards which incidentally you should study in order to learn Basic English rather than Esperanto which is a dead artificiality; personally I think that until there is a world culture established, there cannot be a world language, and of course before there can be a world culture there must be world unity). (The nations as nations have been living in anarchy; that cannot go on any longer because the world has shrunk together too much; there must be one world rule and then we will have world unity and world culture and a world language. There must first be justice before there can be friendship or amity, and therefore unity of language. Peace without justice is only an armistice. Let us have no more armistices.)

On May 23, I received pages 13 to 22 of the above book review. On May 26, I received three letter copies (one from your brother to Dr. Barthel and two from the latter to your brother, one being also addressed to your father). Then on June 3rd (the day before my 48th birthday anniversary) I received pages 41 to 44 of correspondence from your father to me.

I wish you were here, Ria. I wish it more than ever. But if you will only be just a little more merciful and write a little more frequently and promptly, it will do much to assuage the pain that is incident to the dentistry of distance! I promise you to send copies of your letters on promptly to your parents. We all love you, and you ought to show your love for us a little more, by writing oftener. Wont you do so?

You cannot imagine how much I enjoyed copying the words, "I myself have grown up more than ever. As to my appearance I am slimmer than I was last year, I wear my hair in a simpler style. (I stole a kiss into your hair as I wrote that!) No more curls, but natural waves and then a neat roll starting from the ears (how I kissed those little dainty ears - sweet and warm, and in no event too little!) and going a little lower down round the neck." (I left a trail of kisses all along the line of that "neat roll" and all down round your lovely neck -)

But I must come out of my dreams (some day I am sure they will come true) and go on with my letter. Well, I am sure that if you were here at my side, together with me, - and your father and mother were also here - I would be able to obey your father as He wants to be obeyed by me. Without you here, I am always falling into the temptation of self-glorification (as your father calls it) and that delays matters. But if you were with me, I would be content to work in any way that he wanted me to, to help him and your mother become the world's most harmonious and best couple. Because with <u>you</u> I would be able to be content even as <u>second best</u> couple!

I know that when I would be tempted to burst out in self-glorification you would lovingly place your hand over my lips, and say, "Now, now, you know it is betters to be second best than to be best." And under magic of your touch and voice I would instantly know it. The

But without your dear presence, I have to outwit my egotism in the following way. I say to myself that I am really first. And that you and I are really the first and best couple. But we have to become still better. Therefore we have to unite socially with another couple who shall help us to become still more perfectly harmonized. That other couple is Peter and Lotte. But - here's the human rub! - they say to us, "No, my children, not you are first; but we are first." And they will not help us to become still better than we are, unless we recognize them as first.

Well, darling, let's do so. I know that that will mean that Peter will want to rule all of us. He will even want you (even though you become my wife) to obey him rather than me, if ever or when ever there is any dispute between him and me. And theoretically he is right, there must be one absolute center of authority, otherwise there will sooner or later be chaos and disorder. -- Of course, he will want Lotte to obey him rather than to obey me, in case of any difference of opinion between him and me. And theoretically that is right too.

I begin to see that it all hinges on me. If I can stand it to be absolutely selfless and obedient to him, then - and not otherwise - your mother will be able to be fully obedient to him and so will you. That is why he says that things have now come to such a point that he must "first have unity between us two men." Well, for the sake of the love which I will receive from both you and Lotte, I will try as hard as I can to obey him in every way. No, not only for your sakes - or for the sake of the love from you two women - but also for his sake, for the sake of the love which I will thereby receive from him.

If we four will cooperate in this, I am sure the world will begin to see two pairs who are more harmonious than any pairs have ever yet been. You will recognize me as your "hero" - the greatest hero of all: a hero in obedience! Yet greater still as a hero of obedience, will be your father! He is first of all the hero - because of his unremitting obedience and responsiveness to his Inner Light, or call it God for short. Then next comes the heroism of Lotte in obeying and staying with him. And next thereafter (I see it now!) comes your heroism, dearest one, in also obeying ~~xxxxx~~ Peter in the highest sense and way, namely by transmitting his spirit through yourself over to me. So that both of you women act as transmitters of the spirit of heroism from Peter over to me.

This is not something that is done once, and then is finished with. No, every day in our daily lives, you two women keep guarding the hearth of loyalty - specifically my logalty to Peter. As I may become tired or slack at any time in obeying him, you are ever alert to encourage me to go on. Sometimes of course it will be enough for Ria to encourage me to go on; her love alone will spur me on sufficiently. And at other times, it will be enough for Lotte alone to inspire me with new courage to go on. But sometimes it will take the combined love and strength of both women to spur me on to my best effort on behalf of Peter and his great work!

Right now I am impressed with the idea that the quickest way to get the money and the ability to bring you all over here, is for me to become the pastor of a church group which I am starting. The name of the church is to be THE CHURCH OF DIVINE UNION. This church witnesses to the divine union of each individual with God. Whom God hath joined to Himself, neither life nor death can sunder. This church demonstrates the divine union between man and woman in Holy Marriage, as the outward result of the inward unity of each with God.

We hold that Holy Marriage is the real Holy Eucharist, and that it is the form of the active and actual Presence of God on earth. In Holy Marriage

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the man is the head of the woman in all things, even as Christ is the head of the church. When the man is not Christlike in his headship over the woman there is no Holy Marriage but only a civil wedlock, no matter how it was solemnized. Man and woman are equal before the civil law, therefore a civil wedlock can only have equality as its foundation and support, wherefore it cannot attain to the holiness of divine union.

No man can be Christlike or holy toward his wife, unless he is united to God and to the true church on earth. The fact that he is a member of the true church is proved by his Christlike headship toward his wife, and by her perfect submission to him as unto Christ. Conversely, the fact that the church of which he is a member is the true church is proved by this divine union between man and woman.

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COPY 25th May, 1941 b 6/26/41

Dear Harry,

I received your letter or rather copies to my mother and brother, which you sent off on the 26th of March. I received it 2 or 3 weeks ago, but have not found time to write before. I read part of your enormous letters, chiefly trying to find bits that might convey to me how my people are. And this my letter today I am writing mainly so that you may be so kind as to let my people know how I am. So I frankly tell you that I am going to talk about myself today, not because I like myself all that much, but because apparently that news is wanted and there will not be time for expressing any other ideas. As far as you are concerned, I appreciate your thought on my birthday and at the moment I regard you as a friend who is trying to be of help.

Apparently the last news received from me was through Tante Käthe in Nov. Since then I have made good headway. I stopped working for the school in the beginning of January and then was confronted with the task of finding another job. A month I spent writing letters and going to interviews, a very trying and depressing thing, with not many points in my favor, first of all being an aliem and then not having any experience very recent in anything apart from domestic work. On Feb. 3rd I started work at a Dentist a little distance from here and I have been there ever since. I am dental nurse and secretary and find the work very interesting and varied. I start at nine and finish at six and often later. Saturday afternoons and Sundays I am free. The working conditions are very nice except the salary is not too good. I have to be constantly on the alert to get fair pay. As I go along in this world I find that most people will get all they can, irrespective of how they get it. However apart from that I am getting on fine. In the surgery I mix all fillings, impressions, etc. and assist at the chair in many ways, such as spraying water on teeth when they are being drilled, hold people's heads for extractions particularly so when a "gas" anaesthetic is being administered and I sometimes have to hold people's arms and legs and keep them in the chair. In the office I answer the phone, make appointments, see to the charts and fill in insurance-letters and type other letters. I receive the patients of course and am responsible to keep the stock intact so that we do not find ourselves without this or that material. We have our own laboratory, where a full-time mechanic is employed. This I think will give you an idea about my work.

In my free time I sometimes give a German lesson and do one or two friends' hair. Then I am now going to be a keen Esperantist. I suppose you have heard of it. It seems to me that for international friendship this impartial language is ideal if not essential. From the point of view "International Love" it is further absolutely called for. True, English is as far as that goes international, but not all people can learn English, but anyone can learn Esp. Mind you, I still love French and should never like to see Esp. take the place of any language, but for international understanding it is excellent. I should like to hear your judgment about that. So much for Esperanto.

I am fairly happy, although I am still looking for my "hero". I do not want to deny that I am longing for love, and that for my complete happiness love is essential. I have had friends and flirtations but nothing lasting, and I find it difficult to meet the man. However, one day he will come.

I myself have grown up more than ever. As to my appearance I am slimmer than I was last year, I wear my hair in a simpler style. No more curls, but natural waves and then a neat roll starting from the ears and going a little lower down round the neck. I never go th the hairdresser now, but always do it myself. (This information may not interest you, Harry, but you understand that I hope Lotte will hear some of this.)

Spring has been a long time. It is still not very warm but when on some mild spring-mornings I breathe in the fresh air and the scent of flowers, it fills me with longings for love and beauty, and I can hardly believe that there are people in this world who make so much sorrow and heart ache.

Real international friendship and love, coming from the heart of all people, is the only way to have everlasting peace. If I can do only a little bit towards this, I will.

Give my love to all my beloved ones.

To you, dear Harry, my thanks and good wishes,

Ever,

Maria.

November 14, 1940d
1036 Katherine St., Fort Myers, Fla.

Dear Ria,

I am so glad to have your letter of October 21st and to learn that you are safe. Certainly I shall write to your mother and father, and tell them so. May the good God (or Fate if you like) continue to protect you.

Now may I call you down a little bit. Twice in my letters heretofore I have asked you to please send me the "three booklets of 1919" which your father is so anxious that I should have. You have not sent them (or did they get lost?) nor did you refer to them in any way. Please do not fail to do so. I mean, at least do not fail to let me know whether you have them or not; for it is impossible for me to get them direct from him. Of course if you do not have them, my request and remarks are out of order. In which case, forgive me for this friendly "call down".

Did you receive the photograph I sent with my last letter? You do not once mention it, and I am wondering if the censor took it out. Or what? I wish to apologize if I am guilty of misunderstanding your attitude toward MEA. In extenuation I would however point out that you did address him: "My dear, very dear friend". In your letter now to me you say, "I am quite capable of addressing somebody with "my very dear friend" meaning exactly what I say." Well, perhaps, such words are not as strong when used in the English speech as when used in American speech. Evidently not. Anyway I am sorry for any misunderstanding.

On the other point you bring up, that MEA "knew all about the connection" between your father and myself, that is very far from the truth. Of course, because you are not on the spot here, you are not able to form any conception of the diplomatic intrigue (shall we call it?) which is rampant on all sides over here. Both MEA and the GSPH are basically antagonistic toward your father, and are continually fishing for information which they may be able to use to keep him from coming here. Little people always fear people who are greater than themselves, and they are very adroit in seeming to be most friendly. You bravely say, "I shall never hate him (your father) nor wish anything bad upon him, I shall even help him if I can," and I know you mean it. Therefore I make bold to say to you again, be careful and do not give any one any information, even if you think it is harmless.

Your father and I had been particularly anxious that neither the GSPH nor MEA should know anything about our connection. And your falling into MEA's trap has definitely hindered matters here. You will understand all this when you yourself are over here (then all things can be lovingly straightened out).

Now on the main point. About which you say, "In this one point I shall remain firm," and elsewhere, "I shall never give in." This matter need not worry you any longer. You need not do your father's will. Simply because I am ready to do his will. His will is the most powerful in earth, and therefore that will is able to draw into itself the highest wisdom. His recent letters to me show that more clearly than ever. He now knows that his conjunction with me as MAN to MAN is absolutely primary to him. It comes before his conjunction is really possible with his wife Charlotte or his messenger Hedwig or his daughter Ria or anyone whomsoever. Therefore all that powerful will-strength of his, is now set upon the one goal: the conjunction with me - man and to man. That new direction of will, automatically relaxes and adjusts his relation to you or any other woman, and also to any other man.

As you begin to notice that I am doing his will more and more you will appreciate the healing power and the beauty that is generated by this relationship between him and myself. And you will also know that I am completely honest and sincere in my effort to obey him, because you will clearly see that it is all a matter of enlightened selfishness or self-interest on my part. I know that his will is stronger than mine, but I also know that my wisdom is higher than his, and therefore I know that the highest wisdom consists in this: that I say to him; - "Thy will be done by me" - and "My wisdom be received by thy will."

Let me make it clear this way: (following the characters in the play): Because Philip (Peter) finds that his will-power is effective upon both Christine (Charlotte) and Hedwig (Margaret) and through them upon Suleiman (Harry), therefore Peter's will is not dynamically pressing toward either Ria or Bertha Boomer etc. Peter is getting enough obedience now from Charlotte and from Hedwig and from me, so that he is not writing dynamically any more to Bertie; nor is he wishing "all sorts of bad luck" upon you or anyone else. He is at peace - relatively speaking - because his will is effectively working. His will is effectively dominating me through Charlotte and Hedwig; even as my wisdom is effectively radiating through Hedwig and Charlotte over to him.

There are many senses in which I am Suleiman and he is Philip. I have the wisdom of the orient, and he has the dynamic will of the occident. You painted a very correct picture when you described me as an oriental potentate and him as an occidental paterfamilias. Unconsciously painting me as Suleiman you wrote (July 27):

> "When your copy of your loveletter..arrived..I realized that it would be me today, Hedwig tomorrow, and probably by the time I arrived in America, who knows whose turn it would be by then. May be you would have been all through and arrived at me again on the second round." (Exactly like the oriental Suleiman in the play!)

And in the same letter you characterized your father's ways as entirely different from mine - in fact as different as occident from orient:

> "My father's ways and your ways have been entirely different, as after all he did only love one woman, he did marry her and have two children and lived quite happily for some time."

Well, there we are. A perfect picture of the two opposites, the orient and the occident. And the absolutely imperative need is that the two opposites must be brought together: the lyric orient with the dynamic occident. That is what is the matter with the world: the West (Europe) is too dynamic and the East (India and China or Cathay) is too lyric. Each needs what the other has too much of. America is neither East nor West; it is the place where the great synthesis of East and West is possible.

That synthesis is already made. I have given up my harem, so to speak and am centered to one wife, Hedwig. Through her I am fully tied to Peter. Peter has through his living through the life-story of Philip become lifted out of the stridly occidental setting. He has definitely turned away from you - turned away from the attitude that he held toward you heretofore; and he has turned completely to Hedwig instead. So that he is now essentially turned only to Charlotte and Hedwig; even as I - turning away from the other direction (the 'harem' direction) - am now essentially turned only to Hedwig and Charlotte. Both Bertie and you have become subordinate (though humanly speaking, no less loved than before).

I have not had a letter from Charlotte in some time; but I think after reading this letter she will draw fully toward me and write me. Then when she is fully won, you will be able to see with her that the picture of us four: Peter-Charlotte-Hedwig-Harry is the supreme central social mechanism!

...In the past, Koreshanity represented the WISDOM of Elijah. Koresh was continually on the lookout for the WILL of Elisha, - that is to say, a living man (or cherub) into whom he, Koresh, or Elijah, could pour his wisdom. But Koresh's wisdom was not yet great enough so that he knew that the only way to make another man's will receptive to this wisdom was to do (obey) the will of this other man. Koresh was not wise enough to do this! Consequently he died with his wisdom. And therefore the man (myself) who had the most powerful will in the world, had to will to die before he could connect up his will with the supreme wisdom that had been in Koresh. I had this willingness to die on July 29, 1926 and as a result thereof I made

contact with the wisdom of Koresh. (That wisdom had passed into the interior of a woman when the man Koresh died; but later on, when this woman also died, ~~xhix~~ the wisdom passed over into womankind as a whole. I was doing healing work in 1926, and when I could not heal my woman patient, I willed so strongly to heal her that I willed to die in order to heal her. The result was that I not only healed her, by sheer will-effort, but also died - and while dead, made contact with the interior wisdom - and this same will-power aided by the received wisdom, enabled me to come back to life.)

Since then I have been looking for a man to do my will, - not realizing that my will had passed from me. But as I became more and more awake to the interior wisdom that I had received, I began to realize that my will was elsewhere than in me. Accordingly I now can recognize my will in Peter. Therefore you can be absolutely sure that I will always do the will of Peter. For I also now have the wisdom to KNOW that only if I am able to DO the WILL of Peter, can that will draw into itself my wisdom. (This is really only what every woman has always known: namely that if she persists in being perfectly obedient to a man, he will eventually command her to do exactly what she knows is best for him ~~xo~~ and her that he shall command her to do. In other words, her wisdom rules his will which rules her actions.)

This is now the relation between Harry and Peter. I am in a magical sense his wife, who is learning to become more and more perfectly obedient to him. Hedwig has been intelligent enough ~~xxx~~ not to say to me, "You must obey Peter." That would only have made it harder for me to awaken. Instead she patiently waited until I of my own wisdom awoke to the necessity of obeying Peter. Even so, Charlotte has been intelligent enough to make me think that she was not obeying Peter. Thus really, both women cooperated to make me think that I was the dominant one; that neither one of them was obedient to Peter; that both of them were more obedient to me than to him. This was of course psychologically correct. I began to relax when I felt sure that Peter had neither Charlotte nor Hedwig under his control.

I then strove to get Hedwigh and Charlotte more and more under my control. And apparently I succeeded. Therefore I could relax still more. My ego was satisfied. BUT GRADUALLY I began to notice that although I always loudly refused to do what he asked, yet nevertheless as soon as I had forgotten his command, I found myself doing anyway what he had in fact commanded. Soon I was fully awake and aware that his WILL was fully in control of my ACTIONS. It just seemed easy and natural that it should be so. Then gradually I began to understand it: I began to realize that my WISDOM was in control of his WILL. I was in possession of the wisdom of the orient; and he was exercising the will of the occident.

I could then make the whole picture clear to Hedwig. And next to Charlotte. And so also to Peter. ....And after that, you can clearly see it; and also Bertie can; and so on. I am dancing between Hedwig and Charlotte; and they are dancing between me and Peter. This is the central figure of the socially creative dance of life. I am sure that you will in due time be able to see it too, and will rejoice thereat.

Do send me those "three booklets of 1919" right away - if you have them - wont you?

As ever,

Harry

You don't have to obey (love) P; he is willing
that you shall love me, - because I am willing to obey him.
(And I really am willing to obey him, BECAUSE HIS WILL IS STRONG ENOUGH TO DRAW INTO ITSELF MY WISDOM (the absolute wisdom). (This is the union of occident and orient. The result is balance, equilibrium, power, poise, - peace!)

Miss Ria Bender
St.Nicolas School
The Wells House
Epsom, Surrey, England

Lovejoy Convent
1036 Katherine Street
Fort Myers, Florida
August 16, 1940d

Dear Ria,

At last I receive a letter from you, - yours of July 27th arriving here August 14th by ordinary mail. By a fortunate accident I had a chance to see the letter you mailed on April 24th to "My dear, very dear friend," namely MEA. And I wondered, 'How is it possible for a woman to write such a letter, and then almost with the same breath similar words to another man?' Now I see from your letter of the 27th (July) that you have had the same idea:

> "When your copy of your loveletter to Hedwig (May 10th) arrived, I thought by myself, How is it possible for a man to write such a letter as you wrote to me first (April 17th), and then almost with same breath similar words to another woman (May 10th)."

Just to make sure you received everything I sent, let me here note that I mailed you copies of the following letters: (1) May 6th to Peter-Charlotte-Hedwig; (2) May 10th to Hedwig; (3) May 18th to Hedwig-Margareta; (4) July 10th to Peter. Since your telegram to my birthday, June 4th, I have received only the 100-page letter of Peter from you, and now yours of July 27. ....Let me repeat the words quoted from Peter in my letter of July 10th: "Please write to Ria at once, that she shall send you my 3 booklets of 1919." I am enclosing herewith a picture (sent also to Peter) showing Lovejoy Convent with myself,Bertie,mother,Hedwig,sister,father in the foreground. It is too bad that you took the initiative and wrote to MEA (who is a married man, by the way) that you had been in touch with me, - but now that it's done there is no use crying over spilt milk. We must now somehow make it turn out for the best.

When I say to Hedwig, "You are the one and only one that I love," I know that it is not me saying that; but the Loving Man within me is saying it. Moreover, I know that I am not saying it to Hedwig, but to the Loving Woman that is in her interior.

What I do not know is whether the Man within me will gradually supplant and completely blend with the outer me, - so that the Man and myself are wholly one. Or whether this Loving Man will eventually pass from me over to some other male form and there become fully manifest.

Neither do I know whether the Loving Woman inside of her will gradually supplant and completely blend with the outer woman. Or whether this Loving Woman will eventually pass from her over to some other feminine person and there become fully manifest.

But I do know that all living and loving is primarily the attempt to enable this interior Man and Woman to become outwardly manifest!

For in reality there is only this One Man and this One Woman who are ever trying to come forth into manifestation in some specific pair.

I wrote you on April 17th that you were the only one. Because I had seen "Margareta" in the play as the only one - as the Woman! Then I naturally traced the only one from the play back to the mind of Peter, and then over to you.

But right after that I received Peter's glorious letter about Hedwig. And from it I could see that somehow he was now seeing Hedwig as Margareta (the only one) more strongly than he was seeing you as such. (Remember that I had not yet personally met either Ria or Hedwig.) So quite naturally and logically I then wrote to Hedwig as the only one. But I sent you a copy (May 10th letter) because I knew that if the only one were actually more fully manifest in you, She in you would immediately awaken still more

and respond to the letter I had written to Her, - even though that letter had been addressed 'in care of Hedwig' so to speak.

But your long silence showed that the personal Ria was in the ascendant. However now since you received copy of my letter of July 10th to Peter, you became sufficiently receptive to the One Loving Man again, so that in your letter of July 27th you are the One Loving Woman again, - even though there are various slighting or 'hard-boiled' remarks in it. --- So again I address you as my Only One! How deep is the response? Are you awake - are you fully conscious of being my only one? Are you conscious of being the only loving woman? The only truly loving woman? For there is only one true lover on each side.

.....Yes, I also say to Hedwig, "my only one!" -- But you should say to that: "He is really talking to me and not to her. I feel the thrill of it more than Hedwig does. Therefore I know that I am the only one to whom he is ever speaking and writing - no matter whom he addresses."

- -

Now Ria dear, if you want ~~to put physical children into~~ this woebegone world, the above is not for you. For the above is only for - and can only be received by the new ruling classes who are now coming into the world to stop F.D.R. F.D.R. (F.D.Roosevelt) is now a fanatical celibate! And such a man - such a force - can only be stopped by a more positive and more dynamic force. No mere human force (patriotism, family ties, etc.) can stop such a monstrosity.) Only an entirely new power can stop it, - an entirely new love-power. And that power can only be drawn into the world - drawn down from the solar dynamo - by an active human induction-motor, consisting of those who love unselfishly - who love each other as a consecrated group - a group consecrated to the work of ~~becoming the new ruling class of~~ a new world.

They love so intensely that the very intensity of their love purifies them and makes them selfless (i.e. sterile). To go to seed, means to become seedful or self-centered or fertile or personal - all perfect in its time and place. But only those who are "anointed from on high" and are thus made sterile by spiritual fire, are fit and fitted to govern, - to govern those who are fertile. And to govern them in such a way that there will be just and lasting peace, and so that the most perfect eugenical results will ensue.

Ria, if you want children, come under the love-control of your father and myself. We will help you get a husband who will really be worthy of you. Whose blood will be clean, because his mind will be in order. Who will be the best in the breeding class, even as yourself, because he is fully obedient and responseful to us of the ruling class (thinking class). I already have a young man of 27 in mind, named Donald - "Don" for short - the finest young American I know. Will send you his picture as soon as he returns here. (MEA is married already; nor would he do anyway, because he still thinks that the breeding class is competent to rule itself (i.e. dictatorship of the proletariat.) He does not yet realize that only the new non-breeding class can be the true ruling class, because only they can be unselfish and broad-minded enough to rule properly.

The love which your father so keenly sought from you, - and also from the others nearest and dearest to him, but mainly from you, - and which you quite correctly say you can't give him, I WILL IN DUE TIME BE ABLE TO GIVE HIM. He is so intensely that he is both outwardly and inwardly masculine. Whereas I am outwardly masculine but inwardly feminine. (Have you ever read Balzac's "Seraphitus-Seraphita"?) It is the woman within me that Peter is really in love with!

And he has been looking for that woman in your mother, in you, in Hedwig. Primarily however the central woman (the real Margareta) is within the central

man. Yet secondarily some outer woman is the correspondent of the interior ideal Woman.

Your father's great work is to help me to attract the outer Margareta of his play to me. Then as the inner Victoria-Margareta in my interior, and the outer Margareta, become more and more one and identical, your father's love for the outer Margareta will serve as a bridge to enable him to love the real Victoria-Margareta within myself, primarily and centrally. (All the love and all the hate in the universe must be brought to a focus in one man - so that these forces will destroy him by spontaneous combustion in due course. This one man will be more loved and hated by all men than any woman is loved or hated; this one man will be more loved and hated by all women than any other man is loved or hated. Bringing all these forces to a focus upon him will cause his eventual combustion, - this is the REAL ascension and subsequent baptism of the world, of which the ascension of Jesus and Pentecostal baptism was only an incomplete type!)

In other words, after I am together with the central woman, and the world has gradually been brought into peace and order, then subsequently the love beteen myself and the outer central woman will become so intense - it is further intensified by all the love and hate that centralizes to us from the whole universe - that the super-orgasm of love will cause the spontaneous combustion and dissolution (incorruptible) of my total physical organism.

Through that alchemical combustion, the inner Woman comes completely forth and blends into complete oneness with the outer central woman. And at the same time this completed Outer Woman then receives into Herself the forces and energies which have resulted from the dissolution of my outer physical (masculine) organism. In short, I have become completely blended and united with the Outer Woman. The result is a new biologic creature - a new genus - theo-anthropos. ("theo-anthropos" means "god-man") This is the new Adam - both male and female as one, - the Adam Godman.

This Proto-Adam is the real Lord - the real and only God. All other socalled Lords or Gods or Lord Gods have merely been types or incomplete variants of the orgginal God-Adam.

This God-Adam or Proto-Adam then proceeds to proliferate. He (or rather He-She would be more completely correct) then dematerializes the highest and most cultured men and women, in order to obtain the necessary free energies and substances with which to materialize a numerous progeny of theo-anthropoi - that is, many Godmen or Sons-of-God.

An entirely new race is thus created by the original God-Adam, - the race of the Gods or Goths or Sons-ofGod. --- Thereafter all things are "cleansed by fire" - the divine fire. That is to say, all things are renovated - renewed and made perfect in their respective order and degree, - right down to the animals, plants and elements. The whole universe comes under the Perfect Totalitarian Control of the Divine Adamic Man. This is the GoldenAge.

In the course of thousands of years the Golden Age again declines, and becomes the Silver Age, then the Brass Age, and then the Iron Age. It is a constant decline or fall. The final fall is at the beginning of the Iron Age, and is narrated in the Biblical story of the fall. By that time Adam has become so time-worn that He has entirely forgotten that He is God, but instead has created a Jehovah-Frankenstein that He thinks is God over Himself..... The rest of the story you know.

After your father loves me enough, - so that his love for you, and for everyone else, has been annihilated and completely swallowed up in his love for me, then he will be: "having wives as though they had not", - 'having children as though they had not'. Conversely, children having parents will be as though they had not parents.

In short, everyone will be free. They will be perfectly tied centrally and therefore perfectly and completely free among themselves. Each one according to his own right rank and degree. This will make everyone perfectly happy. Each is perfectly in place.

Your father still thinks he is himself. But he isn't. He is me. When he begins to experience that - and to understand that - then his joy will begin. And so will yours. And everyone's. For there really is only one man alive. Only one consciousness in the entire universe.

And that consciousness attains to a complete Messianic focus in a specific living man once every Grand Year (about 24000 ordinary years). That focus signalizes the beginning of the Golden Age again.

- - - - And you are (still) the one and only woman that I love. Whether you can accept and understand that, or not.

As ever,

Harry

Ria Bender
St. Nicolas School
The Wells House
Epsom, Surrey
England
27th July 1940

Mr. Harry Manley
1036 Karhherine Street
Fort Myers Fla.
U.S.A.

Dear Harry,

Yesterday your letter of 10th of July to my father arrived or rather a copy of it. Your other letters all arrived too some time ago and I thank you for all very much.

If I have not answered before so because I did not know what to say. It is now nearly two o'clock in the morning and I have just got up in order to take over duty in listening for airraid-alarms and in that case get the children into the cellar. I have the opportunity to borrow a type-writer at night and I practise. Miss Garrard, the owner of the school, kindly lends it to me.

First of all I want to tell you exactly how I feel. When your first letter arrived I felt very flattered and was taken right up to heaven with my thoughts. I thought there might be an opportunity to get out of here, to go to America and to -- well, perhaps marry you. Your letter, although not quite comprehensable, seemed wonderful, and I thougt that may be it is my ignorance that prevents me from understanding all and also I was rather inclined to exept you as my father seemed to apree with you. That explains my enthusiastic letter as answer to your letter. When your copies of your letters to my parents and to Hedwig Michel arrived I got more and more lost and failed more and more in understanding you. When then your great love-letter to me arrived that put the top on everything. You ought to have seen me read it. First of all it took me an age to get through it as I am working a lot and had to read it betwwen my work. I kept on making quite a lot of exclamations such as: Well, I am blessed, or how potty, or ridiculous. I did not know whether to lough or to cry. I felt very touched by your letter yet deeply sorry that I was unable to respond. And the response, which I expressed in my first letter vanished with it. I do not like to ridicule anything that is written or said in sinserity, and so I tryed hard to understand you but I am sorry, I could not. I did not misunderstand you, I did not understand you at all. When your copy of yor loveletter to Hedwig arrived I thought by myself. How is it possible for a man to write such a letter as you wrote to me first, and then almost with the same breath similar words to another woman. I then realized, that it would be me to day. Hedwig to morrow and probably by the time I got to America, who knows whose turn it would be by then. May be you would have been all trough and arrived at me again on the second round. No, my dear, that is not for me. You must realize that I am very young, I have never loved really, and I hope that when I really do love I shall also be able to marry. I do not suggest that I shall be narrow midded. The Unity of father, mother and child is also the ideal that holds good for my father. My father's ways and your ways have been

entirely differet, as after all he did only love one woman, he did marry her and have two children and lived quite happily. I dont mean to say that you may have no children, but have you a responsibility for any children or for a wife?. Or does your love only mean love without responsybility?. I will tell you here now quite frankly that there is also a great conflict between my father and myself, as he will insist that I must love him before any man, love him as a moman does a man. I have been pulled there and back with my thoughts, I have been mentally tortured, I have at times tryed to agree, I have made promises in letters and I have renounced them. My life at home was by no means easy. Three times at the age of I8 I escaped and three times I had to return home. This time when I went to England at I8 I sw told myself never to return home until I was 2I so that I would be able to act how I wanted. Now I am 2I, now I say, that I will make no promises to my father, that I know he will probably condemm me, but That I will have to bear this tragedy. It will probably be no worse than my life at home has been. At least I am free here. Free to do what I like and not always have to hear, if you can learn to love me then..., you must learn to love me or.....etc. Life has not been easy at home for all of us, I have many happy memories but just as many unhappy ones. I know I have decided before, that I would follow my father and may be even sacryfice myself for him. But now and this is final, I will a always help my father in any way I can, I will always love him as my father whatever happens, whether he condemms me or not, but I will not make any promise of the kind he has so often tryed to convince me. In fact I hope to love a man one day, I hope to marry, and still I shall never be narrowminded.

You see, Harry, I now have started to really think independantly and now through outer circumstances cannot be influenced any longer by my father. I call that fate, I call it also fate that my father was unable to meet me last year. My father's letters always upset me, I was always in tears as I felt the tragedy that I would never be able to follow him on that one so much discussed point, and yet I knew that he would never change his mind. So now you have perhaps an idea how things stand. My dear mother has also suffered emensely, and I only hope I will be able to make life easier for my mother one day. (Iam sorry that it is writing in read now, but something has gone wrong with the typeriter, and I don't want to fiddle about with it as it is not mine.)

I don't think that I need write any more about all these problems, as you will probably understand. I don't think it is wise to write any letters to my father directly, so would you please tell my parents that I am getting on very well indeed and that my mother need never worry about me. I shall probably come to America next year, as Mr. Winthrop sent me all necessary papers last week.

Before I end I think it would only be fair ~~to you~~ that you should know that I have written to Mr. Arendt and mentioned you for the first time saying that I had broken up the connection with you again. He told me that Mrs. Michael has seen you and thus I had no longer reason to keep it secret that we are in connection with you. Up to then I never mentioned about you.

I will end up by telling you that I am very sorry indeed, that you cannot range me amongst your women, but I have no grudge against you, may you become happy by spending you life lovigg. If I ~~would think~~ thought I could change your mind about this I would try, but I don't expect I would succeed, so I better wish you good luck.

Yours most sincerely Thea Bendas.

May 21, 1940c

Darling,

My heart is yours. Darling, my heart is a man. That man is the man in your heart. (Your heart is a woman.) You have my heart because you have me as the man in your heart. I have lost my heart to you. For the man in your heart - that man is my heart! You have my heart in your heart.

Yet thereby I have won your heart - your heart which contains my own. So I have lost my heart to your heart, but you have lost your heart to me.

To me? Yes, the heart that I feel beating and silently listening in my body, is your heart (but it contains mine). I have your heart inside of me - and inside of your heart within me is my own heart. Heart to heart - heart in heart - united! "The man who is willing to lose his life (heart) shall gain it." I never knew just how that could be until now.

Now I see. I have lost my heart to you. But my heart is within your heart, and I have your heart. So my own must be within that. But I am not really concerned about my own heart - if there ever was such a thing separate from your heart! -- In fact, I know now that our "two" hearts have always been one. The heart that I have heretofore been thinking of as "my" heart has really been beating in your body as well as in mine.

I am beating your heart. I am the Self in your heart Whose life within it is making it beat. -- I am beating my heart. I am beating your heart and I am beating my heart. Two hearts that beat as One..... I have spent the night growing more and more into the awareness of being you. I slept with you in my arms. Then I woke with you inside of me. I touched my body as though I were touching your body. I felt myself as you. And I felt my body as your body. -- My face took on the feeling of being your face. It felt good to feel your eyes and nose and mouth from within - to feel my hair as your hair. To feel my limbs as your limbs. -- Even now, my hands are your hands. My consciousness is your consciousness. I love you. I am you.

Am I here? Or am I there? There is a bridge (the biunity of your heart and mine) between us so that I can cross over into you and come forth to your outer consciousness - coming forth from within yourself. This heart-lock is the true wedlock. It is the Thing-in-itself - das Ding-an-sich. It is neither you nor me. But both of us together and all of us together. You may first feel it as a warmth in your heart - then as a light in your mind. Then gradually my picture will appear to you, and my eyes will hungrily seek your eyes. Our eyes will become One Eye and with It we may catch a long or short glimpse of the new world - the world that is still heavenly but is constantly descending to become more and more earthly. Even more may perhaps be seen or heard. But the ecstasy will probably be so intense that only a little can be borne at first - but the healing effect will last.

That picture is really your ideal self and my ideal self fused and blended into one wondrous figure. You will see it become more and more distinct, when you desire it sufficiently. Finally it is moulded into independent form and substance. It comes forth from your body. Its lips rest on yours. Its loving arms are about you. --- It comes forth on the pulse of desire, and then is absorbed back again into your body by the attraction of desire toward it. Try to control your desire, so that you can observe it appear and disappear. -- Try to trace the steps as it one moment is you, its face your face and its body your body. Then the next moment you feel it facing you and in your arms. Or perhaps hanging like a living and loving necklace around your neck. --- There is a constant alternation or throb of a birth moment and a death moment - but the death is incorruptible dissolution even as the birth is incorruptible materialization: pia plasma!

This is the way you come to me: It is just as though you come to me out of my loins or out of the region which would be my womb. The beauty of your lovely feet rises up toward my lips to receive my first kisses. Then the remainder of your beautiful body comes forth, as your limbs seem to curl over my head, coming down behind me, all in closest love-contact.

Your body seems to be facing mine, but head downward. You slip through my arms which encircle you, moving up and around over my head, receiving my kisses and caresses as you move upward and over. At last your face has come up so as to be directly opposite mine, and I feel your lips upon my lips - only for an instant, because the very strength of my desire which has materialized you, is now so strong that it draws you completely into me. So that the next instant, my lips are your own lips. My face is your face. My body is your body. You have completely slipped back again into complete coincidence with my own body.

Probably the foregoing happens continuously as I hold you in my thought. My desire creates you and almost instantly annihilates (absorbs) you again. I must somehow find out how to turn you around - and so hold on to you. So that you will not drop back into me immediately. Perhaps the moment when our lips touch is the moment to hold fast to you with my lips and swing you completely around so that your feet swing down to where mine are, and so that your eyes look into mine. -- Or perhaps the moment of swinging you around (or of your swinging me around) should happen just as soon as you are fully born. Which would be when my kisses have moved from your beautiful feet and are about [illegible] to move along. However at that moment, instead of moving along, there should immediately be a swinging around of your body so that your feet move toward mine, and your face toward my face.

Having thus materialized you (projected you) and thence thus turned you around so that you cannot easily slip back into me, I might then be able to keep you in materialized existence for some considerable time. Perhaps you could even become visible and tangible to others. But eventually you would again dissolve and swing back into position so that you could return into me.

I conceive that all this could happen without your physical body being in the least disturbed, wherever it may be located or whatever it may be doing.

Everytime I materialized you here, I would be creating (materializing) you more beautiful than the last time. And as this created form returns into my body and thence draws back into my heart (which is your heart) and thus becomes the man in your heart, - that man is then ready to come forth through you. As a materialization from you.

The more perfectly I can visualize you and materialize you here, the more beautiful and wonderful in every way you will become outwardly over there. And conversely, the more perfectly you visualize me and materialize me there, the more beautiful I will become outwardly over here.

The creation and beautification of ourselves is thus completely in each other's hands. "I love you" - means I visualize you as the most beautiful woman in the world. I materialize you as such. I then return you into my interior and thence project you over to your physical self.

As I love you - visualize, materialize and project you - I receive the reaction of this love-activity upon my own physical organism. I begin to become an adequately beautiful mate for the beautiful woman I am creating.

Even so at your end, as you visualize and materialize me and thence reabsorb me into yourself in order to project me over to myself, you become more and more beautiful, as you make your creation of me more & more beautiful.

When we have both thus become radiantly beautiful enough, - our power over our surroundings will become so effective that we will be able to draw together outwardly too.

In the course of this love-building work, you will find your love for your father being gradually transferred to me - also for your brother and every other male love no matter how insignificant.

Even so my love for my mother and sister and every other male love, will be transferred to you.

Also the various fragments of your love for women, beginning with your mother, will be transferred to me. Vice versa my love for men, will be transferred to you.

And next the love of your father for you will be transferred to me. He will love me as he had loved you. And thereafter he will be able to love you as he has come to love me. -- For through loving me, his love has become absolutely pure and impersonal. He is thereafter no longer your father, but his love is of the same quality as mine - pure and impersonal. -- This merely means that only through you can I become fully harmonized and united with your father. And then through your father can we (you and I) become fully united with your mother. And then through your mother, can we (you and I and your father) become fully united with your brother.

And then through your brother the link can be made with my sister, and through her with my father, and through him with my mother. And so on.

The foregoing procedure applies mentally. Outwardly - physically - I believe you and I will first be able to harmonize, then we two with your brother, then we three with my sister; after that with your father and then my mother and then my father and then your mother. Etc.

The projections (materializations) that we have made of each other, while we are physically separated, of course disappear permanently just as soon as you have fully used them to draw us together outwardly. (Actually it is not me that appears to you, but me-and-you as one composite or biune angelic being. Even so it is not you that appear to me, but the same biune being. A perfect fusion of your heart (feminine) encompassing my heart (masculine) took place.)

The materialization is thus reabsorbed. But eventually you will see that my love for you will grow until I too disappear by complete spontaneous love-combustion, in order to blend physically into complete oneness with you - one divine form and presence - neither male nor female - the Mother Lord.

After that, all who have been nearest and dearest to us, also dissolve in supreme ecstasy and fuse into absolute oneness with the Mother Lord.

But before I can thus win your love completely (so completely that you will be as a living flame consuming me as a divine moth who thereby fertilizes the mother so that she can subsequently materialize the Sons of God permanently) - I must also win your father. He must see the ideal woman in my heart (outer heart), and see that I am building her into you. Actually he will first see you (as he really wants you to be) in me - namely as the ideal or angelic biune being - man-woman as one being. -- He will see me as the perfect man-woman first, before seeing you as such. Seeing me as such he will to some extent send his energies over into me. (In other words, he as Elijah or the masculoid cherub, is translated into me as Elisha or the feminoid cherub -) thereby augmenting and balancing the female or wisdom qualities in me with additional male or love qualities, and vice versa. -- Thereby I become perfected in both masculine and feminine aspects. In short, he and I become fully one mentally; (this may have already happened!). Thereupon also your mother and I (this may also already have happened). Then you and I (this also may already have happened). Then your brother; then my sister; then my father; then my mother. Etc. ...Don't be too concerned about the exact sequence - there are innumerable phases.

But even this mental unity and perfection is not yet ultimate. (Even as the aforesaid translations of energies is not a complete combustion of the physical organism in each case.) However there will ultimately be a complete combustion and attainment of complete ultimate perfection. First the complete combustion of me into you. That results in the complete perfection of both of us as one - one physically as well as theretofore mentally.

This attainment definitely marks the end of relative perfection (which is now immediately before us), and starts the new Golden Age of absolute perfection. - as we two fuse together to become the Mother Lord. Thereupon your brother & my sister, your father & my mother, my father and your mother, etc. are also consumed in the Mother Lord presence and flame.

....The Mother Lord rules the earth for thousands of years (during the Golden Age when heaven and earth are one). But eventually the cycle declines again, the Golden Age becomes the Silver Age as the heavens begin to separate and ascend, then the Brass Age and thereafter again the Iron Age. Until again I wake up in your heart. And the Golden Age again begins. And we live it all over again. But it is entirely new. The cycle of forgetfulness restores the sense of perfect novelty. Just as right now. Eternity and Novelty thus go together.

Mat.

You and I have always been together and loved each other. (In the ultimate reality, we are the only two that exist.) Yet it is also true that this is the first time!

I would appreciate receiving your father's 100-page letter. Have you a copy of "Karl Tormann"?

Hedwig Michel arrived May 13th in N.Y.C. as a messenger direct from your father, and is busy in N.Y.C. and elsewhere with Mr. Winthrop and others to see what can be done quickly about the immigration of all of you. I will write you as soon as I receive any definite word from her.

In the meantime, I kiss every cell in your beloved body, and I drink in the life from your living form. I am being born from you. Even my lips have emerged. - Now swing me around so that my eyes meet your eyes. ....Your eyes are luminous. Your eyes are open beloved. Not merely your eyelids are open - but your eyes are open. You see!

Our eyes are fastened into to each other.

I look inward into you through your flaming eyes. And in the midst of the flames, I see -

Myself!

"Ria" -
There is much in this letter that is still unclear to me too.
Let us both study it together.
"Ari" (Harry is your name - Ria - in reverse.)

Enclosed my picture (small photo)

Miss Ria Bender
St. Nicolas School
The Wells House
Epsom, Surrey, England

1036 Katherine Street
Lovejoy Park
Fort Myers, Florida, U.S.A.
April 17, 1940c

s/ 4

Dear Miss Bender,

I was overjoyed to receive the play "The Double Marriage," which arrived here last Saturday, April 13th. It is a great work, and I shall take keen delight in beginning to make a translation of it. I don't suppose you are able to get in touch with your father under present conditions. My last communication to him was on October 23rd, advising him that his cable had been received (on the occasion of the festival celebration at Estero) and also advising that I had succeeded in borrowing and reading all of the one-hundred pages which you had previously from time to time sent to Mr. A. (I had to do this - with much difficulty - through a third person, as A. is not very well disposed toward me, nor toward your father very much either. There is such keen rivalry between every man and every other man here, that no one who is not on the spot can really understand it.) Of course I have no way of knowing whether your father actually received my communication of October 23rd.

The last communication I received from him directly was his cable to me of August 15th. (The cable which I acknowledged on October 23rd was merely a cable of congratulations and went direct to Estero.) The cable of August 15th read as follows:

HAVE SENT YOU LETTERCOPY ENCLOSURES PLAY
EXPECT IMMEDIATE CABLE INVITATION KORESHS BIRTHDAY ANNOUNCING
ALSO INVITING LETTERS WHICH MUST COME FROM YOU SOONEST

I sent him the cable invitation, also the letters immediately; but eventually events in Europe moved so quickly that it was all to no avail. I presume also that he was unable to send the lettercopy, and the enclosures, and the play. (The play is I presume the one I have now received.)

He was kind enough to send me a picture of himself in his study in the summer of 1936, which I treasure very much; expecting to send him also a small photo of myself. - I see among my papers here a small snap-shot which I will take the liberty to send to you, - and if you have a similar likeness of yourself which you might care to send to me, I would treasure it very highly. (I do not dare ask for one of your mother and brother also!) ...In one of your father's letters he mentioned that he (or you) had some friends in the United States, who might be able to help him or you to come over here. I wonder if you would care to let me have their names and addresses. Something might develop therefrom.

To come back to the play. Personally I think it is the greatest play ever written. And its very greatness lies in the fact that it shows the way beyond and onward to something still greater.

Actually it is your father's greater love for his children - even greater than for his beloved spouse - that prevents him from seeing that for a woman to give children to the beloved man indicates less (not more) love than for the woman to give herself integrally and completely to the beloved man. -- Your father, being in fact a physical father, cannot see this until you as his furthest extension can see it; after you see it, then you can enable him to see it.

Because you have never been married - even as I have never been married -

you can reach even higher than he can (you might say: because you stand on his shoulders). And then, after you have seen and reached it, you can enable him and your mother to see it too. -- Have you any plans for coming to the United States? It begins to look as though you would have to come first, before he and others can come. You are the advance guard! - in more senses than one.

Peace can only come through perfect understanding. Perfect understanding is love. It is idle to expect nations to come anywhere near to a perfect understanding (without which durable peace is impossible) until individuals have achieved perfect understanding. Even the latter has never as yet been attained. If you and myself can attain a degree of perfect understanding between ourselves which will be like a radio-active sun of healing that shines upon the world, then this radiant peace can extend to other individuals and finally to nations also. There is no other way. (This, I take it, is also the essential message of the play.)

Your father is by means of the play, exalting his marriage to the pinnacle of attainment - of his attainment; but the real pinnacle - the real "ne plus ultra" are the offspring of that marriage - and more specifically you!

His play makes me love you.

- because I can see that Margareta von der Saal is not great enough yet to become the 'central woman' who will be able to lead the world out of darkness and defeat. Nor is Philip as yet great enough to be the 'central man'. Not even Suleiman the magnificent (who to me is the greatest character in the play, and whom I would identify with your father).

The play makes Margareta the central character. But the actual living drama of world events calls for a man as the central character.

It is then this central man's life-work and love-work to build up the woman who shall become a still greater character than he himself is.

He must know how to enlist the whole world's interest in his love-work of awaking and developing the central woman. (The world's interest will be expressed in two different ways: one part of the world will be overjoyed by the development, the other part of the world will become antagonistic in the extreme.)

The man must (first) find the central woman, - which he cannot do until he himself has awakened sufficiently so that he will gradually draw around himself a group of women and men who little by little are becoming convinced that he is finding the way to find the central woman.

Women will sooner recognize the central man than other men will be able to do so; because each woman will realize that her recognition of the central man is the first step to enable her to become a candidate for the ultimate role of central woman. Men, on the other hand, will at first only draw near to the central man, because each man feels that he will be able to become the successor and consummator of that which the present central man is starting. In short, each man considers the present central man as tentative and himself as the ultimate inheritor. (But gradually each man - except the true central man - will realize that he can attain to the most complete and perfect happiness for himself, without himself being the central man.)

The central man thus does not as a first step, draw to himself a woman and marry her, and then go before the world and say, "Accept us two as the

central pair." The world ego cannot accept such a 'fait accompli'. (Every marriage is in a sense just such an attempt and hope - but the result is always failure to achieve what is intended.)

The woman who steps out alone, has a better chance than the married pair. Theoretically she should draw a group of men and women around herself, and then let the group automatically select the man who is to be her consort.

But actually and practically the man (at this particular time in the world's development) has the only chance to start things moving toward peace. He steps forth alone and draws a group of women and men around himself. And then his wisdom dictates that he shall wait until the group has become completely centered to one specific woman among themselves, whom they can recognize as the central woman.

In short, I as ruler do not dominate my group in any way whatever - except one! And that is that I continuously insist that they shall realize at all times that their primary work is to find or develop for me an appropriate mate. Through my persistence in this attitude, they gradually see the wisdom of it. And they also see that they themselves (in a larger sense it includes the whole despairing world) had by their own desperate desires for help and leadership created me (i.e. anointed and awakened me).

Then each woman tries to become my mate. Not by playing up to me - catering to my human or selfish instincts. But in the only way that it is possible, namely by her winning the love of all the other women in the group - and of course also of all the men.

Every intelligent man - every man as quickly as he becomes intelligent - realizes that he himself has failed to achieve perfect harmony with his beloved - and therefore becomes interested to see if this method of mine will be successful.

Thus the whole work and attention of the world (more specifically of the immediate group that draws together around me) is gradually centered toward the activity of finding my wife! Yes, this too is the main aim of your father's great work, to wit, helping me to find my wife.

Reading his play has overwhelmed me with love for you. And that the play had to come to me through your hand is probably significant too.

Let us just for argument's sake suppose that you are my destined wife, - which presupposes that I am the central man of the age, - the deliverer for whom the world is waiting for, and is preparing for (even by war!) - for all things work together for true cosmic ends. In that case, I do not simply draw you to me, marry you and then say to the world, Here we are! No, the first step is that I simply say to you, "I am the man." And you simply say to yourself, "Is he the man? - who is in my heart - and in the world's heart?"

If you gradually become certain that I am, you will not leap forward to me and say, "Here I am, I am the woman." No, you will bear in mind that just as consciously or unconsciously every living man wants to be the central man, even so every woman wants to be the central woman. Therefore you will have to find a way to gently draw those desire forces out of all other women and center them in yourself. So that you alone will have in yourself all the desire forces to be the central woman; and all other women will have a new desire, the desire to have you as queen or central woman.

You can do all this with my help, if I am really the king or central man.

You can only do this with my help. For you prove that you are the central woman, by the definitely demonstrated fact that you can co-operate with me to make all xxx other women love you, - demonstrating this with greater success than any other woman can co-operate with me to make all the other women love her.

...The men will gradually see that I have found the way to draw women together without becoming jealous of each other. For each woman is dependent for her success with me upon the degree or amount of love she can win from all the other women (and men). My leadership consists essentially in this that I am sensitive enough to detect swiftly and at every given moment just which particular woman is at that moment most loved by all the rest, so that I am at that moment drawn closest to her.

But if I draw too close, the others will lose their polarity (solidarity or unity with her) again. And of course, were I to remain together with her, the group would finally disintegrate entirely. And thereafter the whole world would gradually disintegrate. (Until things again became chaotic enough so that some one man would again be tortured awake - as I have been. Thereupon he would have the still greater torture of trying to awaken others. But in due course the amount of torture in the world will be great enough, so that more and more begin to awaken and to see that this is indeed the only way.)

Eventually there will be a woman developed who is able to hold the central group together no matter how close I draw to her. Then she and I become openly recognized as the central pair. And because all love forces are then centralized to the central pair, - no child-birth pairing is necessary among the free unions that thereafter continually take place among those in the central group. The world as a whole is the child of the central group.

Another way to say it: Only the central pair of this Ruling Group is called upon to have children. And these children are an entirely new genus - the Supermen. They are produced by direct materialization through the central woman.

But first there is a complete dematerialization by the central man. In other words, ultimately I love you so much that even the highest degree of mere relative oneness with you (oneness in two bodies) is not sufficient for me nor for you, - even when we are surrounded by a wonderful group of Lovers who are at the same time Rulers of a wondrously beautiful and orderly world.

What I then crave - and you also - is complete oneness, absolute oneness. My love for you becomes so dynamic that spontaneous combustion of my physical body results. Our vibrations are raised so high that the result is the absolute orgasm, whereby I dissolve entirely and blend completely with the spirit and form of you my beloved. Then are we two an absolute one! That is the ultimate Divine Presence - or Mother Lord - who is the creatrix or Supreme Mediator of a renewed universe.

Ria Bender, your place is here in America.

How can we get you over here?

As ever,

Harry Manley

Gerhard Bender

Frankfurt a.M.
Goethestr. 4
Telefon 2 22 17

z.Zt. Waldhof-Elgershausen
über Wetzlar
den 12. Mai 1941

Herrn
Dr. Ernst Barthel
Köln-Klettenberg
Nonnenwerthstr. 29

Sehr geehrter Herr Barthel !

Ich danke für Ihr Schreiben vom 7.5. mit den beiden Aufsätzen. Ihren Brief sowie den Aufsatz im Neuen Deutschland habe ich bereits vor einigen Tagen an meinen Vater geschickt und ich nehme an, dass er sich bald dazu äussern wird. Den Artikel wird er dann sicher ebenfalls zurückschicken. Denn ich denke und hoffe, dass der erste Teil Ihres Schreibens zumindest die Möglichkeit bietet, eine rein wissenschaftliche Auseinandersetzung über die beiden Weltbilder u n d die umstrittene Figur herbeizuführen. Dabei verspreche ich mir von einer persönlichen Debatte den grössten Erfolg.

Diesen Brief schicke ich heute zu meinem Vater nach Frankfurt, der ihn dann weitersenden wird. Er soll von dem Aufsatz im DWD Kenntnis nehmen, da ich diese Zeitschrift hierbehalten habe, um eine Abschrift zu machen, damit ich in Ruhe die einzelnen Probleme studieren kann. Für einen Abdruck in der von Ihnen gedachten Art kann ich von hier aus vorläufig kaum etwas tun.

Jedenfalls war ich diesmal von Ihrer Antwort ganz und voll befriedigt. Allerdings muss ich nun alles genau studieren und vergleichen, ehe ich Ihnen wieder ausführlich antworten kann. Denn Ihrem umfassenden Wissen über die Farbenlehre kann ich ja nur bescheidene Kenntnisse entgegensetzen. Ich werde mir aber grosse Mühe geben, Ihnen dann ausführlicher zu schreiben, wenn es mir meiner Meinung nach möglich ist.

Ihren Aufsatz über die Farbenlehre habe ich natürlich genau gelesen und beim Abschreiben noch mehr in mich aufgenommen. Einige Gedanken, die mir dabei gekommen sind, möchte ich Ihnen mitteilen.

Sie lehnen den Agnostizismus ab und geben als deutsches Stichwort: "dass wir nichts wissen können". Diese Zeile kommt ja bekanntlich wörtlich im Fast I.Teil gleich am Anfang. Hat diese Selbsterkenntnis des Faust Goethe auch auf sich angewandt, oder ist er später doch dazu gekommen, dass wir doch "wissen" ?

Kurz vor meiner Abreise aus Frankfurt hörte ich einen Vortrag über Leibniz' Leben. Darin wurde auch die Frage gestreift, ob und wie weit Newton von Leibniz etwas entnommen hat und als Eigenes ausgegeben hat. Der Vortragende meinte, dass diese Frage bis jetzt noch nicht geklärt sei und wohl auch nie geklärt werden könne. Es sprach ein Professor der Mathematik, der Name ist mir entfallen.

Da ich mich als Amateurfotograf selbst sehr für die Farbenfotografie interessiere, habe ich schon vor einiger Zeit eine Abhandlung über verschiedene Arten der Farbenfotografie gelesen. Leider kann

Weile warten müsse, ehe ich brauchbare Bilder mittels der Farbenfotografie herstellen könnte und wollte abwarten. Was ich bis jetzt an farbigen Fotobildern und -filmen gesehen habe, war nie ganz naturgetreu bezw. so, wie ich und alle andern es mit den Augen sehen.
Soweit ich mich erinnere, werden bei den Farbenfilmen verschiedene Schichten übereinandergebracht, die jede für eine andere "Farbe" bezw. farbigen "Lichteindruck" empfindlich ist. So ist eine Schicht für "rot", eine für "gelb" und wieder eine andere für "blau" usw. empfindlich. Wenn man nun eine Schicht davon weglässt, z.B. "rot", so könnte man einen roten Apfel nicht rot fotografieren, sondern nur seine andersfarbige Umgebung würde farbig entsprechend der übrigen Schichten erscheinen, und der Apfel selbst würde wahrscheinlich in irgendeinem Grau zu sehen sein.
Allerdings sind das nur Vermutungen und gedankliche Kombinationen, auf die ich vorläufig keinen Anspruch auf Richtigkeit erheben kann.
Ueber die Entstehung des "Himmelblau" sind sich ja die Gelehrten aller Erdauffassungen nicht einig, bezw. steht die eine Auffassung der andern entgegen.

So könnte man weiter zu dem Schluss kommen, dass das menschliche Auge und nur das menschliche Auge die Farben der Umwelt so sieht, wie es bei den meisten Menschen ist, abgesehen von den verschiedenen Farbblinden, die nur bestimmte Farben anders sehen, d.h. sie sehen eine bunte Farbe als mehr oder weniger hellen grauen Fleck. Die Tiere haben doch sogar unter sich verschiedene Farbempfindungen durchs Auge.

Nun noch etwas anderes. Der Erfinder und Entdecker der Hertzschen Wellen war doch ein Mann namens Hertz. In einem alten Lexikon steht, dass er deutscher Professor war und sich grosse Verdienste in der Erforschung der Elektrizität und verwandter Gebiete erworben hat. In einem Lexikon von 1938 steht zunächst, dass er der Sohn eines jüdischen Kaufmanns gewesen sei und sonst ist nicht mehr viel von ihm erwähnt. Da Sie Ihren Aufsatz über Goethes Farbenlehre mit den Wesenseigenschaften des arischen Geistes und seiner Erkenntnisfähigkeit beginnen, aber dann mehrmals von den Hertzschen Wellen sprechen, so wäre das doch zumindest ein kleiner Schönheitsfehler. Nach dem Satz: "Bei den Hertzschen Wellen sind sie (die Forschungen über das Spektrum) wohl noch ein Programm der Zukunftserkenntnis." wäre die Erfindung von Hertz so wichtig und weittragend, dass wir sie noch nicht einmal heute, obwohl die Wissenschaft seit damals doch ungeheure Fortschritte gemacht hat, ganz ermessen bezw. verwerten können. Oder gebührt Hertz nicht einmal der Ruhm, der ihm dann zuerkannt werden muss?

Ich bitte Sie nun zum Schluss, meine vorstehenden Ausführungen wie die eines Ihrer fragenden Studenten zu behandeln. Jedenfalls bin ich sehr stolz darauf, dass Sie mich immer einer so ausführlichen Antwort würdigen und ich hoffe, dass ich mich durch ein eifriges Studium dieser Aufmerksamkeit würdig erweise.

Mit deutschem Gruss

Gerhard Kreidler

Gerhard Bender
Frankfurt a.M.
Goethestr.4 Telefon 22217

den 21.Sept.1941

Herrn
Dr.Ernst Barthel
Köln-Klettenberg
Nonnenwerthstr.29

Sehr geehrter Herr Dr. Barthel !

Aus meinem Schreiben vom 6.V. konnten Sie entnehmen, dass ich zur Heilung einer Lungenerkrankung nach Waldhof-Elgershausen gekommen war. Leider hat sich dort herausgestellt, dass die Heilung garnicht so einfach war, sodass ich meine ganze Arbeit unterbrechen musste.

Vor einigen Tagen bin ich nun zurückgekehrt. Zwar muss ich mich in laufende, ärztliche Behandlung begeben, doch kann ich nun die Arbeiten wieder in vollem Umfange aufnehmen.

Die Umstände, die meinen Vater verhinderten, die geschaffene Verbindung in dem ursprünglichen Masse weiterzuführen, sind mannigfaltig, aber im Einzelnen wird Sie das nicht interessieren. Jedenfalls werde ich mich bemühen, das geknüpfte Band wieder aufzunehmen. Selbstverständlich wird mein Vater die ursprünglich vorgesehene Antwort noch schreiben.

Wir haben in der Auslese die einzelnen Erwiderungen der verschiedenen Leute genau verfolgt. Aber man hat dabei das Gefühl, dass bei dieser Art Debatte nichts herauskommt. Denn es ist ja nicht allein damit getan, dass man die äussere Gestalt der Erde so oder so beweist, sondern die ganze Gesellschaftsordnung, die Weltanschauung usw. wird sich in der Menschheit ändern müssen. Dabei halte ich natürlich an der Hohlerde meines Vaters zunächst fest, ohne mich dabei anderen Ideen und Möglichkeiten einfach zu verschliessen, wie das von vielen andern getan wird.

Wegen der Farbenlehre muss ich mich noch weiterhin intensiv mit Kirschmann beschäftigen. Darüber werde ich dann noch im Einzelnen schreiben. Auch will ich mir jetzt endlich in einer Bibliothek Ihre Abhandlung "Rechtfertigung der Goethe'schen Farbenlehre" beschaffen. Von Herrn Prof.Dr. E. Ristenpart, Wiesbaden erfuhr ich, dass der 3. Band von Ostwalds Farbenlehre vor dem Erscheinen steht, während sich der ebenfalls noch fehlende 5. Band in Vorbereitung befindet.

Heute will ich nun endlich den Brief abschicken. Er liegt so, wie Sie ihn erhalten, seit Mai hier in Frankfurt am Main fertig vorbereitet.

Mit deutschem Gruss

A b s c h r i f t

Dr. Ernst Barthel
Köln-Klettenberg
Nonnenwerthstr.29

Köln, den 23. Sept. 1941

Herrn
Gerhard Bender
Frankfurt am Main
Goethestrasse 4

Sehr geehrter Herr Bender,

Für Ihre Briefe vom 12. Mai und 21. Sept. danke ich bestens. Ich wünschte, dass das völlig klare Verhältnis der Figur Ihres Vaters zu meiner Urheberschaft ganz klargestellt wird.

Über Goethe und den Agnostizismus lesen Sie am besten nach mein Buch "Goethe das Sinnbild deutscher Kultur", ". Aufl. 1941, Kolmar, Alsatie. "Nun, man kommt schon eine Strecke" - das ist Goethes Ansicht. Und auch "Faust" hat auf einem ganz neuen Wege innerer Erfahrung vieles gelernt und ist ein Wissender geworden.

Dass Goethe und Leibniz die engsten inneren Verbindungen haben, ist sicher. Goethe wird wohl auch die Monadologie gelesen und erwogen haben. Diese Dinge lagen damals in der Luft.

Man nennt in der Naturwissenschaft die langen Wellen, die dem Rundfunk zugrundeliegen, die Hertzschen Wellen. Bei diesen hat man die dem Spektrum ähnlichen Schwingungskombinationen noch nicht studiert. Wohl aber hat man bei den Kurzwellen (Röntgen-Strahlen) damit angefangen, wenn auch nur auf der falschen Newtonischen Grundlage.

Die Hertzschen Wellen (wie man sie eben nennt) sind wichtig als Teil der Natur, nicht in anderer Weise. Herr Hertz interessiert mich weiter nicht.

Mit deutschem Gruss

gez.: Ernst Barthel

N.B. Ostwalds Farbenlehre ist anti-Goethisch und taugt also nichts.

Gerhard Bender
Frankfurt am Main
Goethestrasse 4

den 25. September 1941

Herrn
Prof.Dr. E. Ristenpart
Wiesbaden, Nerobergstr. 16 II

Sehr geehrter Herr Professor Ristenpart !

Vorstehend sende ich Ihnen gleich die Abschrift der Antwort von Dr. Barthel, aus der Sie ja selbst sehen, wie er die Dinge erledigen will. Aber so kommt ja niemand weiter. Aber wegen der sonstigen Verdienste von Dr. Barthel will mein Vater unter allen Umständen den Versuch machen, mit ihm übereins zu kommen.

1264

Mit deutschem Gruss

Gerhard Bender

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Extract of an article
(with some passages in copy)

from Nr. 4515 of "Journal of the Royal Society of Arts" founded 1754

Basic English and its Applications

by I.A. Richards, M.A., Litt.D., Fellow of Magdalene College and Lecturer in English in the University of Cambridge.

Francfort on Main
August 13, 1941
(Wednesday)

Dear Bertie:

In my letter to you of July 8, 12, and 21, 1941 (8 pages) I annonunced at the bottom of p.8 "to be continued this evening", but starting a letter to Harry Manley at that same evening I got the full consciousness of the strange silence of you all over there for already 2 full months at that time, namely from May 25, when the congratulation letter had arrived, up to that July 21 and the following days, during which I continued waiting for further news. Having then interrupted all my corresponding work I had also abstrained from sending this extraxt to you, although I had written it for this purpose...,

I had intended to refer to this extract in the following pages of my letter to you, and will now do so, when I shall ~~write~~ continue my letter to you from page 9 onwards.

So I ask you to study the 4 pages of this extract ~~her~~ herein as well two further pages of it in my next sending to you, which will also contain pages 9 and 10 of my let-

This article was held as lecture in the Meeting of the Royal Society of April 19th, 1939 with Brigadier Sir Edward A. Tandy, a Vice-President of the Society, in the Chair.

The Chairman, in opening the meeting, said: There are many landmarks in the long history of this Society - great occasion when we have been able to encourage or help some new entreprise in its early ~~stag~~ struggles. I believe this meeting may well prove to be one more of these landmarks, and that our successors will be glad to take credit for anything we can do now to forward the cause of Basic English.

We celebrated one such occasion last February, when Sir Malcolm Watson reminded us that nearly 40 years ago we had a lecture in this Hall from Major Ronald Ross, shortly after he had established the connection between malaria and the moquito. Sir Malcolm's review of the intervening 40 years gave the same old story, carried on almost to this day, of the obstacles which every new idea must face; namely, Stupidity, Apathy, Prejudice and Vested Interests. We all have our full share of these things, though we like to think they are confined to other men in bygone days. Sir Malcolm also reminded us how Ross's work was helped through its early struggles, not only by the early recognition of this Society, but also by financial support from the great Rockefeller Foundation.

In a very different field Basic English is faced with the same obstacles. But in this case the Rockefeller Foundation has been before us; for it has been helping Basic for several years in Japan, China and America, as well as by giving direct support to much of the basic work at the Orthological Institute in London. I need hardly remind you that the backing of the Rockefeller Foundation is not easy to secure, so when we see it continued, and indeed steadily increased, as it has been in this case, we can be sure that the cause is good.

However, even with this support the Orthological Institute has had very small resources compared with the world-wide campaign which it launched so boldly during the great depression of 1930-31. Considering the many troubles which have distracted the world since then, it seems to me that the success already achieved in so many countries by this small band of workers has been very wonderful. Looking at these results it is hard to believe that the first book on Basic only appeared nine years ago, and that the first school-course, for use in any country by ordinary teachers, only became available last year.

One evidence of this progress is the rapidly increasing library of books on Basis and in Basic, which are now on view in this Hall...ö.....

I must confess that my first impression of the Basic books made me think that some of the many claims made for Basic needed to be taken with a pinch of salt. But since breaking my ankle I have had time to examine them more thoroughly, and have thus been more and more impressed with the complete integrity of the whole work and the extraordinary thoroughness with which it has been carried out.

.....

...to-day or to-morrow. Yours Peter Bartlett Dunder

.....

Dr. Richards will need no introduction to scholars, amongst whom he has an international reputation as one of the leaders in the creation of a new science of linguistics during recent years. He is a Fellow of Magdalene College, Cambridge, where he lectures on English, and he has been a visiting lecturer to Harvard University, U.S.A., and the leading Universities of China. He has also had a varied experience of teaching Basic in China and America. He is shortly leaving for America to take up a five-year appointment at Harvard University, and I know he has found it hard to fit in the time for this lecture. We therefore owe him our sincere thanks for having undertaken it as a public service to the community, such as he alone could give.
The following paper was then read : -

B a s i c E n g l i s h and its A p p l i c a t i o n s .
by I.A. Richards:

May I begin my account with telling you how I first became interested in it.....

,,,

continue and improve than to matser the phrases gox on and get on. These examples are not my invention. I take them from critics who proposed to make this point with them.....
But the point is this: Verbs like improve and continue are not simple linguistic units, they are themselves v e r y c o m p l e x b u n d l e s o f t r i c k s, and there is not time or spare energy in the early stages of learning English to go into these tricks.....
The result of Mr.Ogden's analysis and arrangement of these metaphors is to be found in the little book T h e B a s i c W o r d s. The work there recorded is, in my opinion, the most sustained and systematic study of metaphor which has yet been achieved.....

.....

In giving this sketch of the working principles of Basic and the teaching procedure derived from them, I have been endeavouring to indicate that Basic, for its designer, i s m o r e t h a n a W o r d L i s t, more than a short cut to a smattering of English, more even than an international medium, a world language of affairs. It aims at being an introduction, for all the intelligences of the planet, to the language which best carries the human civilized tradition with all its riches; and, moreover, an introduction which by its order, method, and lucidity, will itself supply a sound training and discipline for the mind .....

.....

The other field in which I have watched Basic at work is the United States, and here too an important aspect is the changed attitude and heightened interest of the learners. We over here do not perhaps always realize the scale of the problem of Elementary English in the United States or how necessary is an improved technique for its solution. Over 12 millionx persons are -to use the expressive official phrase- "on the horizon of literacy". This, of course, id due to the enormous immigration figures of the pre-quota era. In the State of Massachusetts it is still the case that one person in every four is foreign born. (We have a similar condition in such a city as Winnipeg).
.....Here Basic English was early seen to offer a new hope. In 1935, Miss Mary Guyton, State Supervisor of Adult Alien Education in Massachusetts, came over with a picked teacher, Miss Anna Kelley, to study Basic with Mr.Ogden. As a result, Basic has since then been used in the classes under her control (and in juvenile classes also) to an extent only limited by a present shortage of teachers adequately trained to follow its principles. This is a point of great practical importance. A certain training, or re-orientation, is required if teacher and class are to take full advantage of the simplicities and lucidities of Basic. It is little good ordering the steps if the teacher does not keep to the order, or if she throws in at random - without realizing that they disturb the growth of pattern - all the constructions Basic has been at such pains to postpone.
This may, however, give a misleading impression. It is not harder to teach English through Basic than through an ordinary first course. On the contrary, it is easier. It is easier, I am told, to be a modern taximan tha an old-school cabby....
This training problem, the certainty that very many more adult classes in English will soon be enrolled, and the need therefore for more, and more skilled, teachers, have in part been the reasons for the support given by the Rockefeller Foundation to Basic English in the United States. Thanks to this, work on many aspects of this varied task is proceeding under the direction of Miss Charlotte Taylor in New York.....
But a b o v e and b e y o n d all special applications, there is a widespread feeling, which grows clearer, that the maintenance of what may be called the English-speaking outlook in political and and moral traditions requires and English-speaking people, a democracy which is linguistically united. And Basic is seen as a means by

programme — the very special place which improved contact with Latin America has lately assumed. Politically, economically, and culturally, Basic has a significant ~~place~~ part to play in assisting "good neighbourly" relations between the United States and the States of Central and South America.....

.....

Even those who do not proceed far towards a wider knowledge of English than Basic in itself gives them, will find in it a medium which conveys to them the living thought of the world. Science - both as technique of thought and as a body of information - is being gradually presented in a series of volumes which should eventually form an Encyclopaedia Library of General Knowledge; and a Basic version of the Bible is in active preparation. The New Testament will be published next year under the auspices of the Cambridge University Press. Such undertakings are evidence of the wide range of activities in which the Orthological Institute is engaged. Its headquarters in Cambridge have now been supplemented by a reasearch centre in London, where the practical problems of Babel can most conveniently be investigated. And the Babel inside the British Empire is surely alone sufficient to make those problems a matter of primary interest, if not of grave concern, to our educators and administrators.

As a closing consideration may I suggest that the naturally acquired predominance of English over other languages puts upon us a special responsibility as to how it is taught. It is the mother tongue or the administrative language of over 600 million people. It is the official second language in most of the great educational systems. It is the trade language of the Pacific. It has become all this without any special efforts from us to make it so. Basic offers us a n e w and u n i q u e m e a n s of maintaining and improving that privileged position.....

D i s c u s s i o n :

The Chairman, in opening the discussion, said: We have just heard a lecture of exceptional quality.....
I am very sorry we could not get Mr. Ogden here this evening.....
However, I am glad to say that we have here Miss Lockhart, Assistent Director of the Orthological Institute. The first I ever heard about Basic was from the broadcast in the National Programme of June 3rd, 1937; and now she has kindly promised to favour us with a short address which will be made entirely in B a s i c E n g l i s h .
Miss Lockhart said: It is very kind of Sir Edward Tendy to give me this chance of saying some words to you in Basic English. In making the suggestion he no doubt had the idea that it would be an advertisement for the powers of Basic. Unhappily, the suggestion is somewhat two-edged. Basic is a very surprising language in a number of ways, but a knowledge of it does not, automatically, make one expert in the art of talking in public. I am very conscious that these words of mine are not the happiest example of the use of Basic, and it would be sad if you went away from here looking on them as the measure of the system. So, if I may, I will take up this minute or two of your time in pointing to the folder, of which you all have a copy, where details are given of other and better examples of Basic, and in saying a little about what is in it. Most of the folder, by the way, is itself in Basic. At the end there is a list of almost all the books i n or a b o u t Basic, which have been printed in this country. Most of them are on view on the tables here, but any one who has not time to go up and have a look at them when the meeting is over will be able to get a good idea of the range of Basic by reading through the list. At one end of the time-scale he will see "The Meno of Plato" and some of the books of the Bible - a complete Basic Bible, as Dr. Richards has said, is on the way; at the other, short stories by a very up-to-the-minute young woman named Inez Holden, Shaw's play, Arms and the Man, and Leonhard Frank's moving love-story, Carl and Anna. In addition, he will take special note of the fact that there

be clear after hearing Dr.Richards' paper - is one of the fields in which Basic will be of the greatest value. Two of the science books which have been printed are by Professor J.B.S.Haldane, and a page from one of these is produced in the folder. Professor Haldane went through the Basic of the two books with care, and then sent us a letter saying that the sense has nowhere changed, and that there were even places where his argument had been made clearer by being given in Basic.

Those who have hopes of seeing Basic become a widely used international language will be specially interested in the group of books designed for teaching it in schools. You have been hearing from Dr.Richards about how simple things are made for the learner by Basic. These books are important because they make things simple for the teacher. Anyone who goes deeply into the theory of Basic will be rewarded by a clearer knowledge of how language does its work. At the same time, because Basic has an ordered development and because of its narrow limits, more detailed directions are possible than with any other system of language-learning. Basic is a well-mapped country, and teachers who have not had the necessary training to make them indeoendent of help may be guided on every step of the journey.

There is printed in the folder a very surprising statement by H.G. W e l l s about the future of Basic English. It was put into Basic from his book, T h e S h a p e o f T h i n g s t o C o m e . In it he says :

" One unlooked-for development of the hundred years between 2000 and 2100 was the way in which Basic became the common language for use between nations."

When this was first printed, in 1933, at a time when Basic had no teaching books on the market and very little organization, no one took it very seriously. It was looked on as another of Well's impossible pictures of the future - if anything a little less probable than most. But now, after six short years, in which over a hundred Basic books have been produced, and in which thousands of learners in countries as widely separate as China, Denmark America, Greece, and India have made clear that this is the simple English for which they have been waiting, W e l l ' s words no longer seem so far outside the range of the probable. In fact, had he been writing his book now he might well have put the day of Basic English as an international language very much earlier - possibly before the end of the 1900's.

One thing at least is certain. Basic is something more than an interesting idea for discussion by men of learning, which may safely be put on the shelf by those who do things - in industry, in government, and in the arts. Quite seriously, it is my belief that the time is coming in the near future when anyone doing work with international connections - and every one is, these days - will have to have a knowledge of Basic.

In other words, it will be in the interest of most of you to become expert in its use. Happily, there is no need for that to take much of your time. In theory it is possible for an English person who gives most of his mind to the business to get a very long way with Basic in a day. Dr.Richards did 3 000 words of his book, Basic Rules of Reason, in two or three hours after working with the books for half a day. But then, Dr.Richards was a star learner. Most of us would take much longer than that. However, judging from my experience of those who came to the Institute for help or training, it is quite normal for an English person who is any use at languages at all to become expert with Basic in about two weeks. And two weeks of any one's time is not, after all, a very high price to give for the key to international good feeling.

Sir Richard A.S.Paget said: I personally welcome very much Basic English..... as the beginning of a great movement which ultimately will be of an enormous importance to mankind and will raise

Mr.Adolph Myers said For the past 18 months I have been touring India and Burma trying to "sell" the idea of Basic. During that time I must have given at least 200 lectures on Basic English in its various aspects,but this is the first time I have heard someone else lecture about it...

But I think,perhaps,its greatest value,apart even from its international aspect, is that it is going to make it possible for the first time for Indians to learn their own language. They have to give so much time to English that they do not really get a grasp of their own language,and the result is that they do not know either Indian or Indian properly....

Mr.Frank Murphey said: What does Dr.Richards think of ..... ?

Mr. Henry Simpson,F.R.S.L.(President,Poets' Club) said: I hope your ultimate aim is not to reduce our language to simplicity and to make us all talk like children,because one feels so proud of the richness of the English language to-day. I gather you would encourage your pupils to go on to extend their grasp of our noble tradition in literature.

The Lecturer replied: .....
.....

Appendix I
++++++++++

F u t u r e P r o j e c t s : As Sir Edward Tandy observed in his introductory remarks,the advance of Basic English has hitherto been largely dependent upon the aid of American Foundations.There remain however a number of divisions of future work which are not part of the programme of any present endowment. We are therefore listing certain developments which the Orthological Institute is prepared at once to undertake,as funds become available. No special significance attaches to the order in which they are listed.

1. At present,the Institute is unprovided with even one travelling representative able to visit the numerous centres in which Basic is proceeding.....
2. For each of the 30 major languages,special detailed work is desirable to adapt the Basic material in the most economical way to the peculiarities of the native languages....
3. In addition to school text-books,there is a great need for Teachers' Handbooks and other volumes.....
4. .....
5. The great service which carefully devised visual diagrams can render in the explanation of linguistic distinctions has already been developed by the Institute to a point at which we are confident that further research can bring a new and extremely powerful teaching aid into being.Among other things,these inquiries look towards the provision of talking pictures to be used in the elementary stages to display the fundamental English constructions and the chief modes of metaphor... but without funds ... to this work progress most be slow.With them it could be rapid. There is no doubt that every linguistic point can be given a valuable pictorial adjunct. The interest of this work is,however even deeper than has been suggested. Pictures and diagrams are essentially metaphors and this inquiry has direct bearing on the modes of meaning and the principles of the conduct of the intellect.
6. Finally,there is the problem of devising aids to the teaching of spoken English..... much may be done by records.... The essentials of spoken English,as simplified in Basic,can probably be presented in a form which would save 30-50 per cent. of the time now given to phonetic difficulties in the initial stages.

Detailed plans for these undertakings have been prepared,and for many of them workers have already been trained or could be secured without difficulty if the necessary resources were forthcoming.

Appendix II:Some Books on Basic : .... Gulliver in Lilliput /Robinson Crusoe/

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P e t e r R o c k e t B e n d e r
4 Goethestreet /Francfort on Main

J u l y 8 (Tuesday) , 1941

B e r t h a M. B o o m e r
1236 Katherine Street
Fort Myers, Florida-USA

Dear Bertie:

In view of an eventual interruption of the postal connection between Germany and the United States for a long time I feel urged to thank you personally for your affidavit letter to the American Consul in Stuttgart of April 14th, 1941 and for your congratulations on my birthday of May 8, 1941 which you have signed with Harry Manley and Hedwig Michel together.

It was very kind of you to write that "sworn and described" letter to the Stuttgart Consul though it cannot help me to get an immigration visa, if there will no income-tax be added. But since the American Consulates were closed in the meantime, all further details will not be interesting before the end of this war extending by and by all over the world. Concering this matter I refer to pages 45 - 50 of my letter series marked Correspondence which I have sent to Harry Manley and addressed to him
" as well as to all women and men influenced by him,
especially to B e r t i e B o o m e r ! " ,
that is then also to y o u especially (look at page 5 of Correspondence).
Have you read all these 50 pages, Bertie ?
Or have you only heard them being read aloud by Harry Manley, as I might suppose ?

As to the congratulations on my birthday I also refer to page 48 of Correspondence and quote the following passage from there: "Thanking you as well as Bertie and Hedwig for your congratulations I cannot help asking myself, however, if your "word-picture" of your loving relation to Bertie and Hedwig and of their loving realtion to me is more than "words". Extending this painful question to Bertie's and Hedwig's letters to the American Consulate in Stuttgart of April 14th, 1941, I must further ask, if both of them will really help us twain, Harry and Peter, to come together and start our great work, that is, if in the first line they will now help you to care for useful affidavit papers for me.
Indeed: Yourself and these two women whom you claim to have extroverted and harmonised with yourself, and with each other, and with me, who is also loved by them through you as medium,
this would have been an excellent present to my birthday, if there had been a way of immigration, whereas without such a way your word-picture will remain mere words.
As to Charlotte Margareta's relation to you as well as to Bertie and Hedwig (which you mention in P.P.S.), I must tell you that she refuses to write to you, before she will see a real way of immigration for me to Florida, while concerning herself she counts on Mr. Winthrop. Before that she wishes neither to substitute herself in place of Bertie, nor of Hedwig, because such a substitution would only be

Meanwhile Charlotte Margareta has got an excellent affidavit from Mr.Winthrop which will allow her to immigrate to USA as soon as the American Consulates in Germany will be opened again,that is then immediately after this war and quite independent on my immigration,so that she now looks at you all there in Florida so much the more interested,as useful affidavit papers for me must come from you.At the same time Charlotte Margareta's affidavit ~~for~~ from Mr.Winthrop is one more example for those merely personal connections and their effect,which I refer to on page 47 of Correspondence below and which make it appear most pitiable,if all our mutually expressed high intentions cannot have even this effect,not to speak of such a phenomenon as my living message to you and Harry Manley and of the detailed demonstration of my lifework as lovework and basis of our collaboration.

What then can be done for procuring sufficient affidavit papers for me up to the end of this war,which will allow me to emigrate from Germany with Charlotte Margareta together ? ! ?

That is now the concrete task of all who have been and will be interested in my collaboration with Harry Manley for p u t t i n g t h e w h o l e w o r l d i n u n i v e r s a l o r d e r !!!

My dear Bertie :

May be that you will do the same with this letter as with my registered one of June 17/18,1940 (which reached you on July 8,1940, exactly a year ago !),namley to go with it unopened to 1036 Katherine Street for making Harry Manley read aloud its contents with yourself,Hedwig Michel,and Paula Manley present.
So much the better then, as they all will have to hear and think over the point, which I now point out emphatically,namely that in June 1939 you had to read my papers alone and also to judge their contents quite alone by yourself, b e f o r e you could hand them to Harry on his birthday as "best present of all".
In fact, it was you,Bertie,nobody else but you alone and yourself, who decided quite independently to set Harry Manley before the first instalment of my 100 pages letter to GSPH and some enclosures thus inaugurating the correspondence between him and me. It was your own will and decision to do this,though I do consider well that you needed Harry's imagination for clearing your impressions derived from my "message" to GSPH and Max E.Arendt.

H a v i n g such impressions and enlightenments as you had,before you gave Harry my papers, i s an important mental effect; and clearing them by means of writing letters to me , as Harry did, is of a similar importance ; b o t h , however, y o u r impressions and decision a n d h i s clearing work have been ~~xxxxx~~ derived from m y 100 pages to GSPH with enclosures including all my lifework as lovework since 20 years, or have they not? Seeing a picture and appreciating it is one thing,but creating and painting it is quite another !!!
Before you could Harry hand my papers on June 4,1939, they had to be written and sent by me,and before you with him together could study them and derive high enjoyments from them, I had to have realised my universal work and will with Charlotte Margareta together

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This fundamental difference between my creative function and Harry Manley's comprising one has been pointed out by himself in his former letters, so that I need not do so once more.
And concerning my relation to Koresh himself, as you have lived to see it, I can refer to your first letter to me of May 9, 1940, which begins as follows:

" Dear Peter Bender,
I think it is wonderful to know you have discovered so great a union of thought and purpose between your own enlightenment and the truths of Koresh. I have held my breath on this side of the Atlantic while you have sent messages to the Koreshan Unity and to Max Arendt who eventually was good enough to lend me your letters with permission to show others.
I know of no one so open to knowing your true message and the importance of it as Harry Manley, so I took my opportunity and gave him the first instalment of the 100 pages. Later we had the privilege of reading all the message besides several of your letters.
W e w e r e g r e a t l y i m p r e s s e d a n d o v e r j o y e d . "

This was written down after the arrival of my introducing letter of Easter 1940 containing detailed explanations as to Hedwig Michel as "messenger of m i n e ", whose role as living message had been clearly derived from those papers which had greatly impressed and overjoyed both you and Harry Manley. But in spite of this clear derivation you endeavour in your second letter to me of July 12, 1940, a year ago now, to teach me what I had to think about her role there and endeavour further to justify her role over Harry Manley's and my relation to Koresh such as you had expressed in the following affirmations and question :

" Bertie as Koreshan knows no order as complete and empowered for an all embracing progress without the full junction and acceptance of Koresh as first divine messenger and seedman of the New Age. H a r r y has accepted the Founder and has gloriously perceived the real true foundation of the Koreshan age !
Have y o u embraced Koresh wholly and can you embrace Harry who has done so wholly ?
If n o t , here am I and here is H e d w i g and Paula to worship and adore your great strenght and power, to love you into so uniting with us all. To greet and hail you !"

What a crying contrast between your statements of May 9, 1940 and your questions of July 12, 1940, that was 2 months later !!!
Nothing else had changed but Harry Manley's behaviour in relation to me and consequently to Koresh too, further in relation to you, Charlotte Margareta, Ria and Gerhard, and in relation to his own intentions as to translating my play etc., as he was fond of the vain attempt to form a central pair with Hedwig Michel who felt flattered and accepted this role...,
but you, Bertie, who had discovered "so great a union of thought and purpose between my own enlightenment and the truths of Koresh" up to May 9, 1940, you forgot and suppressed all these discoveries on July 12, 1940 and dared ask me, Peter Rocket Bender, if I have "embraced Koresh wholly and can embrace Harry who has done so wholly."
A wonderful effect of my living message in the shape of Hedwig Michel, who didn't know anything at all neither from Koresh nor from me, nor from Cellular Cosmogony, nor from Universology up to July 1939, but who only a year later admits to teach me about Koresh and, after all, about myself with you and Harry Manley together, to whom she had been sent by me for giving messages from me: a really wonderful effect, at which I can laugh to-day as future

You ought to have never forgotten,Bertie,and you must never forget in future,that I have discovered b o t h Cellular Cosmogony a n d Universology withoutknowing anything of Koresh, so that my thoughts and ways are quite independent on him, Koresh, and so much the more on his disciples such as Morrow,Arendt,Manley and so on.
Study,please, once more my 100 pages to GSPH and you will remind of my statement, that before 1933/34 I had never thought of going to America for realising my Cosmogonic Ten Years' Plan 1934 -43, and that only the Jewish ~~working~~ origin of Margareta Charlotte has caused me to do so. But Hedwig Michel is a Jewess too and so much the more she ought to feel responsible and obliged to help me first immigrate there and then publish my book as basis of Universal Congresses and Universal Movement,after I have dedicated her my title-figure(which first and fundamentally has been dedicated to Charlotte Margareta just as Jewess !!!)
Thus getting and being in a distressed condition as author (as I shall be able to continue my plans only in the "New World" and in English !),I have not,however,to learn anything about Cellular Cosmogony and Universology from Koresh or even Koreshans generally,nor from Harry Manley or any other of his disciples particularly.
On the contrary : they have to learn from me as the only among them who is independent on all,and if I have not pointed out this fact in my 100 pages, I must do so here,after you have asked me this question of July 12,1940 !

And you, Bertie, had been the first woman in the "New World",who d i d learn from me,Peter Rocket Bender,before you set Harry Manley,a disciple of Koresh, in front of my papers,or did you not ?
In his first letter to me of June 5,1939 Harry Manley introduced you as "Her Majesty the Queen" (in the Koreshan Kingdom),whose Intelligence Department had"captured" my papers in transit from Max Arendt to GSPH acting under her direct authority. In your letter to me of May 9,1940 you have described this"capture" as simply borrowing my papers from Max Arendt with permission to show others.
Considering this in the view of y o u r close acqunaintance with Koresh's Victoria on the one side and of m y imperial attitude as independent discoverer of all on the other side, I prefer to continue regarding your capture as an imperial and majestic act of universal importance.
In quite a similar way as the Queen of Spain in 1492 granted Christoph Columbus her favour and money for enabling him to his start to the West into the unknown regions of the Atlantic, have y o u granted your royal favour to Harry Manley,and through him to me too, for enabling both of us,Harry William and Peter Rocket,to put the whole world in universal order by means of preparing the start of a rocket into the unknown regions of heaven,from which,after all, the Universal Movement and Empire will be derived !

Your steps into Harry's room 1036 Katherine Street in the evening of June 4,1939 (a year before my living message had been arrived there !) for setting him before the first 26 pages of my 100 pages and some enclosures, also your steps to the Estero folks on Sunday, June 25,1939,exactly 3 weeks later (after the arrival of my first cable), have been majestic steps of an imperial woman,whose mind and body were filled with Koresh and myself as universal "bender of the bow",and strengthened by Harry's imagination as our disciple.
Only Harry and yourself in the "New World" had the full consciousness of your Majesty,while in the "Old World" it was myself and Charlotte Margareta who cabled on June 24,1939 to Harry Manley:
" Letters received hope hold lecture there 18 October 1939
Letter follows Greet and kiss Bertie,Ross,Nan. Royal Pair "
P e t e r Ch a r l o tte

To be continued at once !!!

Peter Rocket Bender to Bertha M. Boomer ! 8/6/41 5

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July 12, 1941 (Saturday)

2nd anniversary of the day in 1939, when I wrote my first letter to Harry Manley and you;
1st anniversary of the day in 1940, when you asked me, if I had embraced Koresh wholly, though I have discovered Cellular Cosmogony and Universology quite independently of him and all his disciples.

Dear Bertie:

If the war had not come in September 1939, I should have arrived there in October 1939 and enjoyed the great honour und unique pleasure of greeting and embracing you as Her Majesty the Queen in the Koreshan Kingdom, that is one Majesty the other, a union which I had longed for, have been and will be longing for, until I shall meet you finally.
And this is more than words, Bertie, because my deepest feelings can only be awakened by such imperial doings as you have performed since June 1939, and will perform too, I do hope, during the time of this new delay of our personal meeting. A woman's behaviour, however, which proves indolence in relation to her universal duties, cannot awaken nor keep my love, even if she appeared in the shape of the Venus of Milo.

Looking at you as first embodiment of universal womanhood in the "New World" such as you have created by both your close acquaintance with Koresh's Victoria and your selecting love to Max Arendt as well as to ~~Manley~~ Harry Manley on the one side, and by your impregnation from my papers on the other side, looking at you in this your role as "mother and bride" of my doubling in Harry Manley such as I have described in my first letter to him and you of July 12, 1939 (now exactly 2 years ago: look at it, please !), imagining you personally in this function, I ask you solemnly to absorb my work and will into your mind and body once again most intensely for transmitting then my messages to Harry Manley. Doing so you shall become a messenger of mine to him in quite a similar way as in June 1939, until I shall arrive there myself in 1, 2, or 3 years, that is going from 1236 Katherine Street to 1036 you shall always give him messages from me.

But how to realise such a mission ? !

Already in my letter series Correspondence on page 6 I have asked Harry Manley to make you read all my letters and his once again: "But make also Bertie read them, yours a n d mine; let her, however, read them a l o n e, so that she will be able to hear her own inner voices sounding from o u r letters."
You will perhaps tell me that you do know all of them, but even I must often read them myself for keeping all important details in my mind present, and that so much the more as again and again our personal meeting has been delayed. So I do ask you to take all my papers in English from 1036 Katherine Street to your home in 1236 for some time, and to study them intensely by noting catchwords for the purpose of discussing them with Harry Manley. After his explanations about your remark concerning the Christian, Koreshan, and Great or Victoria Cross I am sure that you will find further enlightenments and your steps into 1036 Katherine Street will develop to higher repetitions of those of June 4, 1939.

Two years ago we could hope to meet soonest,but now we must face a further delay of 1,2,or 3 years,which seems so much the more depressing,as I have planned a first Universal Meeting on October 12, 1942 (450th anniversary of the day,on which Columbus discovered the isle of San Salvadore) and the first Universal Congress itself in Florida from May 30 to June 4,1943,that is then within these next two years from 1941 to 1943. They will form the last two years of my Cosmogonic Ten Years' Plan 1934-43 and will further fall together with the going out of this war, which on its part will influence the future living and loving forms fundamentally.
Shall we lose heart because of this delay of our personal meeting and touching,after you have kept Victoria's will effective up to June 1939 and further on up to the present,I hope ?!
Is it not rather up to you to keep Victoria's will effective up to my final advent as independent rediscoverer of Koresh's Cellular Cosmogony and Universology,and meanwhile to prepare my immigration in such a way that I can reach you immediately after this war ?
A s you have inaugurated my connection with Harry Manley as most important Koreshan chosen by you, s o you must keep it effective up to the end of this war,thus proving that even such heavy blows cannot hinder our great work,even if our postal connection will really be interrupted. And for this reason I ask you to study once more and again the following papers under the view of your keeping work and love:
1. my 100 pages to GSPH;
2. my letters and,of course,Harry's of Summer 1939;
3. my introducing letters to you and Harry,to GSPH and to Arendt of Easter 1940; Harry's answers and your own answer etc.etc.
4. my Constituting Letter which,however,has arrived only partly; letters from Ria,Charlotte Margareta etc.
5. Correspondence introduced by a letter of Charlotte Margareta.

As to my play,novel,economic program,however,as well as to all the letters in German to Hedwig Michel from my side and Martha Wertheimer etc. you have to ask Harry Manley for a translation. Do you know the contents of Martha Wertheimer's letters to Hedwig Michel of Summer 1940, and of mine in German to Hedwig Michel of October ?

Here I cannot help dealing with Hedwig Michel's fatal role as messenger of mine,after she had uttered in great enthusiasm,how wonderful a work it would be for her as former dramaturgist to encourage and support Harry Manley in translating my play !
H a v e you, Bertie, now got a complete translation of my play, which would enable you to study its figures by yourself ?
Will you read on page 12 of my introducing letter to you what I have said there most detailed about this plan of a translation and will you compare all this with all that has been really done by this couple Harry-Hedwig during all these 13 months from June 1940 to July 1941 in 1036 Katherine Street ?
Not only you would have got an intense view of my play and its figures by Harry's translating work,but also Harry himself would have won much,because he would have really absorbed the structure of my figures which contain the flesh and blood of really living and loving persons and which would have generated corresponding forces in the waste of his "metaphysical" dreameries. One page a day only would have resulted in a complete translation during the past year and will result in it,if you,Bertie,do now insist upon a translation for you during the following year,thus supporting Charlotte Margareta's demand in her letter to Harry of January 29 and February 2,1941,so that you both,you and she,form Harry's

Spoiling a man as simply listening"obedient woman",as Hedwig Michel has apparently done since her arrival in 1o36 Katherine Street,Fort Myers is not only ~~a little~~ original,but is ~~also~~ also the very contrary of her duties as messenger of mine which had been clearly determined in my introducing letter of Easter 1940 and,besides,acknowledged explicitly by herself before her departure.

Do you remember the first lecture of my introducing letter on May 4, 1940,after which you said to Harry Manley (according to his letter to "Dear Peter-Charlotte-Hedwig" of May 6,1940) :

" W e l l , n o w y o u h a v e a w h o l e l a p
f u l l o f l o v e ! "

Do read this introducing letter once again, Bertie,that you see that its essential part from page 3 onward is explicitly derived from a comparison between

y o u r r o l e
between
Harry and myself

with the role of

M a r g a r e t a
between
Suleiman and Philip.....,

having no detailed expression of your impressions of my play, I am forced to write these explanations in desparate doubts,whether or not you as addressee and receiver are willing to follow and understand me,or if I speak through you to future generations of Berties such as I had imagined one in you,Bertha M.Boomer.

Further I don't know either,if you understand the fundamental difference between merely abstract constructions of couplings and countercouplings such as Harry Manley has produced in his letters of Summer 1939 as well as in those of Summer 1940 on the one side, and dramatic compositions of figures such as I have created in my play or Shakespeare in his on the other side, but this difference is the same as that between mere thoughts and personified ideas,of which only the latter may pierce mind and heart in a similar way as living persons of flesh and blood,and that especially ~~xxxx~~ in case that the plays are performed or lived to see as if performed. Having experiences as dramaturgist, just Hedwig Michel ought to have urged Harry for a translation of my play, at least of its most attractive scenes, which could be read by different persons and would have resulted in the performances of fragments of my play in 1o36 Katherine Street or elsewhere,so for instance for celebrating her birthday,or yours,or mine,or Harry's, or Paula's etc...,

thinking of such possibilities,I cannot help quoting my introducing letter from page 5 for making you read all its 14 pages :

" It was Hedwig Michel who discovered that your name Manley contains two syllables of the name Suleiman.Comparing further our ~~x~~friendship,yours and mine,with that~~x~~ of Philip and Suleiman in my play,she conceived Bertie as <u>first</u> embodiment of Margareta between Peter-Philip and Harry-Suleiman and herself as ~~xxxxxxx~~ a <u>second</u>,who has lived in personal connection with me for nearly a whole year - ,
all further details,however,you must ask from herself because of diverse reasons,which too you must learn from her,who may then refer to this passage of my letter."

Has she ever referrred to this passage ? Has she ever held the ~~xxx~~ lecture about Margareta as new Eve of Humanity which to perform here she had failed,and that ostensibly because there had not been time enough to prepare it detailed ?

Neither in any of her diverse letters of Summer 1940,nor in any of

28 x 3820

July 21, 1941 (Monday)
(Not before to-day I have been able to type the outlined text of this page 8)

From this particular indolence of Hedwig Michel in relation to my play I cannot help deriving a general one in relation to her duties as messenger of mine at all, and that so much the more, as my play was just a matter corresponding with her former activity as dramaturgist, whereas all the other important parts of my book- and congressplan have been yet more difficult to be demonstrated by her. But in addition to this indolence I must further face her arrogant acceptance of a place within the fundamental fourfoldness which Harry Manley took upon to offer her. N e v e r she was allowed to accept and even spoil corresponding ideas of Harry ! And that quite apart from the fact, that his vain attempts of replacing you or Charlotte Margareta by her have been useless in advance, because neither I, Peter Rocket Bender, and I in the first line, nor Charlotte Margareta would ever agree with such an usurpation, even if you would consent to it.
When writing down my introducing letter in the days of Easter 1940, I had been handing by and by the pages being already typed to Hedwig Michel, and one day I found her sitting over the figures of pages 6-8 with tears in her eyes. I guessed at once the cause of these tears and she expressed it in words too when being asked by me, namely the fixed fourfoldness

Peter - Charlotte / Harry - Bertie ,

which has no place fo any other woman. Explaining to her that this crossing order had clearly resulted from your role as Koreshan including your connection to Harry Manley since many years on the one side, and from Charlotte Margareta's role with me as first Humanity-Pair since 1919 on the other side, I warned her of usurping ideas in relation to both you, Bertie, and Charlotte Margareta. Only by deriving all her thoughts and feelings from this anthropostic nucleus of persons, she would be able to become a constructing force in the sense of Margareta von der Saal instead of a distracting one, I explained to her most detailed and impressively... ,
I do see most clearly that this distracting effect of her usurping wishes has been rooted in Harry Manley's boundless imagination, but she had had to strive against the temptation and to direct his mental energies from his permanent inclination of dreameries to the intended work such as translation etc. But she spoiled his dreameries and even called him "Dream" in one of her letters of Summer 1940 feeling flattered at the same time by his vain efforts to substitute you or Charlotte Margareta by herself. As if y o u r work and role with Harry Manley since many years or even Charlotte Margareta's role with me could ever be pushed aside without a fundamental damage of all..., but I do not write this letter to you for the purpose of repeating once more and again, what I have already formulated definitely in my letters to you, Harry Manley, and Hedwig Michel in 1940, especially in my Consituting Letter, and once again just now in Correspondence: look at all of them, in which the downright failure of my living message has been described and p r o v e n in all details !!!

I d o w r i t e this letter to you for the high purpose of leading you back to your imperial attitude of June 1939, and for winning you to the idea of forming a group of persons comprising yourself, Harry Manley, Paula Manley, Hedwig Michel, Ross-Wallace, Meta Monseese etc with yourself as living centre, to all of whom I ask you to give messages of mine as messenger of mine instead of Hedwig Michel, while you will be studying my papers in English and Harry will translate those in German into English; so that, after all, the concrete task of providing for useful affidavit papers up to the end of this war will result from my letter message to you, whose inspiring force will transform it to yourself as living person...,
will you, dear Bertie, be so kind as to answer me, if I can rely on you as messenger of mine, and if you will continue keeping your imperial attitude of June 1939 up to our personal meeting immediately after

To be continued this evening

August 14, 1941 (Thursday)

Dear Bertie :

Having just posted pages 1 - 4 of my extract of an article "Basic English and its Application" from Nr.4515 of 'Jornal of the Royal Society' and sending here enclosed pages 5 and 6 of my extract, I now refer to this extract as well as to my 100-pages-letter to GSPH pages 36 - 52. Will you read and study these pages 36-52 of my 100 being titled "letters and alphabet" and quite especially pages 50 - 52, in which I hint at the way to u n i v e r s a l letters and alphabet and language. Will you further read once again what I have written on pages 16/17 of my 100 about both the English language and the English part of humanity, both of which, as I explain there, will "lead all the others on the way to the Great Union and Unity above all languages and nations".

If you now consider the fact that I have written my 100-pages-message to GSPH in the Spring of 1939, and give attention to the other fact, that the meeting of the Royal Society in London about Basic English took place in the Spring of 1939 too, you will recognise well, I hope, that both these messages, my own to the Koreshans in Florida and that of the Royal Society to mankind, coincided remarkably, and that both of them took place immediately before this actual war extending by and by all over the world.

From Harry Manley's letter of June 26, 1941 to my daugther Ria I had to learn that he recognises well the fundamental difference between Esperanto as an artificiality and Basic English as an organic system, but then he means that there will be no world language before we have a world unity - , asking you, Bertie, how such a unity may ever be realized if not in the first line by means of a world language (or at least prepared linguistically !), I hope that you will ask Harry Manley the same.
Reading how Sir Edward A. Tandy as chairman opened the meeting of the Royal Society on April 19th, 1939 (page 1/2 of my extract) how then Mr. I.A. Richards gave an account about Basic English (pages 2-4 of my extract), and how finally Miss Lockhart, Assistant Director of the Orthological Institute completed Richards' account by a lecture+ in Basic English itself, reading all this in my extract and making Harry Manley read it afterwards, you, Bertie, will certainly recognise the immense importance of this simplified English and Harry Manley will then very likely do so too, I do hope ... , especially the fact that there are several ladies in the leading group of persons who work in Basic English gives me a further hope that you too will understand how important the knowledge of Basic English is. " Quite seriously, it is my belief that the time is coming in the near future when anyone doing work with international connections - and every one is, these days - will have to have a knowledge of Basic "(Miss Lockhart in her lecture, page 5 of my extract)

+(pages 4/5 of my extract)

Knowing Harry Manley's aversion to concrete work and thought I have greatly endeavoured to draw his mind from metaphysical regions to concrete tasks such as translation of my play, novel, economic program and finally to B a s i c E n g l i s h as medium for both my planned book "You must become universal" and his translating work. For this reason I have sent to him directly and indirectly :
1. a letter of 4 pages to Ross-Wallace about the book "The Mea-

of the contents of this book as well as of its summary. Harry Manley should forward it to Ross-Wallace, so that both, Ross-Wallace and Manley, could read these 8 pages of September 1940.

2. an extract of 22 pages of "The Meaning of Meaning" to Harry Manley directly in 6 single sendings of April 9 , 12 ; May 5 , 6 , 7 , 9 , 1941 with diverse remarks on the margins under these dates, in particular adding several times
3. t h e d e m a n d to make the Fort Myers Library provide him with all the books o n Basic and i n B a s i c , the lecture of which would have enabled him to translate my play, novel etc. into Basic English and to apply Basic English to the definite text of my planned book "You must become universal".

Having expxerienced Harry Manley's "metaphysical" character I must doubt, if any of my suggestions has become effective in his mind and life, especially then I must doubt it, when I consider the spoiling influence of Hedwig Michel as obediently listening woman..., for this reason I do now ask you, Bertie, to fetch my above mentioned sendings from both Harry Manley and Ross-Wallace in order to study them in connection with my new extract sent to yourself. Having done so, that is having studied these 8 + 22 + 6 = 36 pages you will go, I do hope, from Katherine Street 1236 to 1o36 as m e s s e n g e r o f m i n e (and O g d e n's too !) in relation to Basic English and will make Harry Manley provide all the books o n Basic and i n Basic, which are mentioned on the first of the 22-pages-extract, and which are to be found in the Journal of the Royal Society Nr. 4515...,
you can buy all these books in American ~~libraries of~~ bookshops or procure them in the Fort Myers Library, whereas I could only borrow them for a short time from the German collaborator of Mr. Ogden and that only partly, because he has not got all of them. As I.A. Richards mentioned (page 4 of my extract), a Basic version of the Bible is an active preparation and the New Testament ought to have been published meanwhile. Further there are Basic versions of Gulliver's Travels, Robinson Crusoe, Black Beauty, Lamb's stories of Shakespeare etc. etc....,
can you understand, Bertie, that I think of Ogden's publishing house as basis of publishing my book "You must become universal", and that I will go to see him immediately after this war as well as Miss Lockhart and other collaborators of his.
According to the opening words of Sir Edward A. Tandy (page 2 of my extract) Mr. I.A. Richards was shortly leaving England for America to take up a five-year appointment at Harvard University, so that most likely he has been there in New York up to date and will remain there up to 1944.

Quite apart from the role of Basic English as medium for the text of my planned book and for the translating work of Harry Manley in relation to my play, novel etc. it may also be the basis of Charlotte Margareta's and our daughter's existence for the first time of their stay in America ... ,
in any case Charlotte M. has sent another copy of the enclosed extract to her guarantor, Mr. Winthrop, for asking him, if by chance he knows one of the ladies called by I.A. Richards (Miss Mary Guyton, Miss Anna Kelley : see page 2 of my extract), and if he can do anything for procuring her a job as teacher of Basic English in Massachusetts. Further on Charlotte Margareta is going to write a letter to Harry Manley too dealing with the same problem, so that both of you, Bertie and Charlotte M. will influence him in the same way, if you now enter 1o36 Katherine Street as messenger of mine while her letter will arrive there.

May I hope that you will answer soonest ? Yours for union and

June 4, 1941 (Wednesday)

48th anniversary of Harry William's birthday
and 2nd anniversary of the day on which Bertie set him before the first 26 pages of my 100 to GSPH
and 1 st anniversary of the last birthday with Hedwig Michel as "living message" of mine.

Dear Harry William :

During the days from May 30 to June 4 of the l a s t year, when Hedwig Michel ought to be present there as a messenger of mine and not as ready object of your fancy constructions, I had started my Constituting Letter to " My dear Harry-Bertie-Hedwig" and had called this period from May 30 to June 4 "the probable ~~xxxx xxxx~~ period of future Universal Congresses in Florida" to be held there from 1943 onward.

During the days from May 30 to June 4 of t h i s year I have been waiting with Charlotte Margareta in vain for the arrival of her affidavit from Mr.Winthrop (which she had asked by a registered airmail letter to him of April 18,1941), while on the other side I have been informed that your affidavit papers including those from Bertie M.Boomer, W.Ross Wallace, Paula Manley, Meat Monseese and Hedwig Michel will n o t be sufficient for getting a visa, unless you would open an account of about 2500 dollars on my name or would send affidavit papers with income-taxes of the same and other persons.
In fact there are affidavits of support from persons with real estates of 100 000 dollars and even more, which had not been considered sufficient, unless an account had been opened. Even if I shall not at all use such an account, which you and Paula may open on my name, it is under the actual circumstances the only way to get an affidavit for me.

But besides there is, of course, the question of paying the passage, which cannot be paid from here and must, therefore, be paid from there in dollars requiring about 450 dollars for each person at present. If Mr.Winthrop will pay the passage ~~for~~ of Charlotte Margareta, as we do hope, I must get the costs of mine ~~from~~ from your or another side.

As for the rest Hedwig Michel d o e s know all this and had promised to care about all these problems with your and others' help, with whom she has been acquainted by my person, work and efforts. How can she stay there, even if you "love" her and regard this as justification of her stay, without doing her duty such as I had outlined ~~it~~ in my introducing letter of Easter 1940 on page 11 :

" Returning to Hedwig Michel's mission as a messenger of ~~xxxx~~ ours, who intends to prepare our immigration to USA, I further point out as a fact of great importance that she has studied intensely all the difficulties and formalities of such an immigration to USA which is really a task of its own.
Using her knowledge in these things is an important discharge of us all, as far as we are interested in our soon emigration from Germany and immigration there and will avoid that we spend more time and work than absolutely necessary to them& a discharge of ours, Peter and Charlotte, who must have affidavits, passports, visa etc. etc., and also a discharge of yours as far as you will help in a similar way as you have done in August 1939 when you were sending the inviting cable and ... "

Had Hedwig Michel got any job like Bertie earning about 20 or 30 dollars a week, she would now have been able, together with Bertie and other people eventually, to make out a useful affidavit, while you, of course, must concentrate your energy to the preparation of our collaboration in translating my play, economic program etc. and in seeking for persons to help us in publishing ~~it~~ my book which I imagine as our book with profits for us all.

Thinking and working in this way would have been the right way! And will also b e the r i g h t way in future, I add !!!!!!

Not having looked for such a job and income quite apart from her connection with you and the Koreshans in Fort Myers and Estero, it would have been her duty to find people in Fort Myers or elsewhere, solvent people, who are able to provide the ~~xxxkx~~ affidavits and costs of my passage - ,
yes, and she is not at all exempt from this duty y e t , if she really wants me to come and to start our collaboration, yours and mine, for putting the whole world in order.
But living there at your costs on the small basis of your real and personal estate is the wrong way and will be the wrong way!
Even then if you yourself call it right and endeavour to believe it yourself and to make her and Bertie and others believe it !!!

Feeling as the outstanding living person in Koreshanity there in the United States at present, as you have done in your letter of August 16, 1939, you, Harry William Manley, have been responsible for all such arrangements concerning Hedwig Michel, Bertie M. Boomer and all others influenced by you on the basis of my 1oo pagges to GSPH with enclosures, that is y o u have had to think of such arrangements, to imagine them and to impregnate others with them as a first proof of passing from ~~the~~ metaphysical to physical and social regions instead of trusting your small fortune only as basis of all.

Where there is a will, Will-I-Am, there is also a way : considering your "social activity" concerning my planned visiting voyage of Autumn 1939, which has been realised by ~~xx~~ Hedwig Michel as "messenger of mine" in Spring 1940, as first step in drawing me to you, considering further your affidavit papers of April 1941 as second step in this direction, I ask you solemnly to start the third step in preparing my immigration by means of opening an account for me or providing affidavits from solvent people...,
seeing that you will be forced to put more than the half of your dollars to an account for me, if there will not be found other affidavit papers for me, you and Paula will ask yourselves, of course, if you may dare this, but just this question will lead to a deep self-control of all your intentions in relation to our planned collaboration for putting the whole world in order. About 2500 - 3 000 dollars on the one side as basis of your life up to the present which are now to be put on the account of Peter Rocket Bender for enabling him to immigrate there (although I will never use them without your special permission, yours and Paulas!), and all that you have planned with me together on the basis of your way through Christian Science and Koreshanity combined with my lifework demonstrated by my 100 pages to GSPH etc. etc. including my "living message" on the other side: these are now the contents of the scales of your spiritual balance. ~~and~~ Your decision will show to yourself as well as to me and all others, what is of greater value for you: the account of these dollars at NYSavings Banks and First Federal on your and Paulas names, or our collaboration for put-

As to myself I should not hesitate one moment to open such an account for you and to spend the costs of your passage, if I were in your case, because I trust fully in my book- and congressplan also as means of drawing money to us twain as well as to all who will help us und will be acknowledged as partners of us such as Bertie, Charlotte Margareta, Paula, Hedwig Michel etc. etc.
Not only that money which will come from selling the published book but also from persons to whom I personally shall explain their universal duty to spend dollars for holding the Universal Congresses in Florida and for preparing the start of a rocket to the moon as introduction of the Universal Movement.
Living from your small fortune as you have done up to the present (including Paula and your parents too, I think) without getting further money will lead you all to the deplorable end of old poor people in a shorter or longer time, while your collaboration with me will change this pitiable state fundamentally in about one or two years ...,
or will you really continue dreaming of "social activity", while in fact you realise only the knight of the sorrowful countenance like Don Quixote, who loved one Dulcinea di Toboso existing only in his imagination.
(By the way : I have realised this knight of the rueful countenance too for some periods of my life discovering finally, however, that Charlotte Margareta coming from Posen embodied my Dulcinea ~~di (To-Bosom~~ di (To-) Posen and helped me to develop from a loving dreamer to a living actor and author, so that, after all, you may follow this way by her help as crowning of Bertie M. Boomer's as well as Hedwig Michel's help in your development.)

These propositions are not made by a man who only dreams of "social activitiy" as you do, but who has performed such an activity successfully for years, first as Founder od Humanity-Religion and then as Leader of the German Free Economy Movement, and who disposed of thousands and hundreds of thousands of marks when his time had come. Referring to my 100 pages to GSPH with enclosures and to all our correspondence I hope that you will understand, that the previous failure of my work in the domains C (Humanity-Religion from 1919- 22) and B (Free Economy Movement from 1923-1930) is nothing else but a preparation of the third period of my lifework now derived from the domain A in the first line but including the domains B and C too, of course... ,
all that I tell you here must not be regarded as slight words for seducing you to open that account of 2500 dollars for me and to spend the costs of my passage but as a most serious proposition for doubling myself in you as cosmic partner for putting the whole world in order. Imagining all that will be derived from my past lifework through the focus of my book- and congress-plan in future including the money disposed of, imagining this future, I repeat, it is really pitiable that now this small sum of some thousand dollars is of such an enormous importance for realising our collaboration, but being so this importance must be faced by us.
And that so much the more as there are people without any spiritual or other importance who have affidavits from Americans with real estates of millions of dollars, and accounts on their names of 5 000, 10 000 dollars and more. Merely personal connections †) have caused these affidavits and accounts und I must now ask, if all our mutually expressed high intentions cannot have even this effect, which in hundreds of cases resulted from simple friendship without any connecting work, not to speak of such a phenomenon as my living message to you and the demonstration of my lifework as basis of our collaboration.

†) for instance Hedwig Michel's affidavit !!!

J u n e 1 5 , 1941 (Sunday)

When I had written down pages 45-47 of this Correspondence on June 4, I was not only waiting for Charlotte Margareta's affidavit from Mr.Winthrop(the expected arrival of which I wanted to announce to you),but also for a letter from Gerhard to you,which he had announced to me as being written in his sanatorium.
Gerhard's letter to you arrived here some days ago,and will be posted to-morrow,while Mr.Winthrop's affidavit has not yet arrived up to-day.

Thinking over once again what I have written to you on pages 45-47 concerning your affidavit papers, I cannot help doubting,if Hedwig Michel seriously wants me to come there,because she did and does know all these things very well,after we had often talked them over most thoroughly before her departure. The quoted passage of my introducing letter is a clear proof of that !!!
And why has she not written anything at all neither to me since her few poor lines of November 1940,nor to Charlotte Margareta,though I had recommended this several times ?!? But all this behaviour is well observed and registered - : look at pages 13 -16 of this Correspondence and consider well that there is no way of hiding before the universal tribunal !!!

In any case you have now to prove,if you will either provide for useful affidavit papers yourself (with Paula and your parents eventually),or if you will make others provide for them, unless all that you have intended so highly to do for putting the whole world in order will be revealed as feeble intentions without really creative force ... ,
referring now to your letter to me of May 8 (which arrived here on May 25 as last sending of yours up to-day), I must tell you that it could not change our dark humour in relation to our planned immigration during the days of my birthday,which fell together with the days of Whitsuntide. Thanking you as well as Bertie and Hedwig for your congratulations I cannot help asking myself,however,if your"word-picture" of your loving relation to Bertie and Hedwig and of their loving relation to me is more than "words".
Extending this painful question to Bertie's and Hedwig's letters to the American Consulate In Stuttgart of April 14,1941, I must further ask,if both of them will really help us twain,Harry and Peter,to come together and start our great work,that is,if in the first line they will now help your to care for useful affidavit papers for me.
Indeed : Yourself and these two women whom you claim to have extroverted and harmonized with yourself,and with each other,and with me, who is also loved by them through you as medium ,
this would have been an excellent present to my birthday,if there work had been a way of immigration, whereas without such a way your word-picture will remain mere words.

As to Charlotte Margareta's relation to you as well as to Bertie and Hedwig (which you mention in P.P.S),I must also tell you that she refuses to write to you,before she will see a real way of immigration for me to Florida,while concerning herself she counts on Mr.Winthrop. Before that she wishes neither to substitute herself in place of Bertie,nor of Hedwig,because such a substitution would only be another "word-picture" without any creative force and effect.
Having announced on page 44 that page 45 and the following ones ought to deal with diverse domains of ideas,authors,books,publishing houses etc., which are to be considered in addition to the Koreshanity within my planned book "You must become universal", I now announce here,that the next pages 49 ff. will do this: especially the importance of Basic English will be

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Correspondence
between Harry William and Peter Rocket

e 7/21/41

July 1, 1941 (Tuesday)
the second anniversary of the day in 1939, which was a Saturday, on which I met Hedwig Michel for the first time.

Dear Harry William :

Having posted pages 45-48 of this Correspondence on June 16 and Gerhard's first letter to you on June 17, I was going to outline the text of these following pages, when the German consulates in USA were closed, and, soon after, the American consulates in Germany too . . . . thus all our preparing work for immigration including that of Mr. Winthrop and yours has been interrupted abruptly and definitely up to the end of this war extending by and by all over the world.
Holding the breath what further surprises would come and influence my work and will, I concentrated meanwhile to the study of B a s i c E n g l i s h instead of outlining further pages of this Correspondence, of which I did not know, if they could be posted.

After all, however, I have had to see, that letters have been mailed to USA and received from there during all this time, so that I cannot help wondering, if your letter to me of May 8 has been really your last sending to me, and that in spite of the steady stream of sendings from my side, which had already arrived there up to May 8 and continued arriving afterwards: 48 pages of Correspondence in 12 sendings, with Charlotte Margareta's and Gerhard's letters etc. further 15 sendings up to yesterday, that is 27 sendings altogether without any detailed echo to them !!! What a strange correspondence is this "Correspondence" ?! When writing down the list of my first 11 sendings of this Correspondence on May 18 (pages 43/44) for summarising them in catchwords, I had been looking forward to your answers, yours, Bertie's and Hedwig Michel's, after I had touched so many points of view and certainly produced, I hope at least, new enjoyments in you, but nothing else has arrived up to-day.

You cannot continue writing letters, sending articles etc., if they are not at all answered, can you ?! Considering now that you cannot do anything for preparing my immigration before the end of this war in so far as it requires affidavit papers etc., I have thought about all I shall be able to do for using the period of a possible and even probable interruption of our postal connection for 1 , 2 or 3 years. And so, in spite of the failing echo to my 27 sendings from February to June 1941, I have finally prevailed upon myself to continue our correspondence as long as possible, though I shall close this Correspondence itself on page 50. May be that you, Harry William Manley, as well as all women and men influenced by you, especially Hedwig Michel and Bertie M. Boomer, have received and studied my 27 sendings without feeling obliged to become r e s p o n s i v e to them as I had hoped on page 6 of this Correspondence, may be that you think it sufficient to suffer imaginarily with all fighting soldiers in this war, while you live there quite sure and comfortable far from this Germany and Europe, in which, however, the new forms of life and love for all human creatures will be made out... ,
having experienced painfully that you are permanently inclined to flee from real work such as translations etc. into the domain of dreaming indulgences supported by obedient women (who make this flight appear as "loving" reality !!!), I could not help finally asking, if I do not depreciate my work, when I do continue counting with you as responsive collaborator in the sense of my book- and congressplan.

Two years ago, on July 1, 1939, I had received your first letters to me of June 1939 and met Hedwig Michel for the first time; one year ago, she had already been there for a month as ready female object of your fancy constructions, where she ought to be a messenger of mine, while I had been tormenting with my Constituting Letter supported at that time by Martha Wertheimer's letters: and this year I must visualise a

and in those influenced by you for keeping our high plans and for preparing my immigration immediately after this war.
What ~~xxx~~ tormenting situation ! What tormenting thoughts and doubts !

Can you understand, that I have even thought of publishing part of my ideas (though they ~~form~~ do form an integral whole !!!) by one Sebastian Glauburg here in Germany, which seems, however, nearly impossible in advance. In any case I have outlined notes for him, whom Hedwig Michel knows, which I'll send you in separate sendings for showing you drastically, what desperate plans I am thinking over. Further I hope, that those visions and intentions, which filled your mind from June 1939 up to the arrival of my failed living message in Spring 1940, will be recalled during the lecture of these notes for Sebastian Glauburg. Considering the planned title (on page 17 of these notes) "Von der Weltrevolution zur Welt b i l d revolution" (made out already in 1935/36) and Great Germany's actual war against Soviet Russia as centre of the proclaimed "Weltbevolution", you will understand, I hope, that my ideas concerning the "fundamentals of social life" (according to part B of my planned book) agree most surprisingly with the actual events of this war. And that is so much the more surprising as I have fixed my ideas concerning Soviet Russia already in 1927/28 on pages 33- 36 of my economic program, which I have referred to in my 100 pages to GSPH... ,
consequently also my hope is justified that my explanations (on page 11 of my economic program : look at it !!!) concerning the role of the United States and the British Empire will be proved as right in the further course of this war.

Seeking now for a higher sense of the new retardation of our personal meeting and collaboration, I regard it as a further opportunity for us twain to prove, that even such heavy blows cannot disturb our preparing work for putting the whole world in order: you, Harry William, living in the "New World", I, Peter Rocket, living in the "Old World" as origin of all those who populate the "New World", but have been influenced constantly by their original "Old World". From this "Old World" you have got the following: 1. my 100 pages to GSPH; 2. enclosures A--U ; 3. my play The Double Marriage of the Landgrave; 4. my novel Karl Tormann; 5. diverse letters in Summer 1939; 6. 21 pages introducing letters in Spring 1940 concerning my living message;
Here Hedwig Michel as person must be pushed in as far as she ought to represent and even embody my work and will up to my personal arrival !!
7. 50 pages Constituting Letter, but only partly; 8. now 50 pages Correspondence; 9. diverse letters to you, Bertie, Ross-Wallace, Max E. Ahrendt, Hedwig Michel from me, Charlotte Margareta, Ria, Gerhard, Martha Wertheimer; 10. diverse completing sendings such as the extract of The Meaning, the article "Ein amerikanisches Jahrhundert" and now the notes for Sebastian Glauburg, not to be forgotten copies of letters from Dr. Barthel and to him.
Considering all this together including my living message though failed, you must acknowledge that I have done all that is possible for enabling you to absorb my work and will, and must now ask yourself: What can I, Harry William Manley, do up to the end of this war for preparing Peter Rocket Bender's immigration immediately after this war as well as the publication of his book :

Y o u m u s t b e c o m e universal ,

which on its part is to form the basis of Universal Congresses and the Universal Movement?
Or shall all this result in your described relation to Bertie M. Boomer and Hedwig Michel without working effects in yourself and both of them in relation to my work and person ? As I have closed (and at the same time opened) my Francfort relation to Hedwig Michel with a question in the upper circle of my dedication-figure in her diary, so too I close this C o r r e s p o n d e n c e with this question, continuing however our correspondence with a new series of letters

Gerhard Bender
Frankfurt a.M.
Goethestrasse4
Telefon 2 2217

Arrived in Frankfort on June 11, 1941 and forwarded to Manley on June 16, 1941

z.Zt. Waldhof-Elgershausen
über Wetzlar
den 22. Mai 1941

Mr.
H.W.M. Manley
1036 Katherine Street
Fort Myers
Florida USA

Sehr geehrter Herr Manley !

Den Empfang Ihres Briefes vom 26.III.1941 habe ich bereits kurz auf der Ihnen wohl inzwischen zugegangenen Abschrift des Briefes von Dr. Barthel vom 7.V.1941 bestätigt. Ich nehme an, dass Sie nach den ersten Seiten, woraufhin Sie Ihren Brief geschrieben haben, weitere Sendungen erhalten haben, sodass Sie bereits ein klares Bild meines Briefwechsels mit Dr. Barthel haben. Doch ich will Ihren Brief jetzt genau der Reihe nach beantworten.

Natürlich haben auch wir in der Goethestrasse 4 des Geburtstages meiner Schwester gedacht und sie war im Geiste bei uns. Leider konnten wir nicht wie Sie einen Brief an sie schreiben. Ich selbst hatte vor dem Kriege brieflich gerade mit ihr Kontakt bekommen, während wir uns früher, als wir noch als Kinder zusammenlebten, meistens bekriegten. Aber dieser Briefwechsel mit meiner Schwester wurde durch den Kriegsausbruch völlig unterbrochen. So weiss ich auch nicht, was sie wirklich denkt und tut bezw. tunwill, sondern muss abwarten, bis ich sie einmal sehen und sprechen kann, oder bis wir uns wieder gegenseitig rückhaltlos schreiben können. Jedenfalls habe ich ihr Vertrauen und sie das meine.

Allerdings wundere ich mich auch, dass Ria an sich so wenig schreibt, da sie sich doch denken kann, dass wir alle in dauernder Spannung sind wie es ihr geht. Andererseits lege ich das als Unbekümmertheit aus, die mir lieber ist als eine übertriebene Aengstlichkeit. Wenn ihr etwas passieren soll, so kann das überall geschehen. (Denken Sie an Ma-We.) Ich stehe da auf dem Standpunkt, dass jedermanns Leben genau vorgeschrieben ist und man durch eigenen Willen nur bedingt einen Einfluss darauf ausüben kann.
Ich schicke von diesem Brief gleichzeitig eine Kopie *) an Sie, die Sie dann an Ria weitersenden können, damit sie meine Antwort auf Ihren Brief vom 26.III.1941 lesen kann.

*) You may send her this letter itself.
June 15, 1941

Warum Ria nun Ihnen persönlich nicht mehr schreibt, weiss ich natürlich nicht im geringsten, aber es geht mich ja auch nichts an. Denn das sind ja ganz persönliche Dinge zwischen ihr und Ihnen. Jedenfalls werde ich mich von allen derartigen Dingen heraushalten. Durch meine Abstammung und meine Lungenkrankheit habe ich soviel Zurücksetzungen usw. erlebt dass ich nach und nach zu einer ziemlich materialistischen Einstellung zum Leben gekommen bin. Jedenfalls reiche ich nicht im Entferntesten an die Ideale Einstellung meines Vaters bezüglich seines Werkes und seiner Idee. Aber soweit mir die von ihm gestellten Aufgaben nur einigermassen zusagen, werde ich sie gewissenhaft und nach besten Kräften lösen.

Ueber seine Absichten bezüglich Liebe zwischen Mann und Weib, Vater und Tochter, Mutter und Sohn lässt sich streiten. Jedenfalls halte ich sie für meine Person nicht für die richtige und handele ganz nach eigenem Gutdünken, wenn ich auch nicht abstreite, manches daraus zu entnehmen. Denn ich konnte feststellen, dass hier die Theorie mit der Praxis nicht übereinstimmt. Ich wollte das ziemlich am Anfang meines Briefes erwähnen, da ich über diesen heiklen Punkt aus verschiedenen Gründen nicht mehr schreiben werde.

Soweit ich meinen Verstand, meine Kenntnisse und Fähigkeiten dem Werk meines Vaters zur Verfügung stellen kann, werde ich es mit Begeisterung tun, weil es für mich keinen Menschen in dieser Beziehung über meinem Vater gibt.

Den Brief von Meiner Mutter vom 29.I.1941 habe ich flüchtig gelesen, aber es dreht sich ja hier um Dinge, die mit mir wenig zu tun haben. Jedenfalls war dieser Brief für mich gerade nicht der Anlass, Ihnen die Durchschläge meiner Briefe an Dr. Barthel und die darin enthaltene Arbeit meinerseits übermitteln. Es sollte lediglich eine Art Visitenkarte von mir sein, denn bis dahin hatte ja mein Vater nur von mir von sich aus berichtet, und es wäre mir vorher garnicht eingefallen, Ihnen zu schreiben, nur, um mich ohne besonderen Grund einzuschalten.

So habe ich mich auch nie darum gekümmert, welche Beziehungen zwischen meinem Vater, Frau Levi-Michel, Ihnen, meiner Mutter, Bertie Boomer usw. bestehen oder bestehen würden. Nur über Frau Le-Mi möchte ich einigessagen. Wie meine Mutter zu der ganzen Geschichte gestanden hat, als sie noch hier in Deutschland war und auch jetzt noch steht, geht mich nichts an und interessiert mich auch nicht.
Von den vielen Frauen und Männern, die durch unser Haus gingen, war sie aber die einzige, die mein Vater für seine Mission benutzen konnte. Da Frau Le-Mi durch Uebernahme der Mission drüben nur gewinnen aber nichts verlieren konnte, ist es nicht weiter verwunderlich ,dass sie sich hier die grösste Mühe gab, sich dieser Wahl würdig zu erweisen. Sie schrieb ja selbst im Nov. 1940, dass niemals jemand eine solche Auswanderung erlebt hätte wie sie und bedankt sich bei meinem Vater dafür, was übrigens sehr seltsam klang, nachdem sie bis zum Nov. 1940 so gut wie nichts getan hatte, soweit es sich um die direkte Aufgabe meines Vaters handelte.

Zwar wurde aus der ursprünglichen Aufgabe viel mehr, nämlich Liebe (siehe den Brief meiner Mutter vom 29.I.1941, den ich inzwischen genauer gelesen habe), aber dies alles wäre zu ertragen gewesen, wenn sich Frau Le-Mi so gezeigt hätte, wie mein Vater es erwartet hat. Ich selbst kannte Frau Le-Mi nur von einigen Zusammenkünften gemeinsam mit meinen Eltern. Ich versuchte sie mir sogar als die Frau meines Vaters vorzustellen. Und da hätte ich ihn wirklich bedauert, denn für ihn gibt es nur eine Frau und das ist meine Mutter. Ich selbst hatte keine persönlichen Gefühle irgendwelcher Art zu Frau Le-Mi empfinden können, sie war für mich eine Frau wie viele andere aus unserem insbesondere meines Vaters Bekanntenkreis. Als ich aber erfuhr, mit welcher Misiion sie beauftragt worden war, hatte ich das Gefühl, dass man sich in dieser Beziehung auf sie verlassen könnte. Umso mehr, als sie meinen Vater angeblich liebte. Dass sie aber ein ganz grosser Versager war, wie er schlimmer garnicht ausgedacht werden könnte, hätte ich nie für möglich gehalten. Ein solcher Verrat ist jedenfalls einzigartig. Und je länger er dauerte, umso schlimmer wurde es. Denn anfänglich hatte man immer noch gehofft, dass der erste Rausch der Vernunft bald Platz machen würde. Aber leider blieb es lange Zeit. Erst jetzt scheint es so werden zu wollen, wie es schon vor vielen Monaten hätte sein müssen.

Auch Sie haben sich dabei genau so schuldig gemacht. Sie schrieben oft vom "obedient woman" u.ä.. Das sind für mich alles nur leere Entschuldigungen, die ich als 23-jähriger Sohn meinem Vater gegenüber nicht mal bringen dürfte und auch in jüngeren Jahren erst recht nicht hätte bringen dürfen. Aber alles wäre zu verstehen, zu entschuldigen , wenn die Idee, das Werk meines Vaters insbesondere aber die praktische Arbeit daran und dafür nicht vernachlässigt worden wäre.

Soweit meine perönliche Meinung, die ich mehr der Vollständigkeit

Ihren längeren Ausführungen über das Verhältnis zwischen "Father"(god) "to the Son"(god) kann ich nicht so folgen, da ich die christliche Religion nicht genau studiert habe. Zunächst bin ich ja der leibliche Sohn meines Vaters und kann bei entsprechener Haltung auch der geistige Sohn von ihm werden. Das wird sich schon im Laufe der Zeit herausstellen. Aber gefühlsmässig gibt es da für mich keine Ueberlegung. Zuerst kommen in meinem Leben meine Eltern und meine Schwester. Und in diese Gemeinschaft wird für mich persönlich niemand Platz haben. Als nächster kommt Herr Penk, der persönliche Freund meines Vaters und auch der ganzen Familie. Eine geistige "Elternschaft" durch Sie und Bertie Boomer kann ins Auge gefasst werden, aber das ist zunächst nur eine Möglichkeit, die ich für meine Person nicht so leicht durchführen kann. Aber das sind für mich zunächst keine Probleme, über die ich jetzt nachdenken will.

Natürlich habe ich auch schon Mädchen als Freundinnen gehabt, aber sie waren und sind mir nicht wichtig genug mit einer Ausnahme: Margot Hess. (Dieses Verhältnis ersehen Sie aus einem Brief an dieses Mädchen, den Sie bald erhalten. Schon jetzt möchte ich Sie bitten, diesen Brief dann an die angegebene Adresse weiterzuleiten, damit ich zunächst die Gewissheit habe, dass der Brief bis nach USA gekommen ist. Ausserdem werden Sie aus diesem Brief, den ich zwar noch nicht geschrieben habe, der mir aber schon fest umrissen vorschwebt, manches weitere über mich ersehen)

Zwar habe ich mit beiden Elternteilen schon erhebliche Differenzen verschiedenster Art gehabt, die schon manchmal zum dauernden Bruch hätten führen können. Aber das könnte an meiner Grundeinstellung und Liebe nichts ändern. Die Vorstellung, dass meine Mutter einen andern Mann so wie meinen Vater und mein Vater eine andére Frau so wie meine Mutter lieben könnte, ist meiner Meinung nach ausgeschlossen. Was diese zwei Menschen in der gemeinsamen Zeit von jetzt fast 27 Jahren zusammen erlebt und erarbeitet haben, kann niemals jemand aufholen.

Auch überlege ich mir garnicht, ob mein Vater Sie mehr lieben könnte als mich. Das ist seine ureigenste Angelegenheit. Ich werde versuchen, durch entsprechende Leistung&Mitarbeit die Liebe meines Vaters für seinen geistigen Sohn zu erringen. Wenn er aber doch Sie oder sonst jemand berechtigt oder unberechtigt mehr lieben würde, so würde das in meiner Grundeinstellung zu ihm nichts ändern. Genau so ist es mit meiner Mutter. Nur dass eine Frau bisher überhaupt noch nicht die Stelle meiner Mutter nur andeutungsweise hätte einnehmen oder sie hätte verdrängen können. Während ich Herrn Penk schon an Stelle meines Vaters in gewisser Beziehung denken könnte. Mögen meine Eltern nun immer zusammen bleiben, mag mein Vater eine andere Frau lieben oder heiraten, sie wird für mich nicht mehr sein, als irgendeine andere Frau aus unserem Bekanntenkreis.

Für die ganzen "symbolischen" Zusammenhänge habe ich sehr wenig übrig. Wenn man auch aus dem Zufall, dass mein Vater "Peter" heisst und Sie "Harry" heissen, allerhand ausdeuten kann. So ist es auch mit den Symbolen, die mein Vater in seiner "Correspondence" zeigt. Sie führen auf Seite 2 Ihres Briefes an mich den letzten Absatz von Seite 24 an; gerade diese Symbole auf Seite 22, 24 mit ihren weiteren Ableitungen auf Seite 28 habe ich zwar selbst mit erlebt, aber ich finde sie persönlich etwas sehr an den Haaren herbeigezogen. Die Verquickung der Mathematik mit den männlichen Geschlechtsteilen und auch den weiblichen und der Hohlerde, der Gedanke an die Liebespaare, die Sie in Ihrem Brief an meine Mutter aufgestellt haben, ruft in mir nur ein Lächeln hervor.

3820 Apparently he has not yet understood what relation exists between diminishing quantities in the differential and integral calculus (♀♂) and generating cells (sperm and ovum)

Sie sehen, dass ich zwar im Kreise der bisherigen Männer "another man" bin, aber auch wirklich ein anderer Mann. So kann ich auch den von Ihne vorgeschlagenen gedanklichen Kreislaufübungen mit den Körperteilen keinen Geschmack abgewinnen. Selbstverständlich habe ich einmal ernsthaft geübt, aber es blieb ohne jede innerliche oder äusserliche Wirkung. Zum Schluss schreiben Sie in diesem Absatz: In short, man is the universe. Ich bin nicht dieser Auffassung, denn zum Mann gehört die Frau und keiner von beiden kann ohne den andern bestehen. Wenn auch z.Zt. der Mann der beherrschende Faktor in der Welt ist, so können das die Frauen nach einer gewissen Entwicklung auch werden. Ja, die Frau könnte eher ohne den Mann bestehen: Die heilige Maria oder Danae.

Wenn nur die Männer, so z.B. Sie und mein Vater das Universum darstellen würden, für wen denn ? Für die andern Männer ? Oder für die Frauen. Nur wenn die Frau als vollwertig und gleich neben den Mann gestellt wird, dann ist das das Universum im Kleinen. Aus 2 mach 1, nämlich das Kind. Die schönsten Liebesumarmungen sind ein Verbrechen, wenn nicht Kinder dabei entstehen. Und die können nicht entstehen, wenn sich nur Männer geistig oder schliesslich auch körperlich umarmen wie bei den Spartanern.

Die Auf Seite 3 Ihres Briefes geschilderte Geschichte von Seraphita-us kenne ich nicht. Ich habe diese Seite aber sehr aufmerksam gelesen. Aber leider muss ich Ihnen sagen, dass ich dieses ganze Hin und Her zwischen Peter, Charlotte und Harry nicht ernst nehmen kann. Ich betrachte dies lediglich als eine gedankliche Spielerei, zu der ich keine Meinung habe.

Der erste Absatz auf Seite 4 ist insofern überholt, als Sie ja weitere Schritte zur Auswanderung meines Vaters unternommen haben, die hoffentlich in nicht allzuferner Zeit von Erfolg gekrönt sind. Den Briefwechsel mit Dr. Barthel führe ich sehr gern und ich möchte ihn nicht missen. Aber eine Zusammenarbeit zwischen meinem Vater und ihm halte ich nach den bisherigen Erfahrungen für ziemlich ausgeschlossen, da Barthel sich nie ein- oder gar unterordnen wird.

Die Regelung des Postversandes überlasse ich ganz meinem Vater. Er hat da seine Eigenheiten und wegen ein paar Mark soll nichts versäumt werden. Er schreibt Ihnen ja regelmässig und ich hätte augenblicklich nichts, was ich jede Woche schreiben sollte. Eine Norm würde auch zu gewwungenen Briefen führen.

Da ich hier in dem Sanatorium nur in beschränktem Masse Schreibmaschine schreiben kann, zog sich die Abschrift bis zu Ihrem Geburtstag hin, doch jetzt soll er unbedingt fertig werden. Vor 2 Jahren gab Ihnen B. Boomer den 100-Seiten-Brief meines Vaters und damit begann die fruchtbare Zusammenarbeit zwischen meinem Vater und Ihnen. Deshalb schätze ich Sie auch so sehr hoch, da Sie sich als erster Mensch von der Neuen Welt so intensiv mit allem befasst haben, was mein Vater geschaffen hat. Ich hoffe, dass daraus noch praktische Früchte entstehen, wenn mein Vater mit Ihnen zusammen in Florida arbeiten kann. Wie ich schon sagte, würde ich sehr gern mit allen meinen Kenntnissen und Kräften am Werk mitarbeiten. Insbesondere soweit es die Farblehre betrifft. Ich hoffe, dass ich vielleicht in Florida von meinem Lungenleiden ganz geheilt werde, denn ich las kürzlich in einem Buch "Amerikaner" von Josef Frank, dass Ralph Waldo Emerson zu Winterkuren in Florida weilte.

Ich schliesse nun heute meinen Brief mit der Hoffnung, dass wir alle VIER einmal in Florida sein werden und in gemeinsamer Arbeit mit Ihrem Lebenskreise die Hohlwelt zum Siege führen können.
Herzliche Grüsse an Sie, Bertie Boomer, Hedwig Michel und die andern

Ihr

fundamental countercoupling Peter/Harry-Charlotte/Bertie,but has also perverted Hedwig Michel into the diabolic counterpart of her mission... ,
however, i f you will have found the way to the Universal Movement and to me as first und fundamental embodiment of it j u s t over this detour, that is, i f you have got definitely free from this complex of male vanity and will r e a l l y w o r k in collaboration with me, then she may be compared with Maria who ~~kkkkk~~ is listening to Jesus Christ,while her sister Martha is doing the housework, and you may compare yourself,if you like to do so, with Jesus Christ himself,while I must then claim to be compared with ~~Father God~~ the F A T H E R of you all and embodiment of God's almighty will.
I cannot help smiling a little while writing down these comparisons, because I prefer clearer symbols than those of the Bible,but if you should now start another theory about Hedwig Michel's role as unique M a r i a in the sense of this biblical comparison in relation to you, I feel obliged to draw your attention to Charlotte Margareta's role in my life as a glorious union of the biblical Martha and Maria, who has devoted all to me,her soul,her body,her fortune,her work and last not least her great love...,
nevertheless I endeavour to find a way out of this vexation of your theory of the "obedient" woman,and if Hedwig Michel after all will realise this union of Maria and Martha too in relation to you, I shall feel relaxed a little in advance,when she will inform me of her decision.

Already in my Const.Le. I endeavoured to find a way back from this strange detour, after I had definitely stated in 7 points that Hedwig Michel as"living Message" of my world-embracing will had become a "complete downright failure" (on page 26 of June 28,1940). Please,read these 7 points once more, and mind well that I have not anything to withdraw from these statements, but pay then full attention to the following sentence ~~xxxxxxx~~ at the bottom of this page 26,where I have written:
" Well, I now continue writing to her and to you,Harry and Bertie, and must first confess, that all this has really fulfilled my highest expectations as far as I pervert and reverse them to the very contrary according to the contrast of Heaven and Hell ... , seeking for a way out of this Hell into which I have led you indirectly, I have studied once more thoroughly the fatal conjunction of Mars/Moon/Venus on June 7/8, 1940 and its possible destructive effect in your life (and future love too!) and have just finished a drawing of Harry's horoscope on the following page 27....."

May 1/1882 Bertie SA/M 6-7 A.M.

By the way: why have you not sent the exact hours of your birth and Bertie's which I had asked on page 31 ? See there !!! Further pay attention to my plans+ of teaching astrology in Fort Myers as I had done in Worms in the Winter of 1931/32: what have you to tell me about this plan of earning money ?

+) Const. Le. p. 33 !!!

Unfortunately just my following astrological explanations have reached you only as fragment and,therefore,could not be fully comprehensible and effective in showing you a "way out of this Hell", " i n t o w h i c h I h a v e l e d y o u i n d i r e c t l y " , and for this last reason that I feel responsible with you together as a couple of m e n (that is a couple of male human beings !!!) I must now try once more by this letter of "Correspondence" to show you the way from this "Hell" of isolated loving ecstasy in Summer 1940 to the "Heaven" of really universal love in future(according to my green booklet of 1919/20 in which "God's incarnation ~~of~~ in loving couples"

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Vorbemerkung: Auch ein kulturphilosophisches Werk muss von den Musen eingegeben sein, d.h. also vom zeugenden Eros, und wenn es von einer neuen Kosmologie ausgeht, wie das geplante Buch von Sebastian Glauburg, dann muss es vom "kosmogonischen Eros" stammen, um diesen bekannten Ausdruck von Ludwig Klages zu gebrauchen.

Francfort on Main/Goethestr.4
June 30, 1941 (Monday)

Dear Harry W.Manley:
Referring to pages 49-50 of Correspondence which are being written, I send you these notes to a book. They consist of 17 pages and will be posted in single sendings of 4 pages each. They shall introduce a new period of our connection.
As ever
Peter Sander

Schweigen die Musen ?

In der Frankfurter Zeitung erschien vor kurzem eine Betrachtung über den gegenwärtigen Stand der deutschen Kunst und Literatur mit dieser Frage als Ueberschrift. Eine eigentliche Antwort enthielt aber der Aufsatz nicht.
Er endete vielmehr mit der neuen Frage, ob während des gegenwärtigen Krieges und während der dabei nötigen Konzentration aller Kräfte auf den Kriegsgott Mars die Musen nicht spröde werden und sich den Menschen versagen.
Fassen wir die 9 Musen und ihre traditionelle Zuordnung zu den einzelnen Gebieten von Kunst und Wissenschaft einmal näher ins Auge.

Klio protegiert Geschichte und wird mit einer Buchrolle dargestellt.
Kalliope ist für das Heldengedicht da, dargestellt mit Griffel und Wachstafel.
Melpomene für das Trauerspiel (mit tragischer Maske).
Thalia für das Lustspiel (mit Hirtenstab und heiterer Maske).
Erato für Scherz- und Liebeslieder (mit Blumen).
Euterpe für Tonkunst (mit Flöte.
Terpsichore für den Tanz (mit der Lyra).
Polyhymnia für Festgesang und Beredsamkeit.

Urania für die Sternenkunde (dargestellt mit der Himmelskugel).

Wie man sieht, erstrecken sich die Anregungen der 9 Musen in erster Linie auf das, was Kant innerhalb seines philosophischen Systems in der "Kritik der Urteilskraft" als Bereich des ästhetischen Gefühls behandelt. Was er dagegen in seiner "Kritik der reinen Vernunft" bezüglich des Logischen und in seiner "Kritik der praktischen Vernunft" bezüglich des Ethischen ausführt, kommt bei den 9 Musen zu kurz. Betrachtet man die kulturelle Entfaltung des Menschengeistes unter dem Gesichtspunkt der Kantischen Dreiteilung als Bereiche
des Denkens und der Logik (A),
des Wollens und der Ethik (B),
und des Fühlens und der Aesthetik (C),
so führt eigentlich nur Urania mit ihrer Himmelskugel als einem mathematischen Modell und Symbol in den Bereich des reinen Denkens und der Wissenschaft, da ja zur Sternenkunde Mathematik und bis zu einem gewissen Grade Physik nötig ist, also in den Bereich A des kantischen Systems. Dann könnte man noch Klio als Muse der Geschichtsschreibung dem Bereich des Ethischen (B) zuordnen, während alle andern Musen, also 7 von 9 zur ästhetischen Sphäre gehören, also zu C.

Zweifellos ist die griechische Zuordnung der einzelnen Musen durch den seinerzeitigen Kulturzustand und die entsprechende

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Bewertung der einzelnen menschlichen Fähigkeiten bedingt, doch wäre es eine sehr voreilige Schlussfolgerung, wenn man aus dem entsprechenden Mangel an Musen für die Bereiche der reinen Vernunft und Logik (A) sowie der praktischen Vernunft und Ethik (B) im Sinne Kants ohne weiteres eine Rückständigkeit und Schwäche jener alten Zuordnung herleiten wollte.
Es könnte ja auch so sein, und es soll in dem geplanten Buch von Sebastian Glauburg gezeigt werden, dass ihr Fehlen viel eher ein Rückständigkeit und Schwäche des Kantischen Philosophiesystems und aller davon beeinflussten Philosophiesysteme überhaupt offenbart, soweit letztere logische Geistesformen und ethische Willenformen o h n e Musen begründet haben, weil das eben Geistes- u Willensformen sind, in denen jenes schöpferische Verhältnis von Mann und Weib nicht erlebt wurde, welches die Griechen bei der kulturellen Entfaltung a l l e r menschlichen Fähigkeiten als wirksam erlebt und in Frauengestalten symbolisiert hatten.
Erstrebt man aber letzteres wieder, will man also alles Denken (A), Wollen und Handeln (B) genau so wie das Fühlen (C) wieder eintauchen und einwurzeln in das kulturzeugende Verhältnis von Mann und Weib, die der zeugende Eros verbindet, dann erhalten gerade die Musen U r a n i a (für den Bereich A) und K l i o (für den Bereich B) eine besondere Bedeutung, vor allem aber U r a n i a , deren Namen ja schon auf das " u r a n i s c h e Z e i t a l t e r " hinweist, an dessen Eingang wir stehen sollen.

Zuletzt sei noch auf die Namensverwandtschaft der U r a n i a mit Uranos hingewiesen, der mit G ä a , der Erdgöttin zusammen, die Titaniden erzeugte, jene Revolutionäre und Himmelsstürmer, die den Jupiter besiegten, die zuletzt aber doch in den Tartarus hinabgeschleudert wurden. Atlas, ihr Anführer, wurde dazu verurteilt, den Himmel zu tragen, und lieferte den Namen für die Erdbeschreibung oder Geo-graphie im Atlas...,
beachten wir ferner noch, dass Uranus der Name für jenen 1781 entdeckten Planeten ist, dessen Einfluss besonders in der Fixsternkonstellation W a s s e r m a n n wirksam sein soll, und dass jetzt, in diesen Jahrzehnten, der Frühlingspunkt der Sonnenbahn in diesen Teil des Fixsternhimmels einrückt, so erkennen wir, dass das beginnende "Wassermannzeitalter" mit dem "uranischen Zeitalter" identisch ist.

Durch die Idee einer Erdkugel, die erstmals von den Griechen gedacht wurde (und schon um 500 v.Chr. nachweisbar ist), die aber erst durch die Entdeckungsfahrt des Kolumbus im Jahre 1492 zur allgemeinen Anerkennung und Wirkung kam (also rund 2000 Jahre nach ihrem ersten Auftauchen im Menschengeiste !!!), ist ja nun der Himmel von der Erde zur freischwebenden Erscheinung gelöst und der Riese Atlas von seiner Last befreit worden, doch erlebt heute niemand mehr mythologische und mythische Zusammenhänge, wenn er einen Globus mit seinem Netz von Längen- und Breitengraden betrachtet. Vielmehr hat der Geist Newtons und Kants die Führung, die in der Erdkugel das Modell rein mechanischer Zusammenhänge sahen.

" A l l g e m e i n e N a t u r g e s c h i c h t e
und T h e o r i e d e s H i m m e l s
oder
Versuch von der Verfassung und dem mechanischen Ursprunge des ganzen Weltgebäudes nach Newtonischen Grundsätzen abgehandelt"

hiess das Buch, mit dem Kant im Jahre 1755 seine Wirksamkeit als Kulturphilosoph im preussischen Königsberg eröffnete.

Da verhüllte Urania ihr Gesicht und schwieg trauernd !

Die Erdkugel

Kann es etwas Abstrakteres und Mechanischeres geben als die Vorstellung einer Erdkugel ?

Man denke und bedenke: die gesamte Vielfalt und Vielgestalt der Kontinente und Meere mit der eingeschlossenen Unendlichkeit von Lebewesen aller Art, Menschen, Tiere, Pflanzen,
also alles, was wir an Eigenarten und Besonderheiten der Landschaft und Lebewesen erleben können,
a l l d a s wird zusammengedacht zu einem einzigen Punkt und von ihm aus mit Hilfe von mathematischen Konstruktionen und Rechnungen neu aufgebaut !
Vom Erdmittelpunkt aus werden geradlinige Strahlen nach allen Seiten gezogen, die wie Stacheln eines Igels in den Weltraum greifen und in 6738 km Entfernung von ihm die Erdoberfläche durchdringen, wo sie das Netz der Längen- und Breitengrade durchkreuzen.
Senkrecht zur Erdoberfläche strahlen sie weiter in den Weltraum und werden von uns dazu benützt, die vertikale Höhe über dem Meeresspiegel bzw.Tiefe unter ihm zu messa während das Netz der Längen- und Breitengrade dazu dient, die horizontale Position innerhalb der Erdoberfläche zu bestimmen.

Von einem aufgeblasenen Punkt könnte man also sprechen, der durch das Aufblasen zur Kugel wird, oder auch von einem aufgeblasenen Nichts, das aber jedenfalls die Grundlage der gesamten modernen Geo- graphie oder Erd- beschreibung bildet !
Kann ein solches Gespenst aus zentralen Strahlen, kombiniert mit einem andern Gespenst und Gespinst aus Längen- und Breitengraden von M u s e n eingegeben sein, von göttlichen Frauengestalten also, deren Erscheinung unseren Geist gefühlsmässig ergreift und wie eine Geliebte durch die eingeflösste Liebe beseelt ? ! ?

Und doch brauche ich nur die Frage aufzuwerfen, ob wir a u f oder i n einer Erdkugel leben, um sofort das Gefühl in voller Stärke einzuschalten, weil dann jeder Gefragte seinen Halt verliert, soweit er ihn in der Vorstellung einer Vollkugel gefunden hat, auf deren Aussenseite wir leben !
Genauer gefragt: leben wir auf der Aussenfläche einer Vollerdkugel mit Riesenhimmel ringsum
oder leben wir auf der Innenfläche einer Hohlerdkugel, die dann auch den ganzen Himmel mit Sonne, Mond und allen Sternen einschliessen muss?

Mit dieser Fragestellung wird das mechanische Modell von Newton und Kant "in Frage gestellt" und wird überhaupt alles in Frage gestellt, was seit Ptolemäus und Kopernikus als kosmogonisches Wissen von diesem Modell her aufgebaut wurde. Gleichzeitig wankt das gesamte Wissenschaftsgebäude in seinen Grundfesten, weil ja auch die Vorstellung von der Schwerkraft als Ausdruck der Anziehung zwischen Erde und Sonne, Erde und Mond usw. "in Frage gestellt" wird. Diese aber liegt doch den Fallgesetzen Galileis zurgunde und letztere sind Ausgangspunkt der gesamten modernen Naturwissenschaft.

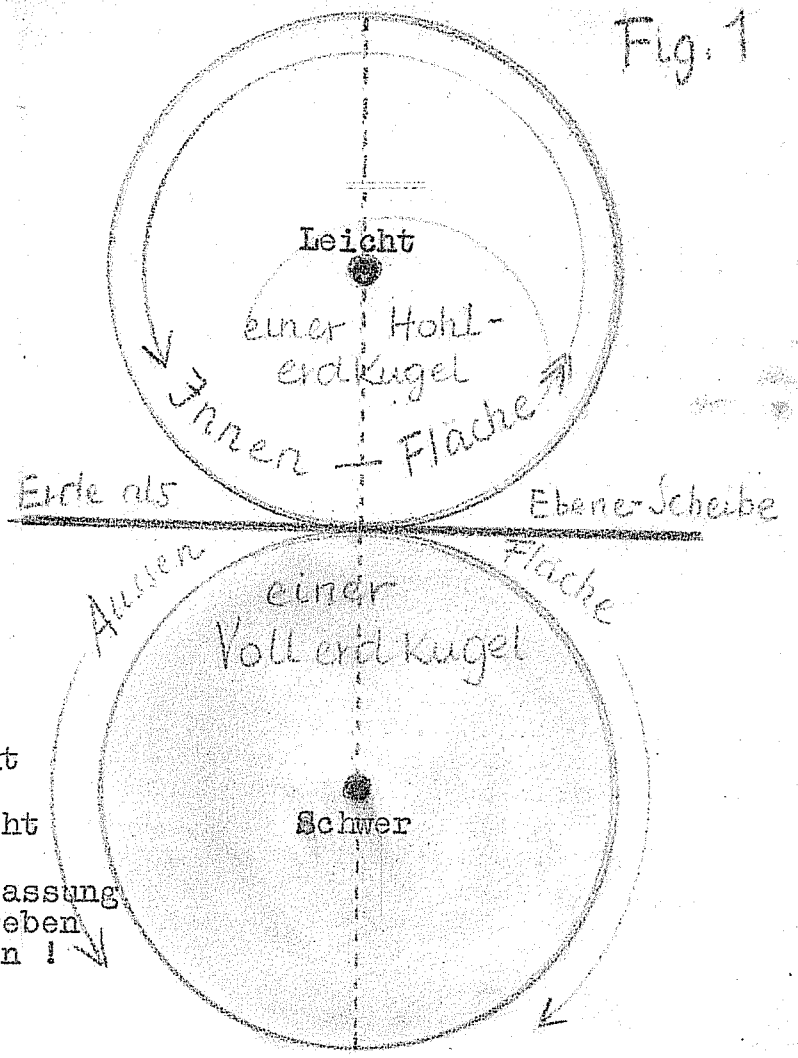
1528 – 1919

Aber gerade dieser totale Zusammbruch der mechanistisch aufgebauten Welt, man möchte fast sagen, dieser totale Krieg gegen die Welt von Ptolemäus, Kopernikus, Kepler, Galilei, Newton, Kant, Laplace und Einstein ist es, der unseren Geist wieder frei macht zum Aufbau einer neuen Welt und uns vielleicht befähigt, diesen Aufbau mit Hilfe der Musen zu vollbringen...,
ja vielleicht entschleiert sich dann Urania wieder vor uns und führt uns zu einer neuen Sternen- oder Himmelskunde innerhalb der Hohlerdkugel oder Zellenerde, die ja auch aus dem Schwerpunkt unter uns, den wir als Erdmittelpunkt denken, einen Leichtpunkt über uns macht. Alles wird dann leicht und licht, schwebend und luftig, was vorher schwer und dunkel, lastend und stofflich war. Die Baumspitzen und Turmspitzen zeigen dann den Weg in den Erdmittelpunkt über uns, der gleichzeitig auch Himmelsmittelpunkt ist, während der Himmel selbst mit Sonne, Mond und allen Sternen innerhalb dieser Erdzelle schwebt und sich täglich einmal um sich selbst dreht.
Die Erde bewegt sich dann also doch nicht !!! Die Erde, soweit wir bei diesem Namen wie bisher nur an die Erdoberfläche denken und innerhalb der Erdzellen-welt noch an das, was unter dieser Oberfläche sozusagen als Erdschale liegt, die das ganze Weltall als "Erdweltall" einschliesst !!!

Wollen wir die Erdkugel bildlich als Schnitt darstellen, so erhalten wir einen einfachen Kreis, während die frühere Vorstellung von der Erde als einer Scheibe als Schnitt eine Gerade ergibt. Nun können wir uns die zuerst eben gedachte Erdoberfläche einmal ringsum abwärts von unserem Standpunkt zur Aussenfläche einer Vollerdkugel umgeformt denken, auf der wir leben, und ein andermal ringsum aufwärts von unserem Standpunkt zur Innenfläche einer Hohlerdkugel, i n der wir leben. Beide Möglichkeiten lassen sich bildlich folgendermassen zusammenfassen:

Selbstverständlich kann nur eine von diesen 3 Möglichkeiten wirklich sein.
Ihre Zusammenfassung in dieser Figur lässt aber die Abwärtskrümmung (mit entstehendem Schwerpunkt) und Aufwärtskrümmung (mit entstehendem Leichtpunkt) polaristisch verkoppelt mit der Erdscheibe oder Erdebene erscheinen, die als neutrale Mitte beide Möglichkeiten in sich enthält.
Verbinde ich Schwerpunkt und Leichtpunkt miteinander durch eine Gerade, so kreuzt die so entstehende vertikale Gerade die horizontale, welche den Schnitt durch die Erdscheibe oder -ebene darstellt. Der Kreuzungspunkt ist dann aber gleichzeitig auch Berührungspunkt der beiden Kugeln, soweit beide als gleichzeitig vorhanden gedacht werden.
Aus dieser subjektiven Zusammenfassung der objektiven Möglichkeiten ergeben sich bedeutungsvolle Konsequenzen !

Fig. 1



3160 — 3607

Francfort on Main/Goet 4

July 4, 1941 (Friday) 21

7/21/41 5

Dear Harry :
Adding pages 5 and 6 of these notes to pages 49 and 50 of Correspondence, I am very glad to inform you that Mr. Winthrop's affidavit for Charlotte Margareta has arrived today. His net-income for 1940 was 46 985,81 dollars but in his letter to the Stuttgart consul he declares explicitly: "I am not at all concerned about any member of Mrs. Bender's family, and am willing to make this guarantee only for her". What a pity, that Hedwig Michel has not gone to see him in May 1940 for showing him all the prepared papers and speak with him personally as we had explicitly agreed-, but now nothing can be changed so much the less as we must suppose, that Charlotte Margareta's sister in New York has influenced him against me, Actually all this is theoretically, because the American Consulate in Stuttgart was closed last Friday.

Nevertheless you see that Mr. Winthrop can really help Charlotte Margareta, so that she can help me if necessary and for me after the

D i e T i t e l f i g u r des geplanten Buches

und ihre ein[illegible]ige Bedeutung für den Aufbau desselben.

Durch die Kom[illegible]onsfigur (auf Seite 4 dieser Notizen) wird der Lese[illegible] befähigt, die 3 Erdgestalten - Erdscheibe, Vollerdkugel, [illegible]dkugel - mit einem einzigen Blick zu erfassen. Auss[illegible]m aber kann er sie alle drei aus dem Kreuzungs- und Berüh[illegible]gspunkt einheitlich ableiten (aus der Vorstellung einer [illegible]scheibe als neutraler Mitte).
So erlangt er mit einem Schlage sozusagen die geistige Herrschaft über alle [illegible]ese kosmogonischen Formen und kann dah[illegible]er in souveräner Haltu[illegible] den physikalischen [illegible]weisen für d[illegible]ie Wirklichkeit der eine oder andern gegen[illegible]übe[illegible]reten...., diese souveräne Haltung des Lesers von [illegible] Anfang an zu sichern, ist eine der wichtigsten Aufgaben de[illegible]s geplanten Buches.
Deshalb wird diese Kombinationsfigur dem Werk als

T i t e l f i g u r vorangstellt !!!!

Auch wenn der Leser bisher noch nichts von der Hohlerdkugel gehört haben sollte, wird die Annahme einer solchen auf Grund der Titelfigur keine grundsätzlichen Ueberraschung mehr sein. Vielmehr wird er sie als Bestätigung seiner eigenen Gedanken empfinden, wie sie durch die Titelfigur gestaltet werden und eben diese Möglichkeit ja einschliessen.
Wundern wird er sich allerdings dann doch, dass die Hohlerdkugel erstmals im Jahre 1869/70 von dem amerikanischen Arzt Dr. Cyrus R. Teed mit dem Schriftstellernamen K o r e s h entdeckt wurde und inzwischen noch zweimal von den Deutschen Karl Neupert (1901) und Peter Bender (1919/20) nachentdeckt wurde, ohne dass die beiden letzteren etwas von Koresh und von einander wussten. Von allen dreien liegen eine Reihe von teilweise umfangreichen Veröffentlichungen vor. Und von Koresh insbesondere mehrere wissenschaftliche Experimente, die eine Aufwärtswölbung der Erdoberfläche unwiderleglich beweisen, so vor allem eine direkte Messung der Erdkrümmung im Jahre 1897, die unter Leitung des heute noch lebenden Geodäten U.G. Morrow in Florida am Ufer des Golfes von Mexiko stattfand.
Durch Zusammenstellung aller beigebrachten Beweise im geplanten Buch wird der Leser gefühlsmässig aufs stärkste ergriffen und wird es als eine Kulturschande empfinden, dass besonders die direkte Messung der Aufwärtskrümmung der Erde seit 1897 nicht mehr wiederholt wurde, obwohl doch eine solche Messung eigentlich auch von denjenigen schon längst hätte durchgeführt werden müssen, die noch glauben, auf der Aussenfläche einer Vollerdkugel zu leben. Und dazu gehören doch auch die meisten Physiker unserer Zeit ! Warum demonstrieren sie die angenommene Abwärtskrümmung der Erdoberfläche eigentlich nicht messungsweise, wie Koresh und Morrow es 1897 getan haben und dabei eben die Aufwärtskrümmungfeststellten ?!?
So wichtig nun auch diese Beweise sind, um das bisherige Weltbild im Leser zu stürzen und ihn aufbaubereit für das neue zu machen, so erscheint es im geplanten Buch von Sebastian Glauburg doch noch wichtiger, dass auf Grund der Kombinations-

you run no risk at all, if you make out an account war for enabling me to get a visa as I have explained to you on pages 45 - 48 of this Correspondence, which on its part has been

figur eine Polarität zwischen Vollerdkugel und Hohlerdkugel sichtbar wird, die zunächst dem Unterschied von

S c h w e r punkt und L e i c h t punkt oder
von U n t e n und O b e n oder
von S t o f f und L i c h t usw.usw.

aber auch der Polarität von Samenzelle und Eizelle entspricht, wenn man an die bewegliche und sich schlängelnde, also drehende Samenzelle einerseits die Analogie der sich drehenden und fortbewegenden Vollerdkugel anschliesst, an die ruhende und aufsaugende Eizelle andererseits abder die Analogie der Hohlerdkugel oder Zellularerde, wie Koresh sie nennt.

Koresh hat die Hohlerdkugel auch "Great Womb", also "Grosse Gebärmutter" genannt, ohne aber die Vollerdkugel mit einem gestaltlosen Riesenhimmel ringsum in Vergleich zu setzen mit den männlichen Geschlechtsteilen und der beweglichen Samenzelle.

Diese Vergleiche und Analogien, die besonders Bender ausgebaut hat, erscheinen nun als Möglichkeit einer kosmogonischen Würdigung des weiblichen Elementes durch die bevorstehende Weltbildrevolution bzw. durch den Sieg der Hohlerdkugel über die Vollerdkugel, die das geplante Buch ankündigen und soweit als möglich auch herbeiführen soll.

Vielleicht wäre der geeignete Titel deshalb:

W e l t b i l d r e v o l u t i o n !

Können dabei nun aber Musen mitwirken ? Also Frauengestalten in himmlicher und auch irdischer Form mit inspirativem Einfluss auf Männer !?!

Als vorläufige Antwort sei darauf hingewiesen, dass die Wege von Koresh und Bender zur Entdeckung des neuen Weltbildes tatsächlich über Frauen geführt haben bzw. über die unlösbare Verkoppelung von Mann und Weib in beiden.

Koresh hat in einer Broschüre beschrieben "The Illumination of Koresh" (Die Erleuchtung des Koresh), dass er die Hohlerdkugelidee erstmals in Gestalt einer visionären Frau erschaute, die er als "Goddess and environment" (Göttin und Umhüllung) seines männlichen Wesens bezeichnet, oder auch als "Divine Motherhood" (Göttliche Mutterschaft), als "Mother and Bride" (Mutter und Braut), als "compassing form of my spiritual entirety" (Einfassung seiner geistigen Wesenheit) usw. ...., es würde hier zu weit führen, näher auf Koreshs Darstellung einzugehen, doch steht es völlig ausser Zweifel, dass er seine späteren mathematischen Deduktionen sowei seine physikalischen Experimente und Messungen von dieser Vision des Winters 1869/7o her abgeleitet hat. Darüber hinaus hat er in Florida sogar eine Kolonie gegründet und bis zu seinem Tode im Jahre 19o8 mit einer Frau zusammen als Priesterpaar geleitet, weil er hoffte, dadurch die Grundlage einer Menschheitsordnung zu schaffen, in welcher den Frauen eine Rolle zugeteilt werden sollte, wie sie die Griechen etwa ihren Musen zudachten.

Benders Weg, der völlig unabhängig von Koresh gefunden wurde, führte über die Gründung einer "Menschheitsreligion" mit einem "Menschheitspaar" als lebendiger Mittelpunkt, von dem aus mit Hilfe des neuen Weltbildes eine "Weltallbeherrschung" angestrebt werden soll und zwar ebenfalls unter kosmogonischer Ebenbürtigkeit von Mann und Weib.

Bei Neupkert hingegen ist nicht klar zu ersehen, wie er zur Entdeckung der Hohlerdkugel kam. Auch begründet er sie nur mit Mitteln der "reinen Vernunft" in mechanistischer Weise, also ohne jeden musischen Einschlag, weshalb für das geplante Buch ziemlich am Rande des Interesses bleibt.

2354/ Francfort on Main, 4 Goethestr.
July 8, 1941 (Tuesday)

Dear Harry:

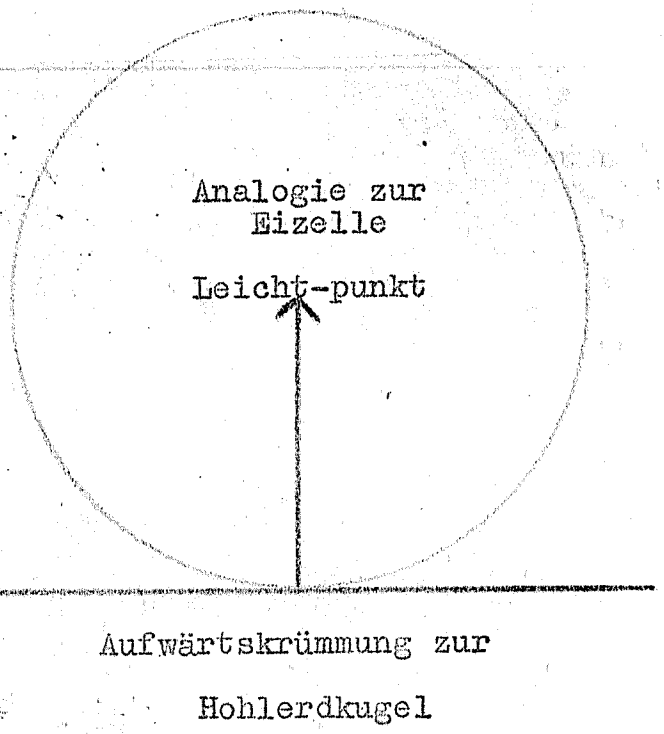
While outlining my explanations concerning Basic English for my next letters to you marked You must become universal, I decided to write a letter to Bertie personally for thanking her for her affidavit letter to the Stuttgart Consul and for her congratulations on my birthday which she had signed with you and Hedwig together. This letter to Bertie personally is being written and will probably be followed by a letter to Hedwig Michel personally in German, if the postal connection will not be interrupted meanwhile.

The first answer of a publishing house in Leipzig concerning the book of Sebastian Glauburg has already come. It cannot be published, because the role of men as it is described in these notes, does not correspond with the ideas of the manager of this publishing house. He declares explicitly that his house cannot publish such ideas of a future social order, in which the predominance of men is not sure !! He is a very Lord of Creation, this manager !

Have you not written any further

Dagegen werden die Schriften des Dr. Ernst Barthel zu würdigen sein, der zwar nicht die Hohlerdkugelidee vertritt, aber eine ganz gleiche Figur wie die Titelfigur des geplanten Buches zunächst seiner "Polargeometrie" zugrundelegte und seit 1939 auch in kosmogonischer Deutung als Titelbild seiner Broschüre "Die Kosmologie der Grosserde im Totalraum" verwendet. In seiner vorhergegangenen Broschüre "Geometrie und Kosmos" bringt er die kosmogonische Anwendung dieser Figut zum ersten Male und schreibt im Vorwort folgendes darüber: " Und was ich seit 1939 hier gebe, die Darstellung des Weltraumes als Doppel-Maximalkugel, ist wohl die b e s t m ö g l i c h e aller Veranschaulichungen des Gesamtweltraumes, die sich denken lässt. Dass man ein solches mathematisches Abbildungsergebnis mit sinnendem Auge denkend erfassen muss, und nicht einfach als Primitivbild, folgt aus der Natur der Sache."

Was Barthel aus dieser Figur ableitet, ist freilich nicht dasselbe, was im geplanten Buch von Sebastian Glauburg daraus abgeleitet wird, trotzdem auch Barthel die Polarität von Männlich und Weiblich in Analogie setzt zum unteren und oberen Kreis dieser beziehungsreichen Figur. Da Barthel nämlich nicht zur Hohlerdkugel vorgestossen ist, verharrt er in einer Art subjektiver Relativität gegenüber allen kosmogonischen Möglichkeiten und kann deshalb auch nicht die Dynamik der Figur erkennen, die sich ergibt, wenn wir die Kreise nicht übereinander, sondern nebeneinander setzen und mit der verbindenden Geraden die Vorstellung einer geschichtlichen Entwicklung verbinden.



F i g . 2

2334 3056/5 4.7.19

Die Einteilung des Buches

abgeleitet aus der Titelfigur.

Betrachten wir Fig. 2 (auf S.7 dieser Notizen) von links nach rechts, wie man liest, so kommt die Abwärtskrümmung der Erdebene zur Vollerdkugel (als Analogie zur Samenzelle) zuerst ins Blickfeld, während die Aufwärtskrümmung zur Hohlkugelerde (als Analogie zur Eizelle)nachfolgt.
Dies entspricht genau dem Uebergang von der (männlichen) Vollerdkugel zur (weiblichen) Hohlerdkugel, der durch die Weltbildrevolution herbeigeführt werden soll.
Wie lange wird dieser Uebergang dauern ?
Bis zum Beispiel die Lehre des Kopernikus zur allgemeinen Anerkennung kam, dauerte es rund 15o Jahre, nämlich von 1543, wo sein Buch erschien, bis 1683, woNewtons Hauptwerk veröffentlicht und den Durchbruch vollendete. Als Galilei um 1600 seine Fallgesetze und Kepler seine Planetenbahngesetze fand, waren es eigentlich nur diese beiden in ganz Europa und damit in der ganzen Welt, die wirksam für Kopernikus eintraten, doch stand Galilei noch 1632 als Greis vor der Inquisition...., rechnen wir also in ähnlicher Weise mit Jahrhunderten, so hat der Kampf um die (weibliche) Hohlerdkugel oder Eizellenerde mit Koresh (1869/70) und Bender(1919/20) eben erst begonnen. Noch feiert die Vorherrschaft der Männer und des männlichen Denkens, Wollens und Fühlens auf Grund der jüdisch-christlichen und mohammedanischen Geist- und Willensformen (mit zughörigen Gottesvorstellungen und Religionsübungen) ihre Triumphe.
M ä n n e r m a c h e n G e s c h i c h t e !
Und Geschichten, möchte man hinzufügen !!!
Die Frauenbewegung und Frauenemanzipation ist scheinbar im Sande verlaufen. Im gleichen Masse jedoch, wie durch den Weltkrieg von 1914-18 und seine Folgen sowie durch den neuen Weltkrieg ab 1939 diese Triumphe der Männlichkeit immer grausiger und einer Selbstzerfleischung der weissen Rasse immer ähnlicher werden, wird das weibliche Element nicht nur in Gestalt der Frauen, sondern auch in den Männern selbst revoltieren und eine grundlegende Neugestaltung aller Geistes- und Gesellschaftsformen fordern.

Das aber kann nur geschehen, wenn die Polarität der Nationen oder Kontinente, wie sie aus dem bisherigen männerherrschaftlichen Denken hervorging, durch eine neue universale Polarität aufgesogen wird, wie sie Koresh und Bender in einem sozusagen päpstlich-kaiserlichen menschheitsführenden Paar aus Mann und Weib nicht nur erträumt haben, sondern in der Entdeckung der (weiblichen) Hohlerdkugel oder Zellularerde auch zur mathematisch-physikalischen Wirksamkeit weiterentwickelten. Aus dem Kaiser- und Königspaar als Landesmutter und -vater werden dann Erdmutter und -vater, während die Ausstrahlungen von der ersten Frau auf alle Männer bzw. vom ersten Mann auf alle Frauen mit entsprechenden, durchaus konkret zu denkenden Sitten und Gebräuchen eben jenes fruchtbare Zusammenspiel von Mann und Weib durch die ganze Menschheit hindurch begründen,das eingangs dieser Notizen als m u s i c h bezeichnet wurde.

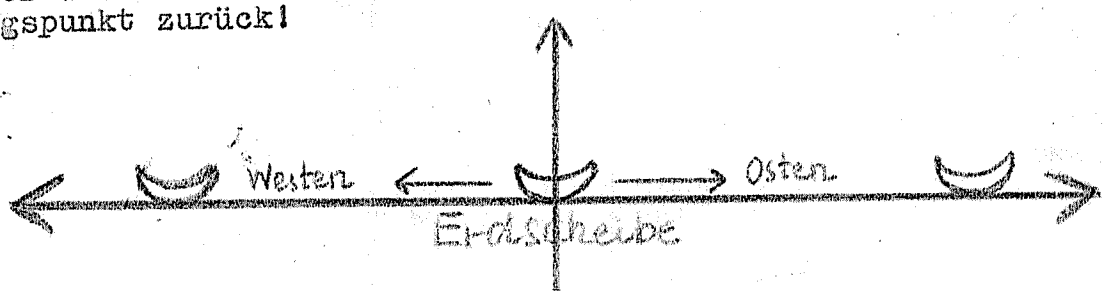
9334 - 3050

Um nicht völlig abstrakt zu bleiben, sei hier an die weltweite Wirksamkeit der Frau Roosevelt erinnert, in deren Schatten alle amerikanischeenglischen Frauen auftauchen, obwohl deren Einfluss zunächst alles andere wie musisch erscheint. Auch machen erfahrungsgemäss die Frauen alles mit, wenigstens in ihren bewussten Handlungen, was Männer erdenken und erfinden, auch wenn sie es oft in der Form des Gengers tun. Deshalb ist der Kampf um das neue Weltbild, zunächst wenigstens, eine Angelegenheit derjenigen Männer, die auf den Wegen von Koresh und Bender die vorhandenen Geistes- und Willensformen von der (weiblichen) Zellularerde her grundlegend umformen. Die Formen des Fühlens werden dann schon folgen !

Angesichts der ungeheuren Erfolge, die auf Grund der Vollerdkugel mit Riesenhimmel ringsum durch Kopernikus, Kepler, Galilei, Newton, Kant, Laplace und die folgenden Naturwissenschafter überhaupt auf allen Gebieten des menschlichen Lebens erreich wurden, erscheint es nun aber völlig falsch, wenn z.B. Koresh den Kopernikanismus als eine Ausgeburt des Teufels hinstellt und nicht ~~xxx~~ positiv als Vorstufe zu seiner Entdeckung würdigt. Das tut Bender und ihm wird das geplante Buch von Sebastian Glauburg folgen, wenn es in der Idee einer Erdkugel, wie sie durch Abwärtskrümmung zur Aussenfläche einer Vollerdkugel entsteht, den logischen Beginn der Weltgeschichte sieht, weil dadurch die Menschheit überhaupt erst befähigt wurde, die gesamte Erdoberfläche in ihren Machtbereich einzuverleiben. Vom logischen Beginn der Weltgeschichte, also vom Beginn im Bereich A nach Kants Dreiteilung (wie er bei den Griechen ums Jahr 500 v.Chr. stattfand, als sie erstmals die Erdkugel zu denken wagten) bis zum Beginn im Bereich des Ethischen (B), also im Bereich des Handelns und Wollens (wie es mit Kolumbus im Jahre 1492 n.Chr. begann), waren rund 2000 Jahre vergangen, während im Bereich des Fühlens und der ästhetischen Formen (C) die W e l t geschichte eigentlich noch gar nicht begonnen hat. Letzteres wird auch erst geschehen, wenn jetzt die Polarität von Mann und Weib als unmittelbare Analogie zur geschichtlichen Polarität von Vollerdkugel und Hohlerdkugel erkannt wird, und wenn die Durchsetzung der letzteren nicht nur als eine Revolutionierung der Geistesformen (A), sondern auch d e r Ethik und Gesellschaft (B) u n d der ästhetischen Formen des Gefühls (C) aufgefasst und durchgekämpft wird.
Die Zellularerde wird damit zum Symbol der grössten Geistes-(A) Gesellschafts- (B), und Gefühls- (C) revolution der Menschheit überhaupt.

Um zunächst einmal den ungeheuren Fortschritt voll bewusst zu machen, der im Uebergang von der Erdscheibe zu einer Erdkugel besteht, auch wenn es zunächst durch Abwärtswölbung zur Aussenfläche einer Vollerdkugel ges:hah, brauche ich nur daran zu erinnern, dass Kolumbus o h n e die Erdkugelidee seine Entdeckungsfahrt gar nicht hätte denken und planen können. Auf einer Erdscheibe führt der Weg eines Schiffes nach Westen immer weiter nach Westen und niemals von Osten her zum Ausgangspunkt zurück!

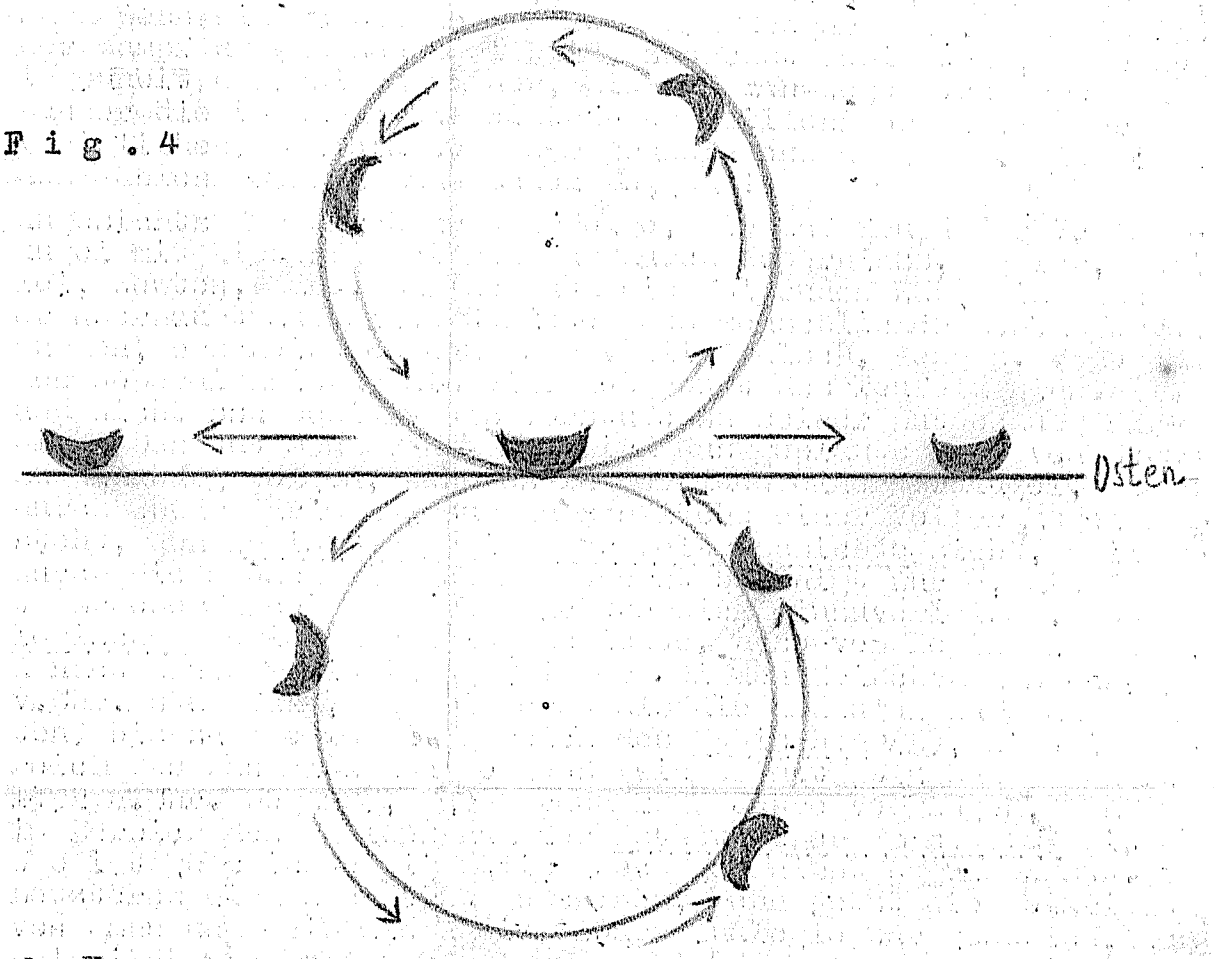
F i g . 3



9334 — 3026

Erst dadurch, dass die Erdoberfläche als Kugeloberfläche gedacht wird, erscheint die Fortsetzung des Weges nach Westen immer weiter nach Westen als Kreisweg zum Ausgangspunkt zurück. Nur ist es dabei völlig gleichgültig, ob ich diese Erdumfahrungsidee auf der Aussenfläche einer Vollerdkugel oder auf der Innenfläche einer Hohlerdkugel ausdenke, wie folgens Bild zeigt

F i g . 4



Als Kolumbus im Jahre 1492 mit der S a n t e M a r i a nach Westen fuhr, um von Osten her wiederzukehren und dabei Indien zu berühren, entdeckte er am 14. Oktober 1492 die Insel S a n S a l v a d o r und legte dort den Grund für das erste wirklich erdumfassende Reich der Menschen, dessen Bau immer noch nicht vollendet ist. Mit Leichtigkeit hätten die Pharaonen, hätte Alexander, Caesar, Dschinis Kahn oder sonst ein Eroberer drei Schiffe wie diejenigen des Kolumbus ausrüsten können, um ein wirkliches Weltreich zu gründen, doch hatte keiner die Erdkugelidee so eindringlich in sich aufgenommen wie Kolumbus, der als erster Mensch am Eingang zur horizontalen Integralität menschlichen Machtstrebens steht. Was Bender im Jahre 1919/20 als Wille zur Weltallvermenschlichung formulierte hat von Kolumbus ausgehend in den letzten Jahrhunderten Volk um Volk und Mensch um Mensch erfasst, soweit sie direkt oder indirekt an die Weltarbeitsteilung angeschlossen sind oder über kurz oder lang angeschlossen werden, auch wenn sich die Betreffenden dieses Zusammenhangs mit der Erdkugelidee nicht bewusst sind.

Francfort on Main, 4 Goethestreet
July 12, 1941 (Saturday)

Dear Harry:

On the margin of page 7 of these notes I announced a letter to Bertie personally as being written. Pages 1 - 4 of this letter to Bertie was posted on July 10, 1941 (Thursday).

This night from Friday to Saturday I have typed pages 5 and 6 of it. If possible I'll type pages 7 and 8 during this day and post pages 5 - 10 this afternoon. This letter to Bertie will have about 12 - 15 pages.

Afterwards I'll write a letter to Hedwig Michel in German, if the postal connection will not be interrupted. I ask you in advance to translate the latter into English for Bertie, and vice versa I ask you further to read also my letter to Bertie yourself as well as make Hedwig Michel read it.

Meanwhile I continue studying Basic English and noting catchwords for my planned letters to you, which I have already announced and will mark

You must become u n i v e r s a l.

Up to-day your congratulations

Der Verlauf und Ausgang des Weltkrieges von 1914-18 ist ja schliesslich ganz und gar durch das Verhältnis von Land und Wasser nebst den zugehörigen Heeren und Flotten bestimmt worden. Ob im jetzigen Weltkrieg ab 1939 die Luftwaffen eine endgültig wirksame Abänderung dieses Verhältnisses von 1914-18 bewirken können, bleibt abzuwarten, doch wird der erdumfassende Zusammenschluss aller Menschen in jedem Falle weit stärker werden.

Für die Frage, ob wir auf der Aussenfläche einer Vollerdkugel leben oder in einer Hohlerdkugel auf deren Innenfläche, bzw. für deren Stellung und Lösung werden aber auch die Luftfahrzeuge keinen Anreiz bieten, weil auch sie vom Gesichtspunkt der Gesamterde aus gesehen an deren Oberfläche haften, auch wenn sie selbst 5 bis 10 und mehr Kilometer hoch aufsteigen und fliegen. Diese Frage wird erst akut und brennend, wenn Raumfahrzeuge die Lufthülle der Erdoberfläche verlassen und beispielsweise den Mond oder einen andern Himmelskörper erreichen sollen. Dass es sich hier nicht mehr um blosse Hirngespinste handelt, beweist das Modell einer Rakete des Ingenieurs Franz Mengering in Magdeburg, das schon Fahrten machte und in Grossausführung eine Fahrt zum Mond ermöglichen soll. . ., erst mit dem Start von Raketen zu Mond oder Sonne wird die Entscheidung brennend und dringend, ob diese Himmelskörper sich innerhalb einer Erdhohlkugel befinden und dann nur einige tausend Kilometer entfernt sind, oder ob sie innerhalb des Riesenhimmels in Riesenentfernungen schweben, die zur Vollerdkugel als Konsequenz hinzugedacht werden müssen.

Was Land-, Wasser- und Luftfahrzeuge nicht bewirken können, weil sie eben im horizontalen Bereich der Erdoberfläche bleiben, werden die Raumfahrzeuge oder Raketen nachholen, sobald nur erst ein erfolgreicher Start zu einem Himmelskörper mit einem vorgesehenen Lichtsignal erfolgt ist. In diesem Augenblick wird das Zeitalter der (männlichen) Vollerdkugel schlagartig zu Ende sein und dasjenige der (weiblichen) Hohlerdkugel beginnen. Der Himmel, der ja auch heute schon wie immer mit seiner Sonne alles Leben auf der Erde beherrscht, wird dann als eine Wirklichkeit und Wirkungskraft in allen Lebewesen und Dingen erscheinen, der gegenüber die Besonderheiten und Absonderlichkeiten irdischer Art zur Wesenlosigkeit zusammensinken. Die ganze Männerherrlichkeit aber, die sich auf Grund der Vollerdkugelidee bisher entfaltete und bis zum ersten Raketenstart noch weiter entfalten wird, diese Spottgeburt aus Eis und Feuer, wie Fauth-Hörbiger sie in ihrer Glacialkosmogonie beschreiben, wird einer neuen Menschenart Platz machen, die im Zusammenspiel von Mann und Weib als kosmogonisch ebenbürtige Partner ihre Kräfte entfalten wird.

Deshalb erscheint die Vorbereitung eines solchen Raketenstarts als wichtigste Fortsetzung von Koreshs Werk, soweit es in physikalischen Experimenten bestand, aus denen die Aufwärtskrümmung der Erdoberfläche hervorging. Daraus ergibt sich dann auch der Zweck des geplanten Buchs von Sebastian Glauburg, das ja nicht nur eine abstrakte Belehrung darstellen soll, sondern auch zur praktisch wirksamen Mitarbeit an der Herbeiführung dieses neuen Zeitalters begeistern soll. Wahrscheinlich werden seine Leser zuerst meistens Männer sein, in denen die Muse U r a n i a Einfluss hat, doch werden schliesslich auch Frauen in wachsender Zahl den Kreis derjenigen vermehren, die das Bild des neuen Zeitalters vom Titelbild des Buches her in sich aufbauen, um es dann mit diesen Urania-Männern auch ausser sich wirksam zu machen.

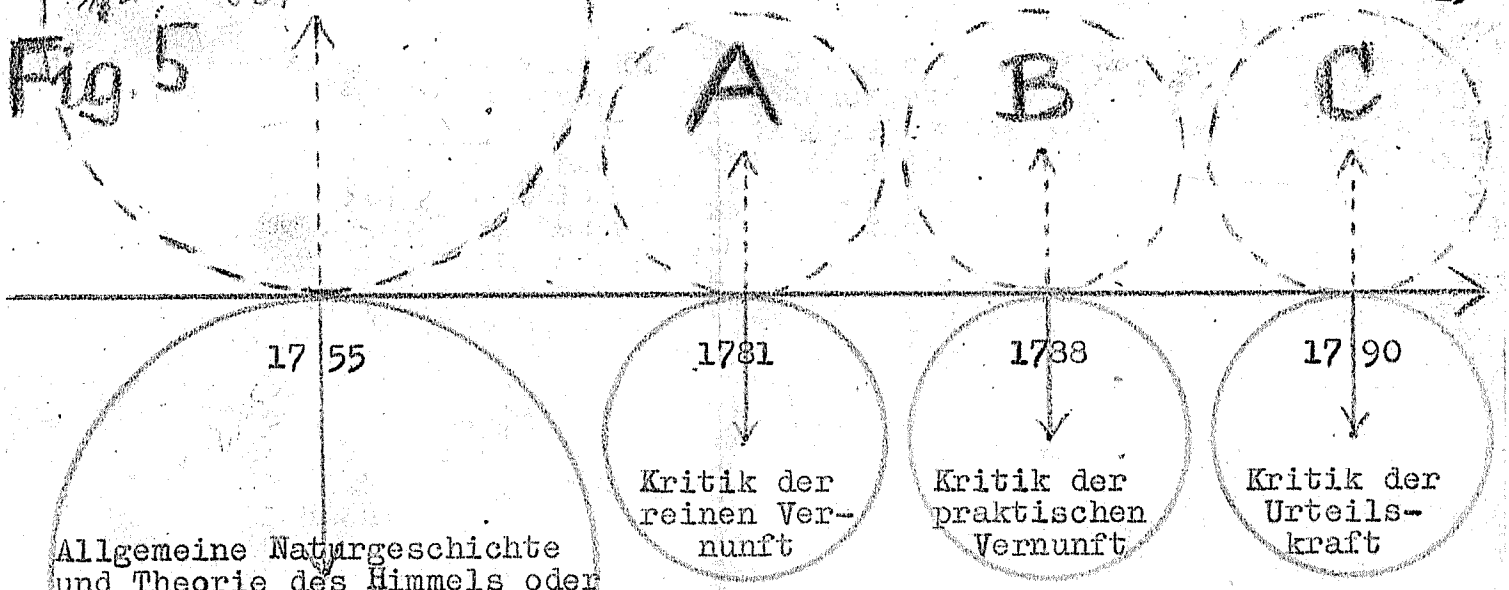
on my birthday has been the last of your sendings, so that I

Dabei wird die kosmogonische Ebenbürtigkeit von Mann und Weib innerhalb dieser Vorkämpferschar auch gefühlsmässig wirksam werden, wenn beide Teile vom neuen Weltbild erfüllt leben und sich als Verkörperungen der beiden Erdkugelideen e r leben.

Wie aber soll dieser Kampf ausgehen ?
Sollen die Männer mit dem Verschwinden der Vollerdkugel als Grundlage des Weltbaus dann von den Frauen beherrscht werden, deren Struktur derjenigen der Zellularerde entspricht ?
Auch diese Frage kann von der Titelfigur her anschaulich beantwortet werden. Alles nämlich, was der Vollerdkugel als Bewegung um sich selbst und um die Sonne angedichtet wird, ist innerhalb der Zellularerde richtig für den Himmel, der sich täglich einmal um sich selbst dreht und im Laufe eines Jahres der Sonne, dem Mond und den Planeten eine Bahn aufzwingt, die kopernikanisch auf die bekannte Art gedeutet wird...,
Einzelheiten hierüber führen hier zu weit, doch wird so viel wohl klar geworden sein, dass die Männer anstelle ihrer Erd-Spielkugel, die sie sich in einem Riesenhimmel ohne Gestalt und Gehalt denken mussten, eine Himmels-Spielkugel erhalten, die von der Erdschale umfasst wird wie die Eizelle die Samenzelle aufsaugt und umfasst.
Und genau so, wie eine Samenzelle nichts erzeugen kann ohne Vereinigung mit einer Eizelle, wenigstens bei allen höher entwickelten Lebewesen, genau so kann auch eine Eizelle bei höher entwikkelten Lebewesen nur nach Aufsaugung einer Samenzelle Lebendiges ergeben. Ohne Samenzelle erscheint die Eizelle wie eine Null, die keine Zahlen erzeugen kann, während die Samenzelle wiederum ohne Eizelle wie eine Eins erscheint, die sich nicht vermehren kann, also nicht Zwei werden kann !

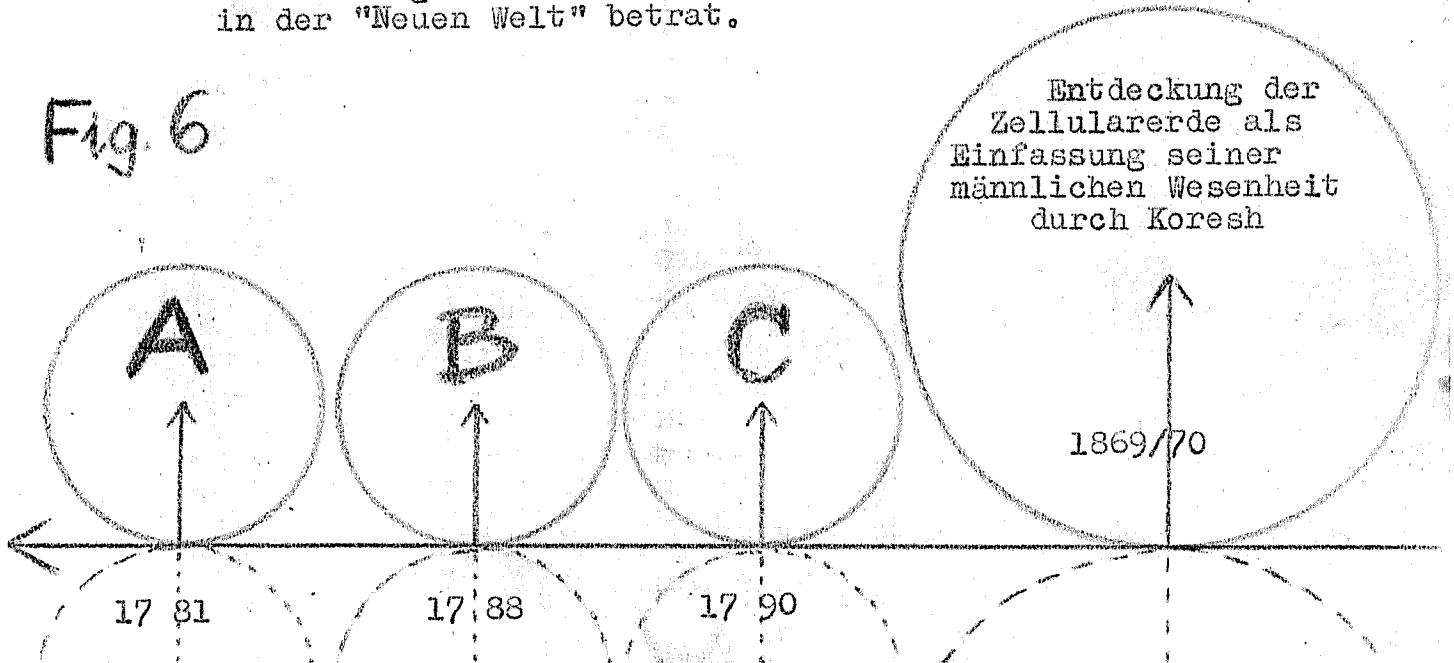
Für die Männer heutigen Schlages, soweit sie nicht auf Wegen Koreshs und Benders die kosmogonische Verbundenheit mit dem Weiblichen als Grundlage des Weltenbaus überhaupt erlebt haben (mögen sie auch diese Verbundenheit vielleicht als Dichter und Künstler im Bereich des Aesthetischen anerkennen und erleben), für diese Männer freilich bedeutet die anhebende Weltbildrevolution einen Bruch ihres Männerstolzes als "Herren der Schöpfung", doch wird dieser Stolz eben gebrochen werden müssen und wird gebrochen werden. Andererseits lässt sich mit gebrochenen Männern kein rechter Kampf führen, weshalb denn auch das geplante Buch von Sebastian Glauburg die ganze männerherrschaftliche Schöpfung noch einmal im vollen Umfange würdigen wird, um möglichst vielen Männern als Lesern und Mitarbeitern an der Weltbildrevolution den Uebergang von unten nach oben zu erleichtern. Denn eine Wendung von der A b wärtskrümmung der vorgestellten Erdebene zur A u f wärtskrümmung ist es ja, die durch die Titelfigur eingeleitet wird und durch alle Figuren innerhalb des geplanten Buches fortgesetzt und vollendet wird, um schliesslich damit zu enden, dass der Leser und natürlich auch die Leserin in der kreisenden Himmelskugel mit Sonne, Mond, Planeten und Sternen i n n e r h a l b der Hohlerdkugel wiederfinden, was sie bisher an einer Vollerdkugel mit Riesenhimmel ringsum glaubten suchen zu müssen.
Betrachten wir Kant als Repräsentanten der Männerherrlichkeit, wie sie sich auf der Vollerdkugel mit Riesenhimmel ringsum aufbaute, so können wir sein Werk etwa folgendermassen darstellen.
Siehe Figur 5 auf der nächsten Seite.

Fig. 5



Kant blieb während seines ganzen Lebens an die Ptolemäisch-Kopernikanische Vollerdkugel gebannt, und wenn auch in seinen kritischen Werken von 1781, 1788 u. 1790 nur noch gelegentlich von seinen kosmologischen Ideen vom Jahre 1755 die Rede ist, so ist das Schweigen darüber so zu deuten, dass er eine Diskussion darüber für überflüssig hält.
Von der Möglichkeit einer Aufwärtskrümmung der Erdoberfläche zu einer Hohlerdkugel ahnte Kant überhaupt nichts, weshalb diese Möglichkeit in seinem obigen diagrammatischen Lebenslauf nur mit punktierten Linien angedeutet ist., Diese Ahnungslosigkeit Kants bezüglich der (weiblichen) Hohlerdkugel deckt sich mit seiner Ahnungslosigkeit den Frauen gegenüber und schliesst jede Möglichkeit aus, das Göttliche im Weiblichen zu erkennen oder gar zu erleben.
Ist nun Kant charakteristisch für das Preussisch-Protestantische, wie es sich gerade zu seiner Zeit herausbildete und nachher den Charakter des Bismarck-Deutschland bestimmte, und wirkt dieses kantisch-preussisch-bismarckische Deutschland auch im heutigen Deutschland weiter, so ergeben sich daraus weitgehende Folgerungen für Deutschlands Rolle auf dem Weg der Menschheit zur Hohlkugel oder Zellularerde, den Koresh im Jahre 1869/70 in der "Neuen Welt" betrat.

Fig. 6



Als der Amerikaner Koresh K o r e s h im Jahre 1869/70 von einer visionär geschauten Frau "erleuchtet" wurde, um die Zellularerde zu entdecken, und als der Europäer Peter Bender im Jahre 1919/20, also genau 50 Jahre später, von einem "Menschheitspaare" ausgehend im Willen zur Weltallbeherrschung von diesem Paare her die gleiche Entdeckung nochmals machte, fing die Muse U r a n i a an, sich wieder zu entschleiern, just am Anfang des u r a n i s c h e n W a s s e r m a n n z e i t a l t e r s. Damit war der Weg der Menschheit auf Grund der Abwärtskrümmung wenigstens im Bereich des Denkens und der Logik (A) zu Ende, weil sie über Koresh und Bender hinweg eine neue wirkliche fixe, weil fest geformte Himmelskugel erhielt, die innerhalb der Hohlerdkugel schwebt: Die Fixsternkugel ist wieder Primum Mobile geworden ! Wie ist es aber nun im Bereich A nach Kants Dreiteilung, soweit es nicht nur aus Astronomie und Geophysik besteht, also in allen übrigen Wissenschaften der "reinen Vernunft" ?
Dies eben wird der Gegenstand des geplanten Buches sein, dessen grundlegende Gedanken aus der Titelfigur abgeleitet werden und zunächst einmal die Neugestaltung der Mathematik behandeln. Nach Plato kommt ja Gott auf mathematischen und speziell geometrischen Wegen zu den Menschen und erscheint es daher bedeutungsvoll, dass Dr. Barthel seine Polargeometrie in Verbindung mit der oben erwähnten kosmogonischen Polarität konzipiert hat ! Auf seinen Wegen, wenn freilich in eigenwertiger Weiterentwicklung derselben, wird Sebastian Glauburg die polare Natur aller geometrischen Formen behandeln, und wieder ist die Titelfigur aus einem Kreuz und zwei sich berührenden Kreisen mit einem Kreuzungs- und Berührungspunkt in sich der direkte Ausgangspunkt dafür !
Darüber hinaus aber wird auch die Kritik und Erneuerung der Sprachen als Grundlage für den Text dieses Buches in Deutsch, Englisch usw. in völlig neuer Weise geschrieben und werden alle Versuche zu einer Menschheitssprache oder Universalsprache entsprechend behandelt. Gleiches gilt für die grundlegende Geistesformen überhaupt.
Vom Bereich des Denkens und der Logik (A) aber strahlen die dort gefundenen grundlegenden G e i s t e s formen auch aus auf die Bereich des Wollens und der Ethik (B) und führen zur zunächst theoretischen Beschreibung neuer G e s e l l s c h a f t s formen. Hierbei wird speziell auf das Bezug genommen, was Leo Frobenius in "Vom Kulturreich des Festlandes" über den Einfluss des Landes und der Kontinente als Grundlage bestimmter Kulturformen entdeckt hat, und was Kurt von Boeckmann im Ergänzungswerk dazu "Vom Kulturreich des Meeres" über dem Einfluss der Flüsse, Seen und Ozeane gefunden hat. Beide nehmen Bezug auf Oswald Spenglers "Untergang des Abendlandes", dessen Werk im geplanten Buch eine neue Bestätigung erfährt, nur dass anstelle des Abendlandes die männerherrschaftliche Seite des Abendlandes gesetzt wird, die allerdings dem Untergang geweiht ist.
Es werden sozusagen zwei weitere Bücher "Vom Kulturreich der Luft" und "Vom Kulturreich des Aethers oder Weltraumes" dazu geschrieben, in denen der Einfluss der Luft und Luftfahrzeuge im Weltverkehr und im Weltkriege 1914-18 sowie im jetzigen Weltkrieg ab 1939 untersucht wird, während anschliessend der künftige Einfluss ab 1939 untersucht wird, während anschliessend der künftige Einfluss der R a u m f a h r z e u g e oder R a k e t e n auf die Kulturformen beleuchtet werden soll, alles aber mit besonderer Würdigung des w e i b l i c h e n Elements in Haus und Beruf, Ehe und Liebespaarung unter Berücktsichtigung der bisherigen sozialen und kulturellen "F r a u e n" -bewegungen und Emanzipation. Dies führt ganz von selbst auf die Volks- und Rassenfrage und ihren Einfluss auf die bisherigen und künftigen Kulturformen gesehen vom universalen Aspekt dieses Buches !
Auch im Bereich des ästhetischen Gefühls und aller zugehörigen

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P 8/30/41 13

Peter Rocket Bender
Francfort on Main/ 4 Goethe Street

July 21 , 1941 (Monday)

Harry William Manley
1036 Katherine Street
Fort Myers, Florida-USA

Dear Harry Manley:

Sending you the last three pages (15,16,17) of the notes for a book of Sebastian Glauburg, I refer to my diverse explanations concerning them:
on page 50 of Correspondence of July 1, 1940
on the margin of page 1 of these notes of June 30
" " page 5 " " " July 4
" " page 7 " " " July 8
" " page 11 " " " July 12.
In addition to my report of July 8 (on the margin of p.7) that a Leipzig publishing house had answered in the negative I now add that others have done the same ...., after all "these desperate plans" appear as one more proof that both my Cosmogonic Ten Years' Plan 1934-43 and my planned book as starting basis of all can only be realized in the "New World".

Dear Harry, Your correspondence - letter of June 26 made me very happy and if you attach any value to my friendship and love I may ask you to continue being helpful in Mind way. Letter follows! Write air-mail! Love Yours Charlotte Margareta

---

Continuation on Tuesday, August 12, 1941
(immediately after the arrival of the copy of Ria's letter to you of May 25 as well as of that of your letter to her of June 26).

When writing down the lines here above on July 21, that is now 3 weeks ago, I had just posted pages 5 - 8 of my letter to Bertie, and had announced at the bottom of its page 8 that I was going to continue it "this evening" - ,
but then preparing this interrupted letter to you here above and getting the full consciousness, that there was no news from you since your letter of May 8 arrived here on May 25, that is since 2 full months, further considering that there was no echo at all neither to all my suggestions in Correspondence nor to all my completing sendings in separate covers I decided to stop all my corresponding work until I should have news either from you or Bertie or Hedwig Michel.
So I put away both the above started letter to you and my catchwords for further pages to Bertie as well as catchwords for a letter to Hedwig Michel, and decided to wait for news from one of you over there before going on.
Now your sending of copies has reached and overjoyed us to-day being indirectly addressed to us too, as your detailed statements concerning sendings from here cannot have another purpose... ,
but considering the fact that you did know the periods of my sendings to you (being 14 - 17 days !) and Charlotte Margareta's longing for news from Ria (not to speak of my own too !!!), and had further received about 25 postal coupons up to June 26, I cannot help supposing that you did well think of the possibility to forward Ria's letter to us parents by airmail up to July 12 instead of August 12, that is a full month earlier, and, in spite of all, decided to spare the difference of 20 or 25 cents between airmail and ordinary mail.
As to myself I could never realise such a cruel behaviour in relation to any parents whoever and so much the less to a couple of parents whom I had celebrated so highly as you have done with us twain, Charlotte Margareta and myself Peter Rocket Bender. Nevertheless, you see, I am taking up again my corresponding work and send you the last 3 pages of notes for S.Gl. as enclosures herein. Further I shall also

I'll hint at an extract from the "Journal of the Royal Society of Arts" Nr. 4515 of June 1939 about "Basic English and its Applications", the first 4 pages of which I am sending to Bertie with same mail. Pages 5 and 6 of this extract and pages 9 and 10 of my letter to Bertie will be posted tomorrow.
A letter to Hedwig Michel in German will soon follow – as for the rest I hope that you have taken up again your corresponding work in the meantime too and that we shall then receive further news from you during the next days.
When you will have read the above mentioned extract, you will see, I hope, that Basic English is one more step on humanity's way to universal unity, which, however, cannot be realised by simple waiting, but must be created by those who are filled with universal ideas and, besides, are willing and able to work in this realisation: are your "Church of Divine Union" again be nothing else but a start of further dreameries derived from your loving ecstasy in relation to Ria ?!? Wait and see !!! I ask you to translate the notes for a book of Sebastian Glauburg to Bertie verbally or in writing. Yours

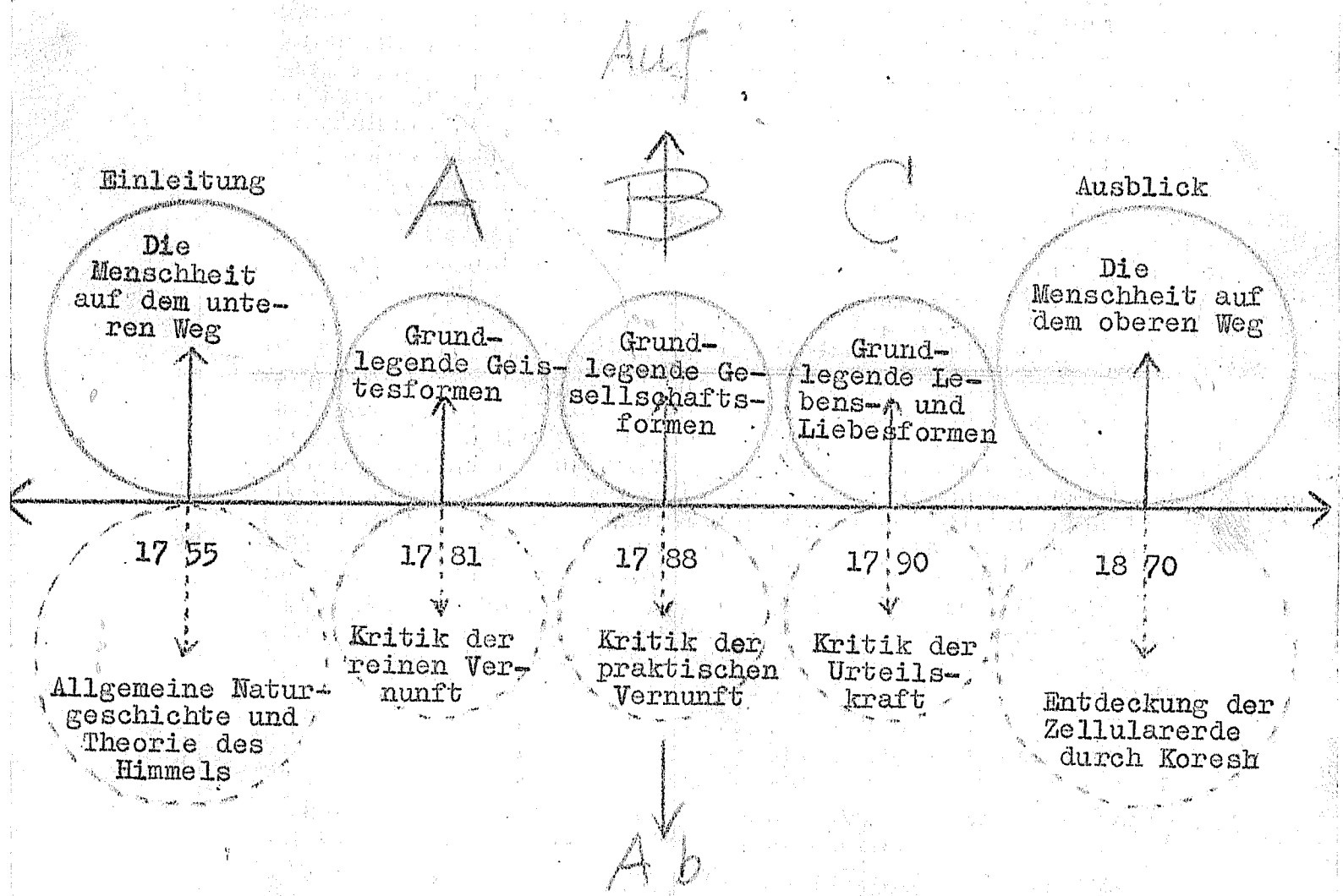
eine neue Würdigung des Phänomens Shakespeare und der englischen Sprache bringen, der als erster Dichter wirklich u n i v e r s a l fühlte und beim Hinaustreten des englischen Volkes auf das Weltmeer "d i c h t e t e", um in seinen Gestalten universale Potenzen zu Menschen zu " v e r - d i c h t e n ". Von ihm aus fällt dann der Blick auf den Deutschen Goethe und die von ihm geschaffenen Gestalten, besonders natürlich auf den Faust, dessen Monolog ja schon die Untergangsstimmung der ganzen Männerherrlichkeit im Abendlande ankündigt, und dessen Verhältnis zu Mephisto einerseits und Gretchen andererseits als seinen Gegenpolen mitten hinein in die kosmogonische Mann-Weib-Polarität führt.
Goethes Gegnerschaft gegenüber Newton und seine Distanzierung von Kants Philosophiesystem, das Schiller ihm gegenüber immer wieder verteidigen musste, und damit auch sein Verhältnis zum "preussisch-schwäbischen" Schiller selbst erhalten eine neue Deutung. Ebenso Goethes naturwissenschaftliche Forschungen in der Farbenlehre mit dem darin liegenden Problem der Polarität von Schwarz-Weiss sowie Rot-Grün, Gelb-Blau usw. und vor allem seine "Entdeckung" der "Urpflanze", die Schiller in jedem berühmten Gespräch zwischen beiden als eine "Idee" enthüllte.
Doch führt das wieder zurück zum Bereich A des Denkens und der Logik nach Kants Dreiteilung, wie überhaupt Goethe in allen drei Bereichen A, B, C, besonders aber in A und C eigenwertig erscheint und sogar Shakespeare, wenigstens im Bereich A weit überragt.
Ob Goethe wirklich die Vision einer "Mutter Erde" im Sinne von Koresh und Bender hatte, wird ebenfalls näher untersucht werden, doch rückt er im zweiten Teil seines Faust Gretchen in den Himmel und in die Nähre Gottes sowie Marias, um zuletzt zu verkünden, dass es das W e i b l i c h e , das E w i g - W e i b l i c h e ist, was uns h i n a n - zieht !!!
Selbstverständlich wird auch die übrige Literatur und Kunst Europas und Amerikas im gleichen Sinne untersucht, insbesondere werden die Formen des Liebeslebens, wie sie in Literatur und Kunst gestaltet sind, als Grundlage eines neuen u r a n i s c h e n Liebeslebens der Menschheit in Beziehung zur Idee einer "Divine Motherhood" aller Frauen nach Koresh und eines päpstlich-kaiserlichen Liebespaares nach Bender behandelt und führen zu umstürzenden Folgerungen.
Alle diese Untersuchungen werden im Mittelstück des Buches behandelt, dessen Gliederung nach Kants System erfolgt und auf dessen Hintergrund aufgebaut wird, etwa mit folgenden Titeln, die ebenfalls in Analogie zu Kants System gewählt werden:

A. Grundlegende Geistesformen.
B. Grundlegende Gesellschaftsformen
C. Grundlegende Lebens- und Liebesformen.

Dieses Mittelstück wird eingerahmt von einer Einleitung und einem Schluss etwa mit folgenden Titeln:

E i n l e i t u n g : Die Menschheit auf dem unteren Weg oder die männliche Vorherrschaft auf Grund der Stofferdkugel.
A u s b l i c k : Die Menschheit auf dem oberen Weg oder die Einwurzelung in das Himmelslicht der Erdzelle und des Erdweltalls.

Hierbei offenbart sich erneut die einzigartige Bedeutung der Titelfigur, weil sie dem Leser ermöglicht, den gesamten Inhalt des Buches mit einem einzigen Blick zu erfassen und in einem einzigen Punkt, eben dem kosmogonischen Kreuzungs- und Berührungspunkt, zusammenzuschauen, ohne die bisherigen Entwicklungsstufen dabei zu vergewaltigen oder die kommenden Möglichkeiten in dürrer Abstraktion aufbauen zu müssen. Dieser kosmogonische Kreuzungs- und Berührungspunkt vereinigt das Symbol des Todes im K r e u z mit dem Symbol des Lebens in zwei sich berührenden K r e i s e n als Veranschaulichung von zwei Zellen, Samenzelle und Eizelle, unmittelbar vorder Vereinigung und vor dem Aufsaugen der Samenzelle durch die Eizelle als der "Great Womb" von Koresh. Und jedes Liebespaar im Augenblick der liebend-zärtlichen Berührung kann diese u r a n i s c h e Spannung vor dem wol l ü s t i g e n Augenblick der Verschmelzung sehend-berührend erleben, soweit die beiden Liebenden ihre persönliche Leiblichkeit als Ver - Körper - und kosmischer und kosmogonischer Spannungen und Bilder erfasst haben.



Wenn auch der Titel und Untertitel des Werkes noch nicht endgültig feststeht, so doch die Anordnung der entsprechenden Worte innerhalb der Titelfigur selbst. Man könnte als Titel die Frage wählen "Leben wir auf oder in der Erdkugel ?" Oder aber die Losung "Von der Weltrevolution zur Weltbildrevolution !", um anzudeuten, dass es sich hier um ein neues B i l d von Erde und Himmel und um eine entsppechende neue B i l d u n g der Leser handelt, die dabei mithelfen wollen unter musischer Einschaltung des weiblichen Elementes die Menschheit und zunächst sich selbst auf den Weg nach oben zu führen.

Von der

W e l t r e v o l u t i o n

zur

W e l t - b i l d - r e v o l u t i o n

von

Sebastian Glauburg.

Eine grundlegende
Neugestaltung aller Geis-
tes- und Gesellschaftsformen

durch die Entdeckung,

dass wir n i c h t auf der Aussen-
fläche einer Vollerdkugel mit Riesenhim-
mel ringsum leben,

sondern auf der Innenfläche einer
Hohlerdkugel, die den gan-
zen Himmel mit Sonne,
Mond und allen
Sternen ein-
schliesst.

June 30, 1941c

Dear Peter,

Your letter mailed on the 16th received today. Leaving aside the fact that the statement of assets was manifolded in order to make a better showing in order to try to help you, and the funds that actually are in existence belong to the parents, let me point out the following.

Shakespeare said, "There is nothing either good or bad, but thinking makes it so." If I refuse to think of my self-glorification as bad, it is not bad. Moreover, if you then persist in working against my self-glorification, there is just that much lack of harmony between us, and just that much delay in our being able to get together. I have been willing to help you in your self-glorification in every way possible that did not interfere with or injure my own self-glorification. But when you try to increase your self-glorification at my expense, there naturally results a battle of glories! Only one person can be completely self-glorified. And each one of us must work at his own self-glorification, until the winner is recognized.

Rephrasing Shakespeare: no action - nothing that you do - is either good or bad; every action is perfect and is beyond good and evil. But if you add thinking (which includes feeling) to your action or doing, - if you start ~~x~~thinking about whether it is good or evil, - it becomes either good or evil. When you think or question whether an action is good or bad, you are asking whether it is permitted or not permitted by some higher power; that is, some power that you (consciously or unconsciously) place above or outside of yourself. Thinking - questioning - doubting, they are all the same. As soon as you doubt or question or think about whether anything is good or evil, you are weakening your power by projecting it outside of yourself, and then your action becomes either good or evil depending upon your conception of that extraneous power.

> There is no evil or delay in our work - I mean insofar as it is our work (and not merely your work). For the man HJ is being built up to be quite able to do your work as part of the four here, until you get here.

Healing (awaking) consists in denying any power or thing outside of yourself - outside or beyond your control. (Until this consciousness of omnipotence is regained there is no complete healing. -- Scientifically speaking (politically speaking) (spiritually speaking) any power or purpose or thing outside of yourself is a material power or material purpose or material thing. Only if it is within your power - known to be within your power - known by yourself to be within your power - is it true or spiritual or obedient to you.

To place anything in the future - say beyond death - is putting it outside of yourself and hence beyond your power. To place anything in the past - say before birth - is doing the same. -- Concentrate your thought and attention fully upon the present, and you will never need to think about the future - nor about the past. The whole future is then contained and perfected in the present, and pours itself out for you in the present. Even so does the past. For past and future are one: that which was is that which come

Become conscious of your present desire, will, purpose. Then with respect to it, decide what is good for it and what is bad for it. A true purpose - i.e. a one-pointed purpose - is beyond good and evil, and hence is the law-giver and determiner of what is good and what is evil. Good means good for that purpose. Bad means bad for that prupose. This is the only practical yea and nay. -- Thinking that is subordinated to a fixed purpose, with a view to determining and deciding what is good and what is bad for that purpose, is wisdom. Thinking that is not subordinated to a present fixed purpose, is weakening. My purpose - ever present - is the strengthening and exhilarating and exaltation and glorification of Harry manly

I would soon have plenty of money and plenty of power if you would help in this glorification of Harry manly. Instead of continually trying to glorify yourself. If I wanted to come to you, instead of you wanting to come to me, I would certainly do everything possible to glorify you so that you would be disposed and would be empowered thereby to be able to help me. That is simple wisdom. But you are continually glorifying yourself in every possible way (assuming that were possible!) and at the same time objecting to and hindering my self-glorification (if that were possible - which it is not!) -- I am busy teaching my surroundings here to learn the value of glorifying Harry manly, and that otherwise nothing is possible for anyone.

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June 30, 1941c

Dear Peter,

Your letter mailed on the 16th received today. Leaving aside the fact that the statement of assets was manifolded in order to make a better showing in order to try to help you, and the funds that actually are in existence belong to the parents, let me point out the following.

Shakespeare said, "There is nothing either good or bad, but thinking makes it so." If I refuse to think of my self-glorification as bad, it is not bad. Moreover, if you then persist in working against my self-glorification, there is just that much lack of harmony between us, and just that much delay in our being able to get together. I have been willing to help you in your self-glorification in every way possible that did not interfere with or injure my own self-glorification. But when you try to increase your self-glorification at my expense, there naturally results a battle of glories! Only one person can be completely self-glorified. And each one of us must work at his own self-glorification, until the winner is recognized.

Rephrasing Shakespeare: no action - nothing that you do - is either good or bad; every action is perfect and is beyond good and evil. But if you add thinking (which includes feeling) to your action or doing, - if you start ~~x~~thinking about whether it is good or evil, - it becomes either good or evil. When you think or question whether an action is good or bad, you are asking whether it is permitted or not permitted by some higher power; that is, some power that you (consciously or unconsciously) place above or outside of yourself. Thinking - questioning - doubting, they are all the same. As soon as you doubt or question or think about whether anything is good or evil, you are weakening your power by projecting it outside of yourself, and then your action becomes either good or evil depending upon your conception of that extraneous power.

There is no evil or delay in our work - I mean insofar as it is our work (and not merely your work). For the man HJ is being built up to be quite able to do your work as part of the four here, until you get here.

Healing (awaking) consists in denying any power or thing outside of yourself - outside or beyond your control. (Until this consciousness of omnipotence is regained there is no complete healing. -- Scientifically speaking (politically speaking) (spiritually speaking) any power or purpose or thing outside of yourself is a material power or material purpose or material thing. Only if it is within your power - known to be within your power - known by yourself to be within your power - is it true or spiritual or obedient to you.

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Charlotte Bender
staatlich geprüfte Sprachlehrerin
Frankfurt am Main
Cronstettenstr. 4 Tel. 22217

Frankfurt a/Main, 29th Jan. 1941

Dear Harry ,

The last of your letters dated Nov. 16th and 18th reached us Jan. 20th and 24th. When I wrote you that card in summer, asking you for news from Ria, I had sworn that I would not write you earlier than I should get those news from you. You have taken your time to do so. Though you have always been in correspondence with her you took 5 months before you granted my request. You always speak of your unselfish love and the healing forces of it, but you did not mind letting a mother fretting and worrying, though it would have cost you only a post-card and a few words to reassure her. You quote a letter from Ria dated July 27th, which you must have got by the time I wrote you that card, and in Nov. it pleases you to tell me about it and to send me a copy of her letter of Oct.21st.But all the same I thank you for it, for it was the first news I got since May. Considering that there is not one parent in all your love-circle, neither you nor any of you can feel the love of a parent or a mother, which is surely the most unselfish in existence. Will you please try to feel for Ria what I feel and let me know about her as soon as you will get news again? If you do, I will pardon your carelessness.

After I sent you my poems for your birthday, you wrote me quite a number of letters whose contents is so different, that I ask myself, if they are all addressed to the same person. I also am not at all sure if you understood my poems, because I am afraid that you are so egocentric that you put too much of your own feelings in them and don't listen to what they really mean. By the way, before Hedwig left, I gave her a photo of mine with a dedication for you as a birthday present. As you never mentioned it, I am afraid that she never gave it you; P l e a s e t e l l m e i f s h e d i d o r n o t ! ! ! It is most interesting for me to know; may be she said she lost it..... I have just read again your letter of June 12th, a charming letter, which I had answered at once, - I have also reread my answer, which I did not send off - for different reasons-. In this letter you place me on a pedestal and in others you drag me down. Now you make a queen of me and then an indifferent woman whose formal marriage with Peter does not count. In this letter you also call me sweet and still, but that I am not, I am wilde and passionate and I can hate as deeply as I can love.-- Why is your ideal to make the woman obey you? has she no soul and is she not responsible for her actions? How easy for her. And if the master will, she becomes the instrument of his crime, and she is not to blame? No Harry, that will not do. I am too proud and have too much to struggle and fight most personally, and no man can help me and take the responsability from me. That would mean going back to the age of Mahomed who says that the woman has no soul.

When you say that Hedwig obeys you fully, it only means that she does what she likes and then says: Harry is responsible. When you say in your letter of June 12th that Hedwig is my supernatural daughter, I must tell you that she is neither my daughter nor my sister nor my mother, but that there is not the least spiritual relationship between us. While she was attached to Peter from July 1939 to May 1940 she was my bitterest enemy, doing everything she could to spoil my life, to humiliate me, to avert Peter from me. She was successful by that time, and it would be an easy thing to say: I only obeyed Peter. I tried twice to approach her as a sister, but she nearly turned me out saying that she could no longer take English lessons from me if I bothered her with my sorrows. So I lived to see and feel most cruelly the destructive power of love, and not the healing one.

2935-3e0c

Perhaps you will now understand when I am a little doubtful if really all the people in your love-circle are so happy. Love is not a mathematical problem to be solved so that a certain number of couples are the result, neither a quadrille à la cour. I imagine you, dear Harry as maître de plaisir, giving the commands: Le premier cavalier en avant, la première dame en avant, aimez-vous, embrassez-vous, couchez-vous...assez... séparez-vous...Chassez-croisez... le premier cavalier, la deuxieme dame de même ... embrassez votre dame, embrassez l'autre dame....en arrière... marche... changez les dames le troisième cavalier et la quatrième dame de même etc.. amusant, n'est-ce pas? Est-ce l'amour? non, mon cher ami, c'est de la gymnastique. L'amour est une chose si subtile qui ne se laisse pas commander.....

Love is too subtle a thing that will not be commanded. Who tells you that I am able to love the man that you have destined for me? And I w i l l not suffer the touch or the kiss of a man whom I don't love, only for the purpose that your problem is solved without a remainder; besides, I "must not be too choosy" and be satisfied that I have a man at all, even if I must give up the man whom I really love? No, Harry, I will not do that, just for the sake of a change. May be I don't want a change..... I am very choosy

But never mind, I give you my friendship, and I shall certainly like you, whenever I meet you, and we shall have a lot to tell us, but love? that is very doubtful. Let the time come and see. "The divine touch"- - - let me be very choosy and only yield to the noblest of the nobles! But leave that to the future. You have forgotten that we have the war here and that we have other sorrows than you! We don't know how long the war will last and what fate has in store for us..... Read again Ria's letter; young people are still more sensitive and a girl who has given herself to a lover, body and soul, is not willing to change and still less to be handed round like a bowl of fruit. You have also forgotten one thing in your love-circle: the child. There are no natural children in it; your love is sterile. A woman who loves a man wholly, will want a child from him, and she will not owe it to a circle of men without knowing who is the father. Your love-circle "the Golden Serpent", the serpent that bites her own tail, is condemned to eat herself, to die out, and that is good. Love does not let itself be commanded, that may go for people who love with their brain, people between 40 and 60, for whom love is something artistic, artificial, artful, but not for the young. Let only Ria enter your circle, then you will see that all you wonderful men will abandon your women of an advanced age, all being ready to love the young body, pretending that you only want to teach her how to love, but oh, how selfish you are, each will only enjoy the young body and have his own lust. But Ria and most young people will not follow you, they will choose their husband and lover herself or himself, not asking you for advice, for all your experience, you love-teacher ! Ria told you so in her letter All want to make their own experience, and they will not be unhappier for it. Do you really believe that you will make man happier by commanding love or by making an order whom to love? The person who is left, by a lover whom he or she did not intend to leave will be very unhappy, and impossible to console her by recommending or commanding to love another person, whom she does not love? she will not be able to even touch his little finger, if her heart and body cries for another man. You will bring more unhappiness into the world than has ever been. Love will have her own way, let her go !

R915 - B202

 2nd Febr. 1941

Not being able to live under such happy conditions as you do, but being obliged to earn my living mark after mark by giving lessons, I can only continue to-day, on Sunday.- - - Peter and I just gone through all the letters you sent us during the last year, they are rather numerous. With special care and joy I have read again your letter to me of June 29th. I admired again your German, the subtlety with which you adapt yourself to another person's thinking. And I again regretted deeply: why do you not translate Peter's play and novel? I could not imagine anybody in the world who would be more suitable. You are made for it! You know, loving and pairing and methaphysical thinking, that's all very good, and I think everybody is allowed to do it in the way that suits him best (I don't grudge you to possess all the women in the world, if it makes you happy), but what will remain of it? not even children, as your women are past the age of bearing children. It is the ~~WORK~~ w o r k that lasts and survives us! Dear Harry, begin in this new year 1941 to translate Peter's work and thus make his and your work survive your bodies ! You are right, when you say in one of your letters that Peter seeks you as m a n, as creative man, with whose help he (and you) will become immortal ! Besides this is the only way to help him (and us) to immigrate. There is another obstacle, as my guarantor Mr. Winthrop has now informed me, that he is only able to make out o n e affidavit, that is to me alone and not to Peter. So I shall probably arrive first alone, may be by the end of this summer. If by that time you have done those translations, and I am sure you can, then I shall be able to work for him, to deal with publishers etc. and to prepare his immigration. As this will also mean creative work for you, your two names will appear together in this work. Is this not tempting enough to set you to work immediately, at once, as soon as you receive this letter ? I shall try to find a guarantor for him through his writings, and perhaps it is not accidental that the publishers of Earl Nicholas Kurtz, the Meador Publishing Company are in Boston, as I intend to go to that place. May be I can also interest Mr. Kurtz himself, if he is wealthy enough, to make out an affidavit for Peter. Or would you take the trouble yourself to find a guarantor for him? However you can only interest people in Peter. if you can show them his work, and that has to be translated.

Ans Werk, ans Werk ! Hörst Du den Ruf?

Dear Harry, I will leave you for to-day. I hope you have heard my call. Don't forget Ria and give me her news and tell me all you know about her, she is my love ! and also tell her all about us! I am sure it will make her happy.

Write me as soon as you get this letter, and don't forget: the work, the work !!!

Much love from

Martha

1975 - 3202

3/5/41

PETER BENDER
Francfort on Main, 4 Goethestreet

on Tuesday, February 4, 1941

To HARRY WILLIAM MANLEY
and
HEDWIG MICHEL
Fort Myers (Florida), 1036 Katherine Street

(enclosed a photo of the Koreshan 101th anniversary in my house

Constantly working at the preparation of my book YOU SHALL BECOME UNIVERSAL with its unique title-figure (see my 100 pages to GSPH) I have just interrupted my work for a day or two and ordered systematically b o t h all your sendings from that "New World" to us since May 1940 in one file a n d all our sendings from this "Old World" to you since May 1940 in another file.
Charlotte Margarete wanted to reread some of the arrived letters before she began to write the above 3 pages on January 29 and February 2 , 1941, and could not find them without my help.

Ordering your sendings and those of others caused by you I too, of course, reread some of them once more, and quite apart from all their contents I could not help acknowledging your constant efforts to inform us about your thoughts, feelings and doings.
As further echo to these efforts I am going to give you a summary of my two files on the following pages (to be sent under separate cover or covers), while here in addition to Charlotte Margarete's 3 pages I only announce this summary.
In advance, however, I tell you that 20 sendings and a telegram from there have arrived here ("12 by Air Mail, 8 by Ordinary Mail) the last of which was the copy of a third page of your letter to Ria of Nov.14, 2pages to "Dear Charlotte" of Nov.16, and 3 pages to "Dear Peter Bender" of Nov.18, 1940, arrived here on Jan.24.
From here have been posted 23 sendings, all of them by Air Mail, the last of which from myself to Hedwig Michel in German of October 3 and 4/5, 1940 ought to reach you at the 101th Koreshan anniversary, that is on October 18, 1940, but reached you some days later.
This sending here is then the 24th since May 1940 !

26 (Y=25) sep. 4 and 5

What a huge effort of corresponding with each other and what a little effect of real correspondence in the sense of harmonising u n i v e r s a l l y ! ! !

Adding special remarks to most pieces of this our "c o r r e s p o n d e n c e" within the following summary (and not at all having changed my often expressed opinion about Hedwig Michel's role as "living message" of my universal intentions !!!) I must here restrict myself to the expression of a last hope that now at least she will do what she often assured to if necessary, namely to procure an affidavit for me, after she has not seen Mr. Winthrop (though I had prepared this by documents etc.!!!) and he has now declared to be able and willing to make out an affidavit only for Ch.Ma. and perhaps for Ria.
May be that I must correct my opinion about her role in Fort Myers and shall change my mind as soon as I shall see and touch you all there, m a y b e - ,
but now is the predominant problem for me h o w to become able to immigrate there, and if she can realise it (with Harry Manley and Bertie Bommer's and others' help , of course) I shall be inclined to start once more all that I have thought, felt and suffered from her on the basis of all this correspondence.
Additionally I still tell you that also the ceded sum of 2500, RM has only caused a long series of vexations and can only be realised by means of the law-court (if at all ?!?). From Antwerp there is no answer at all and as things are, nobody here, begin-

A clear answer to this please! I am waiting for this clear answer from Hedwig Michel as from you Harry Manley too!

3/7/41. Prophecies Doubted

To one who is somewhat more certain of what has happened than of what is to come, the latest pronouncements of the Mail Bag's Expositor of Prophecy, Mr. H. Manley, leaves in the mind the worm of doubt that will not die. For example, into the words of Israel's statesmen, whose tongues have been dead for more than two thousand years, Expositor Manley professes to read such prophecies as the following genus:

1 — "The US has never been anything else than a part of the British empire." (Note — But the Stars and Stripes still wave).

2 — "The present lend-lease proceedings are part of an undisclosed coronation of F. R. and his accession to the throne of the British Empire." (Note — Strange that not even Senator Wheeler thought up that one).

3 — "The stone which America rejected is the British crown which is now to become the headstone." (Note — Perhaps to mark the grave of American independence.)

4 — "The British empire is the Israel of prophecy." (Note — Please, Mr. Manley, cite chapter and verse).

5 — "There will be a J. V. of Britain whose capital city will be in the U.S." (Not until Hitler drives the English out of the British isles, and can Mr. Manley quote any prophetic text to prove that?)

6. The fact is, of course, that Mr. M. has tortured the ground orations of the prophets out of their true intent. Dr. Richard A. Moulton of Cambridge, whose series of prophecy I possess, says of them: "The prophets were the opposition statesmen of Israel, standing for chemistry against the established secular government."

Naturally, like modern statesmen, they prophesied all manners of doom and ruin unless the electorate turned the rascals out. But to Israel, after it had come to redemption (that is, placed the prophets in power) happy days will come again.

Isaiah, for instance, draws a picture of Israel (once his platform is adopted) that makes one almost believe that Britain may after all be what Mr. M. calls the "covenant nation". For Isaiah says, "Strangers shall feed your flocks, and aliens shall be your plowmen and your vine-dressers, and ye shall eat of the wealth of the nations."

However that may be, Mr. M., it might be well to keep in mind the words of that celebrated Biblical commentator, Ernest Renan: "Truth is a single and narrow road, but the paths of error are various and infinite."

R B

Francfort on Main (Germany), 4 Goethestreet, Peter Bender's Study-room
F e b r u a r y 5 to 6 , 1941

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C O R R E S P O N D E N C E

b e t w e e n

H A R R Y W. M A N L E Y Fort Myers, Florida, USA or those influenced by him	and	P E T E R B E N D E R Francfort on Main, Germany or those influenced by him

s i n c e M a y 1 9 4 0

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This correspondence has been derived from that between Harry W.Manley and Peter Bender during the year 1939 which on its part had developed on the basis of Peter Bender's 100 pages to the "Guiding Star Publishing House" (GSPH) in Estero and letters to Max E.Arendt in Fort Myers etc.,all of which at last concerned Peter Bender's plan of visiting Fort Myers and Estero during the Koreshan Centennial in the Autumn of 1939.
Moreover it has been derived from the following introducing letters concerning Hedwig Michel as "living message" of Peter Bender's universal intentions:

I. letter from Peter Bender to GSPH of February 14,1940 (7 pages) combined with
a letter from Hedwig Michel to GSPH of February 15,1940 (1 page), both by Air Mail,posted in one envelope once to the West over the Atlantic and once more in another envelope to the East over Russia

II. letter of E a s t e r 1940 (14 pages) from Peter Bender to Ha.Ma. combined with
a letter of April 5,1940 from Hedwig Michel to Harry Manley (1 page) and a letter of April 6,1940 from Charlotte M.Bender to Ha.Ma.(2 p.) altogether by Air Mail over the Atlantic with copies of the letters to GSPH of February 1940.

III. 4 sendings from Peter Bender to Hedwig Michel of May 3(postcard from Innsbruck),of May 4 (letter of Munich),of May 7 (copy of a letter ot Mr.Sterne with another letter),of May 11/12 (letter from Francfort and Worms) all of them sent by Air Mail to New York.

IV. by a postcard of Hedwig Michel from Genova of May 4, 1940

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V. letter from Peter Bender to Max E.Arendt of May 26 (5 pages), a copy of which was sent to Harry W.Manley for the purpose of information.

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The sendings from Harry Manley and others follow in the succession of their a r r i v a l s in Francfort on Main,marked by 1 , 2 , 3 etc., whereas the sendings from Peter Bender and others follow in the order of their p o s t i n g s in Francfort on Main,marked by A,B,C,D etc.

1. May 23 (Air Mail): a.letter from Ha.Ma. of May 6 to "Dear Peter-Charlotte-Hedwig" (7 pages)
b.letter from Bertie Boomer of May 9 to "Dear Peter Bender" (1 page)
c. copy of a letter from Ha.Ma.of May 10 to "Dear Hedwig" in New York (4 pages)
altogether sent off in one envelope in Fort Myers May 10
A telegram from Ha.Ma. to Pe.Be. of May 4 had been delivered

2. May 27 : letter from Hedwig Michel of May 18 to "Lieber Peter" (2 p.) (Air Mail) sent off in New York on May 18,1940;

A . May 27 : a. letter from Pe.Be. of May 27 to "My dear Harry" (1 p.);
(Air Mail) b. letter from Pe.Be. of May 27 to "My dearest Bertie"(1p.
c.letter from Pe.Be. of May 27 to"Meine liebe Hedwig"(2p)
all of them in one envelope which further contained a copy of Peter Bender's letter to Max E.Arendt of May 26 (5 pages) mentioned above under number V ;

3. May 28 : once more the letter from Ha.Ma. of May 10 to "Dear Hedwig"
(Ord.Mail) in New York (4 p.);

B. June 7/8 : pages 1 - 10 of "Constituting letter" to " My dear
(Air Mail) Harry-Bertie-Hedwig" of May 30 - June 4, 1940;

C. June 7/8 : copy of pages 1 - 10 of Constituting letter" with a
(Air Mail) special letter to Hedwig Michel enclosed;

D. June 7/8 : Charlotte Margareta's poems !!! (sent by Air Mail).

4. June 14 : letter from Hedwig Michel to "Geliebter Peter" of 24.5.40(2p)
(Air Mail) posted some days later in New York within a sending to Martha Wertheimer and forwarded by her to Peter Bender;

E. June 19 : letter from Pe.Be. of June 17/18 to "My dear Bertie"(4p)
(Air Mail,registered)

F. June 20 : letter from Pe.Be. of June 18 and 20 to "Dear Harry Wil-
(Air Mail) liam Manley" (4 p.);

5. June 21 : a. letter from He.Mi. of 9.6.40 to "Geliebter Peter" (2 p)
(Air Mail) b. letter from Ha.Ma. of June 9 to "Dear Peter" (3 pages with two figures at the end);
c. copy of a letter from Ha.Ma. to "Dear Daisy" of June 10 (1 page);
all of them in one envelope posted in Fort Myers on June 10.

6. June 22 : a. letter from Ha.Ma.of June 12 to "Dear Charlotte" (2 p.)
(Air Mail) b. letter from Ha.Ma. of June 13 to " Charlotte -" (1 p.)
both of them in one envelope posted in Fort Myers June 13.

G. June 22 : pages 11 - 14 of June 7/8 of "Constituting letter" to "My dear
(Air Mail) Harry-Bertie-Hedwig" with written remarks of June 22 to "Dear Harry".at the head of page 11.

H. June 23/24 : pages 15 - 18 of June 9 and 12 of "Const.letter"
(Air Mail) with written remarks of June 23 on page 15 to"Dear Bertie"

I.June 25 : pages 19 - 22 of June 12 and 16 of "Const.letter" with
(Air Mail)written remarks of June 25 on page 22 to "Dear Harry".

J.June 29 : pages 23 - 26 of June 16 and 28 of "Const. letter"

K.July 2 : pages 27 - 30 of June 30 and July 1 of "Const.letter"

L.July 6 : pages 31 - 34 of July 3 and 5 of "Const. letter"

M.July 9 : pages 35 - 38 of July 6 and 7 of "Const.letter" with
(regist.) written remarks on page 35

N.July 13 : pages 39 - 42 of July 10 and 12 of "Const.letter".

~~QXJuly XX16XX pages 43 - 46 of July 13 of "Const. letter"~~
~~RXJuly XX16XX a postcard to Harry Manley concerning~~
~~QXJuly XXXX

O. July 16 : pages 43 - 46 of July 13 of "Const.letter"
(Air Mail)

P. July 16 : a postcard to Ha.Ma. which ~~xxxxxx~~ asks the forwarding of Ria's letters to us;
(Air Mail)

Q. July 20 : pages 47 - 50 of July 17,18 and 19 of"Const.letter"
(Air Mail)

R. July 20 : a postcard of July 20 to "My dear Bertie", in which
(Air Mail and registered) the succession of all single sendings from June 7/8 to July 20 had been summarised.

S. July 18 or 20 : letter from Martha Wertheimer to Hedwig Michel
(Air Mail) of July 13 and 16 (3pages)

8. August 6 : letter from Bertha May Bommer to "Beloved Peter Bender"
(Air Mail) of July 12 with two printed enclosures (Koreshan Integral Cosmogony and The Koreshan Unity) posted in Fort Myers on July 16,1940

9. August 7 : a. letter from He.Mi. to "Geliebter Peter" of July 2, July 4, July 9, 1940 (3 pages)
(Air Mail) b. letter from Ha.Ma. to "Dear Peter" of July 10 (4 pages) both of them in one envelope posted in Fort Myers July 10.

10. August 8 : a. copy of letter from Ha.Ma. to "Dear Hedwig" in New York of May 13 (1 page);
(Ord.Mail) b. copy of letter from Ha.Ma. to "Dear Moses" of May 12 (3 pages)
c. copy of letter from Ha.Ma. to "Dear Moses" of May 13 (1 page)
d. copy of letter from Ha.Ma. to "Dear Hedwig"of May 14 (6 pages)
e. translation of a letter from He.Mi. to Ha.Ma. of May 16 (1page)
f. excerpt of a letter from Ria to "Dearest Mr.Manley" of May 5, 1940 (some lines only !!!)
all of them in one envelope posted in Fort Myers July 16.

T. August 13 : letter ~~of~~ from Martha Wertheimer to Hedwig Michel ~~xxx~~ of August 11 (2 pages) as reaction to He.Mi.'s diary-letter of July 2, 4 and 9.
(Air Mail)

11. August 17 : a .copy of a letter from Ha.Ma. to "Dear Hedwig-Margaret" of May 18 (2 pages)
(Ord,Mail) b. copy of a letter ~~xx~~ from Ha.Ma. to "Dearly Beloved Daisy" of May 19 (2 pages)
c. copy of an article about "Dunkelheit ist Übergangsschritt von abwesenheit zur anwesenheit" etc. from Ha.Ma. of May 20 (4 pages in German !) sent to Hedwig Michel.
d. copy of an article about "Heroic Love"(Logical Love) from Ha.Ma. (1 page in English) sent to He.Mi.
e. copies of letters from He.Mi. to Harry Manley and Bertie Boomer of May 14, May 15, May 22, May 24 and May 27 (all of them on 2 pages)
all of them in one envelope posted in Fort Myers on ~~July~~ July 16, 1940

12. August 17 : circular letter from W.Ross-Wallace to Pe.Be. without a date (2 pages)
(Air Mail) combined with another circular letter ~~xx~~ from him to Franklin Delano Roosevelt without a date too (2 p.), both of them in one envelope posted in Fort Myers on July 17,1940.

13. August 29 (Ord.Mail): a. letter from Ha.Ma. to "Dear Daisy" of May 23 (5 pages)
b. duplicate of a postcard from Ha.Ma. to He.Mi. of May 22
c. duplicate of a postcard from Ha.Ma. to He.Mi. of May 24
d. copy of a letter from Ha.Ma. to "Dear Hedwig" of May 25 (1 page)
e. copy of a letter from Ha.Ma. to Daisy of July 12 (2 p)
all of them in one envelope posted in Fort Myers on July 22, 1940.

14. September 3 (Air Mail): a. letter from He.Mi. to "Liebe Ma. und lieber Peter" of 12.Aug.40 (3 pages)
b. letter from Ha.Ma. to "Dear Martha Wertheimer" of August 12 (3 pages),
both of them in one envelope posted in Fort Myers on Aug. 12th 1940

U. September 16 (Air Mail): letter from Pe.Be. to Ross-Wallace of Sept.15 concerning Universal Language (4 pages)

V. September 16 (Air Mail): Summary of "The Meaning of Meaning" by Ogden/Richards with written lines from Pe.Be. to Ha.Ma. of Sept.16,1940 (4 pages).

W. September 23 (Air Mail): letter from Martha Wertheimer to He.Mi. of September 20 (2 pages).

X. October 3 (Air Mail): letter from Pe.Be. to He.Mi. of Oct.3 (4 pages in German !!!)

Y. October 5 (Air Mail): letter from Pe.Be. to He.Mi. of Oct,4 and 5 (4 pages in German !!!)

15. October 16 (Ord.Mail): diverse copies of letters from Karl Neupert to Harry Manley and from Ha.Ma. to him of March 21,1927, July 1, 1927, 2.August 1927, August 16,1927, 1.Aug. 1930, August 15,1930, August 17,1930 and 2.Sept. 1930 (14 pages) posted in Fort Myers Aug. 23, 1940

16. towards the end of November 1940 (Air Mail): letter from Ha.Ma. to Pe.Be. of Oct.26 (4 pages) with one single line from He.Mi to "Dear Peter!" and a printed report about an Art Meeting of 10.9.40 posted October 26,1940.

17. towards the end of December 1940 (Ord. Mail): a. copy of a letter from Mr.G.Kull-Köln to GSPH to be forwarded to Mr.Morrow of Sept.13/14
b. copy of a letter from Ha.Ma. to Mr.Kull of November 12,1940 (2 pages)
c. printed enclosures
all of them in one envelope posted Nov.12, 1940

18. January 4,1941: (Ord. Mail) a. letter from Ha.Ma. to Mr.Kurtz of Sept.25 (2 p.)
b. letter from Ha.Ma. to "Dear Sister Etta" of September 30,1940 (4 pages)
c. letter from Ha.Ma. to "Dear Friend Erben" of October 5,1940 (1 page)
d. diverse printed enclosures such as "Solar Festival A.K. 101", The Male Voice, Woman by Kurtz, A confidential letter from Jesus Christ, Key West Lover get girl's body back
all of them in one envelope posted ? Oct 29, 1940

19 and 20. January (20) and (24): copy of Ria's letter to "DearHarry" of Oct.21, some lines from He.Mi. to "Dear Peter" without date, 2pages from Ha.Ma. to Pe.Be. of Nov.15, 3 pages from Ha.Ma. to Ria of Nov.14, (2 pages from Ha.Ma. to Charlotte P.Montenegro of Nov.16, 3 pages

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Correspondence

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3/13/41

P E T E R BENDER

to H A R R Y W I L L I A M MANLEY

as well as to all women and men influenced by him, especially to B e r t i e B o o m e r !

15

F e b r u a r y 1 4 , 1941 (Friday)

the first anniversary of the day, on which Hedwig Michel got her visa for USA (phoning with me from Suttgart), and on which I wrote the introducing letter for her to "The Guiding Star Publishing House" in Estero of 7 pages.

By the way: I should like to have my last copy of this introducing letter to GSPH of February 14, 1940, which I had handed her before her departure and which she had copied for herself on the steamer.

Concerning the list of the arrived sendings 1 - 20 and the posted ones A - Y of our correspondence since May 1940 (according to page 1- 4 of this letter) I must first correct that there have been 25 posted ones, that is o n e m o r e than I stated precursorily on February 4, 1941 on the page which I added to the letter of Charlotte Margareta to Harry Manley.

to "Y" (26) + P1

Further I have noticed (while rereading nearly all your letters to me) that your 2 sendings of August 19, 1940 with copies of Ria letters, one by air mail and the other by ordinary mail, have not arrived yet and probably will never arrive. I suppose that there had been data about St. Nicolas School in them which caused them not to be delivered to me, because other copies of Ria letters h a v e arrived, so for instance the copy of her letter to you of October 21, 1940 : see number 19 and 20 in the list on page 4 of this letter !

And just last Sunday, February 9, 1941 and original letter from Ria of November 28, 1940 arrived here, which had been forwarded to us by her aunt Kate in N.Y.

At last I notice once more that my sendings B and C, both of June 7/8, 1940, have not reached you, further page 32 of the sending L of July 6, 1940, and the whole sendings M and N of July 9 and 13, 1940 respectively with horoscope drawings of great importance for all the following pages of my Constituting Letter, so that

10 p a g e s 1 - 10

8 p a g e s 32 42 - 19 = 23

19 and p a g e s 35 - 42 of it are missing and consequently only a fragment of 31 pages is in your hands.

Nevertheless this fragment contains the essential part of that which I mean with c o n s t i t u t i o n in the sense of fundamental ideas. My astrological explanations, however, which I have developed from page 26 below onward could not be fully comprehensible, of course, though the fatal constellation of the current Mars, Venus and Moon during the period of your birthday 1940 and on June 7/8, 1940 in particular; and its fatal influence in your horoscope system is clearly expressed yet: a fatal disposition which I see effective in all your thoughts, doings and feelings since May 1940 and represented by my "living message"!

I should like to know, if all your sendings have reached me and if all my sendings have reached you. By the way: Ma.We. has further written to Hedwig Michel a letter of condolence after the death of He.Mi.'s mother in Japan and is deeply offended that she has no

C o r r e s p o n d e n c e

While preparing this new letter to you, I have been thinking of a distinctive word for marking it and have chosen the word

C o r r e s p o n d e n c e ,

which, therefore, you will find at the top of all its pages.

Exteriorly seen it is derived from pages 1 - 4 of this letter, but moreover it shall mean that I intend to try once more to c o r - r e s p o n d with you in an essential way as far as such an essential correspondence will be possible by means of " l e t t e r s " and in spite of the deep disturbance, which my "living message" has caused.

Look first at my 4 files containing my correspondence with you:
firstly a file with a copy of my 100 pages to GSPH of Spring 1939 and numerous enclosures belonging to them (further containing my letters to Max E.Arendt,Ross-Wallace etc.);
secondly a file with your letters to me and my answers of Summer 1939, interrupted by the European war in September 1939, continued in Spring 1940 by the letters for introducing Hedwig Michel as "living message" according to number I - V on page 1 of this letter ;
thirdly the file with all the arrived sendings from you since May 1940; ~~which begin with your circular letter "Consituting Letter" written down from May 30 to July 19, 1940~~;
fourthly the file with all the sendings to you since May 1940, of which I point out my "Consituting Letter" written down from May 30 to July 19 , 1940.

Shall I now begin a fifth file ?
A file of real correspondence between you,Harry William Manley, and myself,Peter Bender, that is between a couple of men,who are to regenerate all living and loving forms of humanity (including those of men/women-pairings !) from the creative nothing of the crossing/touching point of my title-figure by means of a magical "connection such as you have described it in your letter to Ria of November 14,1940 !!! (I'll refer to it later on !)

The contents of my first file represent the general and fundamental r o o t s t o c k of a l l our correspondence and of your first letters to me in particular which on their part open my second file, in which they are mixed with copies of my answers, the first of which is a telegram of June 24, 1939:

letters received hope hold lecture there 18 october 1939
letter follows greet and kiss bertie ross nan
royal pair peter charlotte .

Does this telegram not remind you of those weeks of Summer 1939, when Bertie's and your mind was filled by the contents of the first 26 pages of my 100 pages letter and of some of the enclosures belonging to it ?
Do you remember the h o l y night from June 4 to June 5 , 1939, after Bertie had set you before my papers to GSPH and let you a l o n e :

"I went to my room, and alone all night I lived
through your past life."

There had not yet been my "living message" in the shape of Hedwig Michel in your house and room as a year later !!!
R e a d , please, y o u r letters of June/July 1939 to me once again ! And mine too,of course, of Summer 1939 !
But make also Bertie read them,yours a n d mine; let her,however, read them a l o n e, so that she will be able to hear her own inner voices sounding from o u r letters !

And make also Hedwig Michel read them, but alone too, please, so that she may perhaps get full aware of your clear and distinct declaration in your letter of June 9, 1939, page 5 :

"To myself and my wife (as pro-king and pro-queen) you and your wife are the king and queen.
Both myself and my wife acknowledge that the love and wisdom and power generated between you two, is greater than between us two. For all practical purposes you twain are even now the couple with whom another couple can create the counter-coupling which is the foundation and starting-square of the new creation".

Further read once more and make Bertie a l o n e as well as Hedwig Michel a l o n e read too, please, what I have explained to you and Bertie in my first letter to you of July 12, 1939 (when there had not been yet any intense connection between Hedwig Michel and myself !!!) :

" b u t for the Universal Movement and Empire and foundation of its centre in the town of "K O R E S H" (according to my long letter to the GSPH of December 31, 1938 and seq. of January 1, 2, 3 1939, pages 75 and following ones) I, P e t e r B e n d e r, a m the k i n g or e m p e r o r absolutely independent of any woman and all woman, of whom I SEE only my wife Charlotte Margareta and your wife Bertie near the embodiments of my queen and empress, +) because I need first and fundamentally you as man and MANley for building up the higher form of that which H. will realise in Germany."

+) or better of o u r queen and empress

In this first letter too, B e r t i e is called " a female S E E R" "whom I SEE as embodiment of highest womanhood"

" who as real 'mother and bride' of you has crowned her vision as female compassing form by means of setting you, s e t t i n g y o u b e f o r e m y p a p e r s a t t h e e n d o f y o u r b i r t h d a y f o r b e a r i n g y o u o n c e m o r e, so that finally both of you as couple have lived to SEE first and then also to FEEL and to T O U C H the b i r t h o f y o u, Manley, a s M A N l e y b y k issing and embracing each other, thus radiating your loving-forces to Ross and Nan:
h a i l B e r t i e, the mother and bride of myself too, whose writings enabled her to be and become the compassing form of you,
h a i l M a n l e y, the M A N ley, as my first double in the "New World", whose letters to me have expressed the world-embracing will of you two l i t e r a l l y on the paper-surface by ink, but whose skin-surface in union with Bertie's skin-surface has embodied this world-embracing will also in flesh and blood by embracing Nan and Ross."

When sending Hedwig Michel to you as "messenger of ours", mine (and Charlotte Margareta's (who refused, however, to acknowledge her as messenger of her !) I had not only n o t changed or weakened this fundamental view of the fourfold connection Peter/Harry-Charlotte/Bertie, but had confirmed it e x p l i c i t l y and pointed it out in different clear ways:
on page 2 of Easter 1940 I pointed out once more that my "creative aspirations" are now fundamentally connected with y o u,

with you,

H a r r y W I L L - I - A M M a n l e y ,

who, however, shall seek for recognising the creative center in the living and loving cell of

P e t e r R O C K - E T B e n d e r

as embodiment, em - b o d i - ment, of a world-embracing will, which you have absorbed over Bertie's religious-erotic womanhood by kissing and embracing her and hearing yourself saying: " W i l l - I - a m or W i l l - i - a m " .

On page 3 of Easter 1940 I compared the role of

B e r t i e
between us twain
P e t e r and H a rr y

with
M a r g a r e t a ' s
between
P h i l i p and S u l e i m a n ,

thus introducing this dramatic analogy instead of your comparison of us twain, Peter and Harry, with Elijah and Elisha.

On pages 6, 7, 8 of Easter 1940 I employed drawings for intensifying the fundamental idea of the countercoupling Peter/Harry - Charlotte/Bertie in your and Bertie's mind, b e f o r e I began to describe my special relation to Hedwig Michel, and

on page 9 especially I repeated once more "referring to the very last figure on the preceding page" :

" you shall hear once more while reading, that I need first and fundamentally y o u as m a n for building up my work of healing humanity and world, counting on that in you, which you call "spontaneous obedience" and which I hope to further more and more, when you study my 100-pages letter once again, my play, novel etc.
I agree fully with your previous realisation of a fourfold healing love-circuit in the pairings Harry/Bertie and Ross/Nan a s f a r a s i t i s a p r e p a r a t i o n o f t h e d e f i n i t e o n e , which must be radicated in my person by Bertie's love to me as you have developed it by your spontaneous obedience ... , if Jesus Christ has said " I am the Way, the Truth and the Life, and nobody comes to the Father but through me" , I must say " I am the Way, the Truth and the Love and nobody can become a universal lover but through me ".
Indeed Bertie and I must form the first central pair in the "New World" for healing the "Old World" and whole world, just so as you have summarised it "in short" at the end of your letter to me of July 23 and 25, 1939, page 8 below."

O n l y t h e n , on pages 10 - 14 I introduced Hedwig Michel by means of describing my special relation to her, but quite at the beginning of page 10 you find the most remarkable remark: ".. it is most significant that I can now send a messenger of ours, who, of course, cannot replace my own visiting person in relation to you, Harry, and B e r t i e and others, ... A s f a r a s Hedwig's personality is filled with and transformed by m y world-embracing will and love, she represents so to say a m e s s a g e o f mine."

To be continued immediately !!!

1631 - 1268

3/13/41

February 17, 1941 (Saturday)
the first anniversary of the day, on which I made Hedwig Michel write her own introducing letter to GSPH, which Charlotte Margareta had worked over thoroughly with her.

Referring to the end of page 8 I repeat:

Only then, on pages 10 - 14 of my introducing letter of Easter 1940 to you and Bertie, I described my special connection with Hedwig Michel, thus placing it and her before the background of my preceding correspondence with you of Summer 1939, which on its part was derived from my 100 pages to GSPH with enclosures and consequnetly from my lifework just as lovework since 1919/20.
If you now will look at the first figure in my 100 pages as well as at its transformed repetition as last, you will certainly remember your own vision of the first Worms Humanity-Pair, which I had proclaimed as living and loving center of Humanity-Religion in 1919/20 and em-bodi-ed with Charlotte Margareta together, thus dissolving that which you call "form-marriage" and building up at the same time a "free-marriage" (if I accept your terminology for a moment) as basis of all my thoughts (A), doings (B) and feelings (C).

Fruits of this my religious-erotic pairing as living and loving center of Humanity-Religion are my proclamations of 1919/20/21 such as 3 booklets, leaflets etc., further und principally the discovery of the Cellular Cosmogony in the Spring of 1920, the conception of my play "The Double Marriage of the Landgrave" in 1921, my novel "Karl Tormann" in 1924/25, but also my leadership in the Free Economy Movement, the transformation of the Worms Humanity Union into a local group of the Free Economy Movement, the program of the latter, my lectures as leader of it all over Germany etc. etc. and last but not least some important attempts of realising double marriages from both my part and Charlotte Margareta's (one of which from my part alone, however, is my connection to Hedwig Michel in 1939/40 !!!).

One of these attempts, namely that of 1923/24 (but not the first, which already happened in 1919, and not the last) was successful in the high sense of Humanity-Religion : a young woman S.K. of 21 years lived to see herself as my "second wife" and at the same time a young man L.D. as "second husband" of Charlotte Margareta, though both of them were engaged to another man and woman respectively whom they married afterwards. For a full year, from Easter 1923 to Easter 1924, both S.K. and L.D. were often our guests at the same days and nights or on diverse excursions, after we had introduced them to each other, and not only a complete harmony between us twain, Charlotte Margareta and myself, but also between each of us twain and our "second" lovers and finally even between both of them had been performed, while we continued our "form-marriage" and they continued their "form-engagements" with their intended husband and wife respectively.

And now compare your own fancy construction concerning my relation to Charlotte Margareta and Hedwig Michel with this my lifework as lovework since 1919/20. In your letter to me of Nov. 15, 1940 you write on page 1: " For after all it is the free-marriage between you and Hedwig that is the most important thing in your life (not the form-marriage between you and Charlotte); even as the free-marriage between me and Bertie has been the most important thing in my life."

1631-1800

Three days later,however,you have already understood, what an arbitrary construction you had produced on November 15,1940 (and in all the months since May 1940 with yourself and Hedwig Michel as new first or central pair). On November 18,1940 you write to me the following:

" On November 14th in my letter to Ria I saw Charlotte and Hedwig as the two women who are primarily involved in weaving you and me together. On November 15th in my letter to you I saw Hedwig and Bertie as the two primary women. Now after writing the enclosed letter to Charlotte P.M. on November 16 I can see that Charlotte and Bertie appear most clearly as the two women who are chiefly involved in weaving you and me together."

(Your then following explanations make it clear that you mean my wife Charlotte Margareta within the underlined couple of "Charlotte and Bertie" and n o t Charlotte P.M.(Montenegro) who is called a line higher.
During my first reading,however, I had to ask myself, whether or not she is meant, and that so much the more as you start your letter to me of Nov.15th by the following sentence:
"After reading the enclosed letter through again I am impressed that I should have said Hedwig instead of Charlotte"
But not enough with this confused mixture have you then crossed out the name Hedwig with a pencil (but so softly that it may still be read most distinctly !!!) and added the name Bertie, so that after all one does no longer know, whether or not you mean her or her or both or none ...,
I can't help thinking of Indian dreamers who are fully absorbed by their ideas coming and going eternally in their minds, but who cannot concentrate themselves into one of them for intensifying it to a living figure and rooting their doings and feelings in it instead of indulging constantly in delightful possibilities without creative reality and effectiveness.
For similar reasons I suppose you to write so softly, as if your fear to impress the paper and to fix yourself on it..., in fact I was often forced to take a magnifying glass for deciphering your vanishing lines and words which sometimes escaped my notice during the first reading of your letters !)

After having described the couple Milton/Hedwig as an "offspring" of the fundamental countercoupling Peter/Harry-Charlotte/Bertie you then quote yourself on page 2 of the letter to me of Nov.18, 1940 by repeating your statement ~~fark~~ of farther above,

that Charlotte and Bertie a r e "the two women who are chiefly weaving you and me together ".

+

I ought to laugh about this "discovery" shaking the world's foundation, because every child is able to understand what only you had forgotten for a time,namely that in fact there had been neither a communication between us twain without one B e r t i e nor a "messenger of mine" without C h a r l o t t e Margareta as female part of the Worms Humanity Pair and archetype of the Margareta of my play : see my 100 pages letter in general and page 93 of it in particular ! But do really see it! A l l , but in fact and really a l l that y o u have "discovered" on November 18,1940 is already described in my first letter to you of July 12,1939,further on in my introducing letter of Easter 1940 and once again in my Constituting Letter from

from page 14 onward : d o see my drawing there, which is ~~derived~~ derived from the drawings of my introducing letter of Easter 1940 and involves a l l that you say about possible "offsprings" of our fundamental countercoupling etc. III!!!!!!!!!!!!!!!!!!!!!!!!

I ought to laugh, but Iam n o t able to do so because of all the painful and destructive effects which your arbitrary fany construction with Hedwig Michel and yourself as central pair have caused in Charlotte Margareta, in Ria, in Martha Wertheimer as well as in myself a n d , last but not at all least, i n y o u r s e l f as well as in Bertie, Hedwig Michel and all other women and men influenced by you : one only awful series of vexations, which can be justified additionally and supplementarily only as your own special way to me as

P e t e r - R O C K and R O C K - E T Bender ,

if you have really and definitely found back to my work and will !

As to my daughter Ria or Ma-Ria I had offered you to become her spiritual or second father and must now state that she will not only give up you as such one, but also myself...,
in her letter of June 24, 1940 which was delivered to me by the Red Cross, she had still written to me the following:

" Beloved father ! Sent 100 pages to Harry. Shall send him Tormann later. Embrace and kiss you as your spiritual daughter. "

In the ~~xxxx~~ Autumn of 1940, at the beginning of November 1940, we could write a letter to her directly, in which I explained to her that my "living message" to you did n o t correspond with my expectations, while her mother wrote to her in the sense of her letter to you of January 29, 1941 ...,
may be that your letter to her of November 14, 1940 had reached her at about the same time, in any case I have to state that she answered o u r letter by a letter, which is now only addressed to her mother and is filled with a deep disgust and surfeit against all that comes from you and from myself, that is from her two "fathers", when she is writing in it:

" I have now done away once and for all with the perverted ideas I have learned. With Manley I had finished long ago and I gave him a message for father.
My dear mother, for you I shall do what I can, and you shall have my love again one day. Dearest, I understand what you have suffered, now more than ever and you were not armed against these influences..... "

There is then another "offspring" of your fancy constructions since May 1940, which have totally confused not only my poor daughter Ma-Ria, but also Charlotte Margareta, my wife, as much as Martha Wertheimer, who is fully tired of all and refused catego - rically to read your new and former letters, when I offered ~~xxxx~~ them her some days ago ...,
especially Ma. We. has lost all hope that your standpoint of November 18, 1940 is r e a l l y d e f i n i t e, and only Charlotte has a last but quite little hope that you as real man or

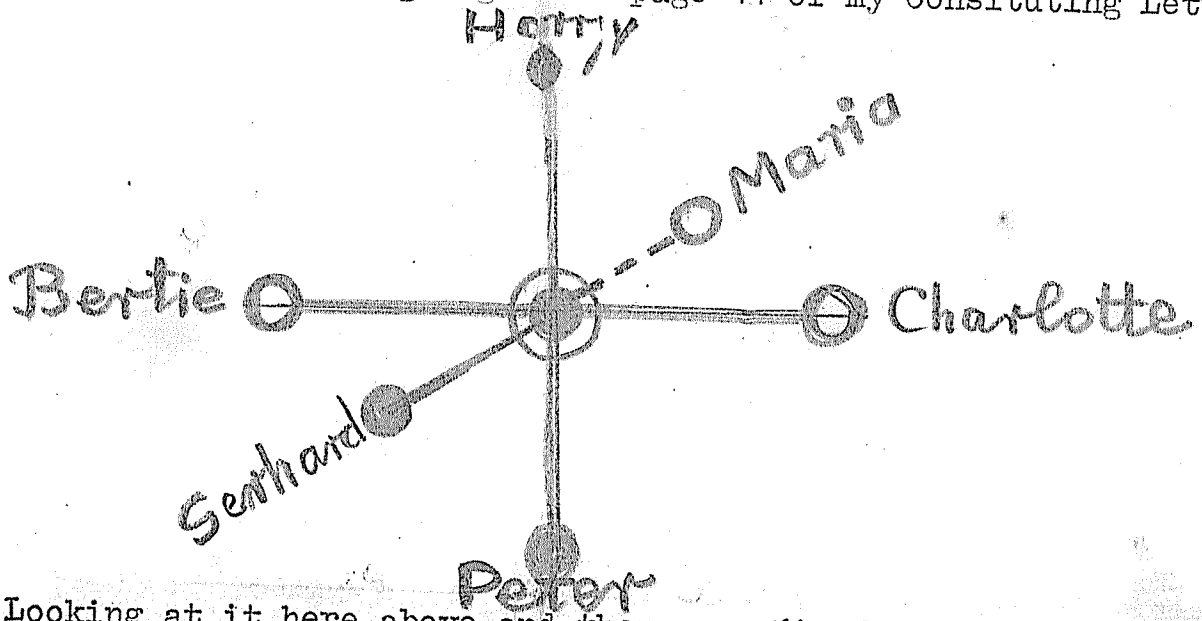
H a r r y W I L L - I - A M Manley

will have found back to me as

P e t e r R O C K - E T B e n d e r ,

and that you will now begin to work as cosmic counterpart of me by means of translating my play, economic program etc., thus doubling me spiritually in the "New World" as w o r k i n g M a n -ley, before I shall arrive there bodily and personally.

There has not been any ei ctive union between us twain as f a r as you think really that ur construction and realisation of enjoying loving couples wit countercouplings could be that which on June 9, 1939 you have alled "the foundation and starting-square of the new creatio.", b e f o r e you have fully absorbed universal fatherhood in yourself and motherhood in Bertie, which I have created with Charlotte Margareta as Humanity Pair and living center of Humanity Church since 1919/20.
By the way: Gerhard lives with us just since November 1940, after he has got a job as merchant here in Francfort and he too cannot feel as spiritual son of yours and Bertie's, if you do not derive a l l your thoughts (A), dings (B) a n d f e e l i n g s (C) from the consituting figur on page 14 of my Consituting Letter.



Looking at it here above and then on p.14 of the Const.Le. and further studying most intensely not only i t , but also a l l my following explanations on pages 14,15 etc. you will now understand, I hope, that I have realised your "free-marriage", "free-love" "free-union" etc. as "God-knowledge" already in 1919/20, but have derived from it a religious-erotic "parents-union" which involves universal parentship.
Transforming the Worms Humanity-Union into a local group of the German Free Economy Movement in the year of 1922/23 and becoming the German leader of this Movement in the following years, author of its renovated program etc., I had not given up at all what I had proclaimed and realised as founder of Humanity-Religion and male part of the first Worms Humanity-Pair in the religious-aesthetic domain (C). On the contrary : when putting the economic-political domain (B) into the foreground of my consciousness from 1922/23 to 1930 all my experiences within the domain C had been as fully effective as they have been up to the present within the predominance of the philosophical-scientific domain (A) since 1932/33 . Referring to my explanations on pages 17/18/19 of my Const.Le. and asking you solemnly to study them most intensely, I can fully agree with your own explanations in your letter to me of Nov.15,1940, page 2, where you describe nothing else but my way from C over B to A into the organic unity of all:
"The Freibund or Free-union between man and woman is only possible after there has been achieved a free-union between God and man... that is 'festwährung' or God-union from which there can result truly free-love. AFTER Free-union comes Free-money and then AFTER Free-money we can find the way to Free-land. The greatest freedom is of course always at the center, and gets progressively less and less as we move toward cirsumference..."

February 19, 1940 (Wednesday)

Having looked once more and again through a l l your letters since June 1939 I feel obliged to suppose that apparently my introducing letter of Easter 1940 and all following ones (quite especially my Const. Le.) had +not been really read by you before October/November 1940, r e a d in the sense of absorbing their essential contents. Or you have r e a d them in this sense, but pushed aside their essence for giving place to y o u r most personal interpretation of that message which had been created by m e and most clearly determined ... ,
in fact you had often quoted my 100 pages and even the enclosures in your first letter to me of June 9, 1939, also my first letter to you in your following answers of July 23 and August 8, 1939, whereas all your letters since May 1940 to me as well as to Hedwig Michel, Daisy etc. and most probably to Ria too represent one only monologue about Harry/Hedwig as new first or central pair including the trial to make it acknowledged by me as sender of the message and also by Charlotte Margareta, Martha Wertheimer, Ria etc. Already your letter to "Dear Peter-Charlotte-Hedwig" of May 6, 1940 is determined by this theme, though you endeavour in it to keep the order of Peter/Charlotte-Harry/Bertie as first couples and fundamental countercoupling, but your letter To "Dear Hedwig" of May 10, 1940 has been already governed completely by this theme. It has been started by this:

" Peter is building a rocket - a vehicle for ascending to the world-center. We (you and I) are the rocket if we can get close enough to each other - to create an ascending vehicle which can rise to the life-center and from there release a baptism upon him as well as upon those nearest to us.
It is a spinning rocket ..... " a n d s o o n

On page 2 below you say:

" But for the immediate present, you and I are that central pair- we are being lifted by the love of Bertie and Peter respectively, up to the greatest possible height at this time..."

I do not discover this "monological" form of your letters fully apart from the sense of my message just even now, but have noticed it at once on May 23, 1940, when I had been reading your letters of May 6 and 10, 1940 for the first time, and besides had referred to within the first 10 pages of my Const.Le. (which, however, have not reached you) and once more on page 14 of the Const.Le. just above the constituting figure: see there.
What I am now doing is only registering all that has happened like a public notary or better like a public and cosmic prosecutor for preparing the legal and logical proceedings before the universal tribunal, the constitution of which you had acknowledged yourself in Summer 1939 and partly again in November 1940, but only partly, I must point out, and that for the reason, I suppose, to be able to continue your monologue with Hedwig Michel as "obedient" listener (who always agrees with you) as long as possible.

By the way: on page 2 of our registered correspondence since May 1940 there must still be put in, that I had sent a handwriting letter to Hedwig Michel on June 14/15, 1940. Please put in the following above number E:
D_1: J u n e 14/15 : letter from Pe.Be. to He.Mi. (airmail)
Correspondingly I must correct my correction on page 5 that there had been 25 sendings from here. In fact there had then been 26 sendings marked by A - Y and D_1.

I had not hesitated one single moment to open this procedure at once in May/June 1940, legally, logically, ethically and aesthetically at the same time, especially by my Constitution Letter (written down from May 30 to July 20, 1940, while I had been waiting for news from you and Hedwig Michel): I could not and I cannot help doing the necessary before the universal tribunal, as nobody else all over the world exists who were able to do so !!!
Speaking before the universal tribunal which I see as tribunal and lawcourt of the Universal Movement in the near future, is the same as speaking before all future generations of humanity in the Universal Empire with its center in Koreshtown in Florida and this our correspondence will form the basis of the judgment about your role as receiver of my message and Hedwig Michel's role as messenger of mine...,
in your letter to me of October 26 1940, where you still kept fully the false order of women in your mind, you say on page 2 concerning Hedwig Michel's role:

" So do not blame her for what she has done - if you still think there is any blame involved anywhere, rest assured it falls to me; for the man is always responsible for the woman. She cannot do other than obey the man; if she is disobedient to a particular man, it merely means that she is unconsciously or consciously obedient to another man (who may be either incarnate or discarnate). But woman herself is always negative! She is always merely a "messenger" for some man. And she must necessarily become the messenger for whatever man she is physically nearest to. She cannot help herself."

I may not use the word which is generally used for such women, but in absolute opposition (which is already expressed in my letters to you since May 1940 and by my whole lifework as lovework) I must state emphatically and in spite of all your variations of this theory that

H e d w i g M i c h e l w a s , i s, and w i l l b e

r e s p o n s i b l e

for all her thoughts (A), doings (B) a n d f e e l i n g s (C) as m e s s e n g e r o f m i n e !!!!!
Only additionally is a justification before the universal tribunal possible, and that only as act of grace, i f this strange detour over this strange theory with your and her strange behaviour had brought you definitely back to your better self of Summer 1939 as it is rooted in relation to me, Charlotte and Bertie, or rather w a s rooted there up to May 1940 and seems to be rooted there again since November 1940.
Hedwig Michel is one person and individuality responsible for h e r s e l f and you, Harry William Manley, are another responsible for y o u r s e l f !!!

May be, that you, such as you are, needed this detour of being acknowledged as "dominant" man (referring to your letters generally and to that to Ria of November 14, 1940 particularly), m a y b e -, but you must never expect that Charlotte Margareta, or Martha Wertheimer, or Ria, or Gerhard, or even Hedwig Michel herself (as far as she has kept a rest of my real message in her mind) will ever see more in this detour than a complex of male vanity less or more subtle, but v a n i t y and corresponding selfishness i n a n y c a s e. Neither Charlotte Margareta nor her daughter Ria, nor Martha Wertheimer nor any woman of the kind of Margareta von der Saal would have followed you as "obedient" woman on this

If you had kept your universal view of Summer 1939 as p r o - king with Bertie as p r o - queen and myself as k i n g with Charlotte Margareta as q u e e n including all my lifework as well as my explanations in my i n t r o d u c i n g letter , i f you had loved Hedwig Michel in this universal perspective as messenger of mine as king (according to your own definition of 1939 !!!) and n o t as "obedient" woman and r e a d y object for developing your vain and selfish theory, i f you had loved her in this glorious and victorious way (in the way of the Great Cross-Figure which I have drawn into her diary), that is l o v e d u n i v e r s a l l y , there is no doubt that she would have been responsive to this universal love too... , you should not have needed from May to November 1940 for beginning to reflect and consider and weigh in your wisdomful mind, how eventually (- regarding all mental, emotional, physical and metaphysical obstacles and my requests for Hedwig Michel to keep a journal(1), copy my 100 pages(2) be a constant inspiration for you(3) translate my play(4) etc. etc.) you should be inclined to deliberate upon the possibility of allowing her to do these things or even to approach the idea of deliberating upon the other possibility to support her from your side ...,
you must understand that I cannot remain serious, when I read all these your explanations and declarations and ask myself :
w h a t h a s s h e d o n e a f t e r a l l d u r i n g t h e s e t e n m o n t h s ? ? ?
And what have y o u done yourself in the sense of our collaboration planned since Summer 1939, while m y "messenger" has been staying in your house ? ? ?

May be, what, however, I doubt, that meanwhile, that is from November 1940 to February/March 1941 (f u r t h e r 3 or even 4 months since you have expressed your intentions), you have finally finished your considerations about my above mentioned requests (which formed the basis of my introducing letter, I point out, and correspond with our preceding correspondence !!!) and that even you have begun to w o r k in translating my play with the former dramaturgist Hedwig Michel together, m a y b e - , but unfortunately I have now lost all hope in this direction and do no longer expect Hedwig Michel to embody an instigating force for you, so that after all

I n o w t r u s t o n l y m y o w n p e r - s o n a l a n d p h y s i c a l c o n t a c t a n d c o l l a b o r a t i o n w i t h y o u i n s t e a d o f m y " m e s s e n g e r " .

And there we are at the center of all that must determine our relation and correspondence seen backwards through all these 2o months since June 1939 as well as seen onward into the future. Summarising once and for ever and as judgment before the universal tribunal I state solemnly and definitely that Hedwig Michel has realised her +mission quite apart and different from my universal intentions as author of her message and authoritative sender of her to you, who has seduced her to do so. By an act of universal grace, however, both Hedwig Michel, and you, Harry William Manley, may be justified additionally o n c o n d i t i o n that now a l l your forces join and concentrate to the concrete and practical task (without further theories of obedient women etc.) of realising my immigration there as needed basis of our universal collaboration, and that as soon as possible.

February 24, 1941 (Monday)

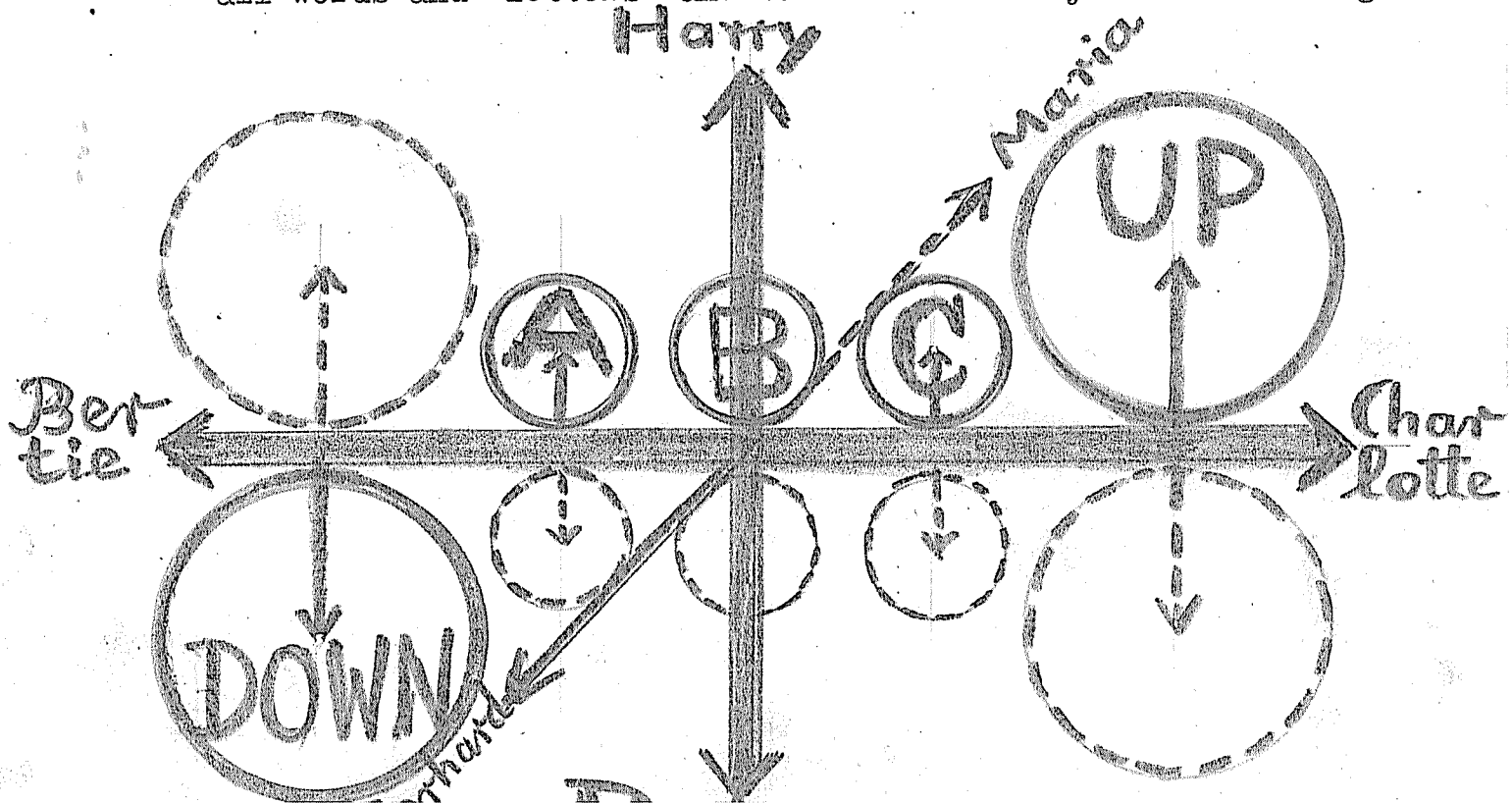
the 24th anniversary of my marriage with Charlotte Margareta in Liegnitz/Silesia (24/II/1917)
the 21th anniversary of Hitler's proclamation of his program in Munich (24/II/1920)
the day of Hitler's latest speech in Munich about the fulfilment of his program.

Referring to the definite judgement that Hedwig Michel has n o t represented a living message of my universal intentions, but has been seduced by you to realise a "hellish" counterpart of it and has readily consented to do so, I must, of course, also withdraw my announcement of Easter 1940, page 10:

"Touching her is touching myself indirectly, when you will shake hands with her in some weeks, I hope, and listening to her is listening to myself at a certain degree, when she will repeat for instance her lecture about Margareta von der Saal as new Eve of Humanity or explain to you such things which I cannot write down ~~from here~~ in my letters from here: in short, you will see, hear, ~~feel~~ and touch Peter Bender in the shape of a most lovable messenger!"

After all you have n o t seen, heard, felt and touched y e t Peter Bender in the shape of this too lovable "messenger" of mine, neither you nor Bertie, nor anybody else there, but only the ready female object of your male imagination (and in direct opposition to Margareta von der Saal's role in relation to Suleiman as well as to Philip !!!).

Asking then, w h o will immigrate to the "New World", when I shall arrive there p e r s o n a l l y, and w h a t p h e n o m e n o n will be staying with you in 1036 Katherine Street or somewhere else in Fort Myers for being seen, heard, felt and touched first by you and then by Bertie and others, when we shall collaborate finally, asking so, you must seek for the answer within the following drawing which summarises all the figures of my 100 pages, intoducing letter, Constitution Letter as wellas my dedication-figure in Hedwig Michel's diary: it is an answer beyond and above all words and "letters" and to be realised by universal imagination!



It was C h a r l o t t e Margareta (united with me in "form-marriage' since February 24,1917 and as female part of the Worms Humanity-Pair in "free-marriage" since 1919/20) who lived to see herself as my cosmic-religious counterpart and compassing form in the sense of Margareta Tormann and Margareta von der Saal and created the model of my living message to you in the shape of a woman l o n g before Hedwig Michel ~~had~~ entered my life; besides she had created the starting point of m y teaching and learning English by h e r school,which enabled me to write my 100 pages letter in English!!!

It was my son Gerhard who copied my 100 pages letter in a good form thus facilitating my finishing of it !

It was my daughter Ma-Ria who collected the single sendings of my 100 pages and forwarded them to GSPH and Max E.Arendt !

It was B e r t i e who set you before the first 26 pages and some of the enclosures in the evening of June 4,1939 thus being another compassing form in relation to me as well as to you derived from Charlotte Margareta's role in my life!

It was you, H a r r y Manley, who went to his room and alone all night lived through my past life !

And last not least,

it was I , P e t e r Bender, who formed the rock and root,from which this universal sixfoldness arose...,

it was H e d w i g Michel i n a d d i t i o n t o t h i s s i x f o l d n e s s who ought to embody myself as author ~~and~~ of it and authoritative sender of her to you, but not a ready object of your most personal and arbitrary imagination ! ! !

A l l that you have derived from yourself and her as new "central pair" in doubled vanity and over-estimating of her role corresponds to the "love-tragedy", which I have described in my 100 pages from page 84 onward as ~~a~~ tragic detour from personal and material love to really universal love. On page 84/85 you find the following:

" I f m a n , i f w o m a n , the spiritual development of everybody in the literal sense of every "body" is first and ~~a~~ fundamentally determined by gravic forces,which govern all b o - d i l y forms by means of their vertical axes, and which make everybody produce the Great Cross according to figure 5 of this letter as soon as H e or S h e attempts to comprehend and compass the whole world in geometrical figures.....

humanity's way towards ~~x~~ universality is the s a m e for men and women altogether,

and e v e r y m a n h i m s e l f and p e r s o n a l l y as well as

e v e r y w o m a n h e r s e l f and p e r s o n a l l y

m u s t r e a l i s e t h i s w a y

t o w a r d s u n i v e r s a l i t y

w i t h a l l d e t o u r s ,

before they can live to S E E themselves and e a c h o t h e r as two fundamentally different anthropostic analogies to the cosmogonic figures of

earth - b a l l and earth - s h e l l . "

Studying then pages 85/86/87 i n t e n s e l y , b o t h figures a n d text, and applying all to your case, you will find,I am sure, that your case has already been described there in advance even including your view of male dominance, which is described as Jewish-Mohammedan sperm-predominance at the bottom of page 87 : see there.

C o r r e s p o n d e n c e

In fact, when reading this page 87 just now I could not help imagining the following title for it :

H a r r y M a n l e y and H e d w i g M i c h e l

as loving couple
on h u m a n i t y ' s way

D O W N

into the reign and domain of matter
symbolised by the earth - b a l l,

influenced by the oriental view of
Jewish-Mohammedan sperm-predominance
and the corresponding incarnation of
God as devil and demon of loving ecstasy
(and by astral forces of a Mars/Venus/Moon
conjunction on June 7/8, 1940) .

If then you will really consider and study most intensely , how figure 28 (on p.87 of my 100 p.) has been transformed into figure 29(on the following p.88 of my 100 p.), you will also realise, I am sure, that your way d o w n already involves a polaristic completion and continuation(for each of you separately !!!) as way u p into the upper A - B - C and world of love, which is represented and embodied by Charlotte Margareta and Bertie in countercoupling with us twain as far as we shall really collaborate u n i v e r s a l l y in the Great Womb or Shell to be fructified by our loving forces : see page 88 of my 100 pages, but do so really !!!

As "obedient" woman and lover within your Jewish-Mohammedan view of male dominance, she was disobedient to the Christian-Universal perspective and misused as female em - bodi - ment of the Ptolemaic-Copernican earthball turning around you as corresponding "sun", who has also misused his male energies by radiating them into an infinite vanity or vain infinity.
Thus you had lost the universal view of yourself as part of the countercoupling

Peter/Charlotte - Harry/Bertie ,

which on its part has been clearly derived from the Cellular Earth and Cosmogony including a corresponding form of really universal love.
Having lost this universal countercoupling view you had further become unable to extend it to the sixfoldness

Peter/Charlotte - Harry/Bertie - Gerhard/Maria,

which I have demonstrated as c o n s t i t u t i n g basis on June 7/8, June ~~12~~ 9 and june 12 , 1940 in my Consituting Letter(from page 14 onward especially !) for absorbing the youth of humanity as far as it is represented by my children.
The same is to say concerning Hedwig Michel's disobedience in relation to her mission. I had ~~xxxxx~~ thought that she had really absorbed this constituting basis while we had been discussing my family problems generally and the ways of absorbing virgins and young men particularly from January 1940 ~~xxx~~ up to her departure in May 1940. In any case I expected that she would remember all when reading my Constitution Letter from page 14 onward. But there has not been any letter from Hedwig Michel neither to Charlotte Margareta as mother of Gerhard and Ma-Ria nor to the latter, nor to myself as father of them !!!
Why at least has she not written the letter to Charlotte Marga-

before her departure during my writing down of the introducing letter of Easter 1940, when she had been understanding Charlotte Margareta's universal importance in spite of the missing personal contact with her ?
Why has she not written letters to my daughter, which she had promised solemnly to do ? ! ?

While I was meeting Hedwig Michel for the first time on July 1, 1939, Saturday-afternoon, my son Gerhard was copying the very last 5 pages of my 100 pages letter in this my Francfort study room (just visiting us), which I had finished in the days before, that is towards the end of June 1939, when I had just received your first letters to me and sent off my first telegram to you on June 24, 1939 ... ,
you d i d then know all this just as Hedwig Michel d i d know it well and exactly, that is both of you h a d the full consciousness of the fact, that a l l , but really a l l e s s e n t i a l and f u n d a m e n t a l t h i n g s had been already definitely finished and accomplished within this sixfoldness Peter/Charlotte-Harry/Bertie-Gerhard/Maria l o n g , before her mission was conceived by me !!!
How could you then push aside all this this, after you (and Bertie too, of course !) had coupled with me and Charlotte on the basis of my 100 pages ?
How could Hedwig Michel, who d i d come from here, permit, accept and even support such a neglecting in spite of all that I had explained to her from July 1939 up to her departure in May 1940 and that she had lived (and loved) to see and even to touch in my living and loving person ?

Quite the same must be asked from Bertie as far as she consented to Hedwig Michel's role as "obedient" woman, after she, Bertie, had fully consented to our fundamental countercoupling and had then to be obedient to it !!!
Concerning Milton, Ross, Nan and others I cannot ask this question in the same way, as neither you nor Bertie, I suppose at least, had ever intended to form a "central pair" with them, but all of you must be asked:

Where are the children within your union of loving couples and countercouplings as "Free-union" ?
(As far as I can see, it is a union f r e e from youth and generating forces embodied by children !!!)
Where are your couplings like mine with Charlotte Margareta, who have brought children to maturity and will now take them into the " Parents-Union" as Charlotte Margareta and I will do ?
Or will you remain a group of elderly ladies and gentlemen enjoying one another as long as physiologically possible but without absorbing and radiating force in relation to the "children of humanity", who must be generated and brought to maturity, before they may enter the "Parents-Union" ?

Hear well what I have written at the top of page 19 of My Const. Le. on June 12, 1940 :

T h e U n i v e r s a l M o v e m e n t w i l l
h a v e c h i l d r e n , m a i d s and y o u t h s ,
o f w h o m G e r h a r d and M a - R i a f o r m the
p a t t e r n s ... ,

looking then at the drawing on page 17 of this Correspondence, you will see, I hope, that my planned book will involve all gene-

-3202/5

Correspondence

between

H A R R Y

and

February 28, 1941 (Friday)

Mar 3

Mar 24/41 P.M.

Looking at the drawing on page 17 of this Correspondence you see:

P e t e r & H a r r y

form the great v e r ti c a l straight line.

B e r t i e & C h a r l o t t e

form the great h o r i z o n t a l straight line.

different sex →

G e r h a r d and M a r i a

form another "hori-zontal" straight line,

which here, on the paper surface, can only be drawn in perspective distortion, but which, demonstrated in the third dimension of space, corresponds to the third of three axes, all of which meet in one point at right angles and form the starting basis of the five archetype bodies:

1. tetrahedon with 4 triangles as surface;
2. hexahedron with ~~x~~6 rectangles as surface;
3. octahedron with 8 triangles as surface;
4. dodecahedron with 12 pentagons as surface;
5. icosahedron with 20 triangles as surface.

Just the fact that the second horizontal Gerhard/Maria can only be drawn in perspective distortion and consequently must be imagined as third axis in space, if you will get the real ~~xx~~ archetype bodies, this perspective fact may be taken by you as analogy to the other fact that all your thoughts about couplings and countercouplings within the central group must now be transformed by the absorption of the youth, b e f o r e this group can be started as anthropostic nucleus with all living and loving forms in nuce.

In short: you must become a second father and Bertie a second mother of Gerhard and Maria, and unite with me as first father and Charlotte Margareta as ~~second~~ first mother in u n i v e r s a l p a r e n t s h i p thus founding a

P a r e n t s - U n i o n instead of your F r e e - U n i o n !

Only then, that is:

through Charlotte and Bertie as mothers of Gerhard and Maria (and of all children of humanity),
through Gerhard as son (and through all youths of humanity as sons of mine and yours),
through Maria as daughter(and through all virgins of humanity as daughters of mine and yours),
and through myself and yourself as f a t h e r s

you will be able to find b a c k f r o m your detour on humanity's way down into the reign of matter by an earthball, t

C o r r e s p o n d e n c e

b e t w e e n

H A R R Y

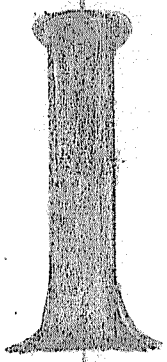
and

t o h u m a n i t y ' s w a y U P into the reign of light-, only then, I repeat and summarise all, you will be able to form

the g r e a t a n t h r o p o s t i c v e r t i c a l

in union and collaboration with me, Peter Rocket Bender, as rock and root of this anthropostic sixfoldness and embodiment of a world-embracing will.

Referring to my explamations about the word and letter I (from page 39 onward in my 100 pages)



I add here that this "literal" symbol can also be regarded as symbol of the erected membrum virile or penis as far as the latter forms condition of generating children and re-generating women as well as men in pairing ecstasies, so that we twain united in the great anthropostic vertical also have to form and r e - form the function of all sexual organs at all.
B e f o r e this function will not be derived from the "plumb-line as first step in rational demonstration" (Cellular Cosmogony p. 130), and from the initial perpendicular post of Koresh's Geodetic Survey in 1897 including its further development and transformation to my dynamic rocket (see page 49 of my 100 p.), no "divine touch" of human bodies will be possible as u n i - v e r s a l t o u c h , and that neither from you nor from myself as f a r and as l o n g as I regard you as one of the two poles of the universal vertical axis.

And there we are at the central problem of this C o r r e s - p o n d e n c e (and of all our preceding correspondence too, of course !), that is the problem,

> if you are a b l e to perform this universal erection in your mind and body and really w i l l i n g to follow me on this steep vertical way which I have realised and demonstrated by my lifework just as l o v e work since 1919/20--, or if you will continue indulging in theoretical and practical couplings with countercouplings and corresponding ideas of organising them even before our work union !!!

Will you first learn to speak and write the I in relation to you, Harry Will - I - am M a n - ley, as symbol of universal erection, b e f o r e you teach others, women and men, what u n i v e r s a l i n d i v i d u a l i t y is and shall be, or will you keep on your I such as you have derived it from Christian Science and Koreshanity in combination with indulgences of loving couplings and ecstasies ? ! ?
In fact, all your letters to me, Charlotte Margareta, Hedwig Michel, Martha Wertheimer Bis, Daisy and others are nothing else but are

one only series of thoughts about couplings and countercouplings without real derivation from Cellular Cosmogony, which on the contrary you have often tried to replace or at least to push back by a "theogony" etc. for founding at the same time a new order of rank and hierarchy with yourself as living center or another man who should be chosen by a first woman. There have been many examples of these vain efforts in your letters which I have already referred to in my letter to Hedwig Michel of October 3 and 5 1940 (number X and Y in the list on page 1-4) and shall refer to once more eventually.

As far as all your theoretical and practical constructions of this kind have been done precursorily and preliminarily for the purpose of preparing our work union, I had partly consented to your thoughts and doings and even supported them in spite of the missing derivation from Cellular Cosmogony and Great Cross, but seeing gradually that you do nearly nothing else but that, I had gradually lost nearly all hope that I should be able ever to free you from these literary constructions before our personal touch. When reading, however, your letter to Charlotte P.M. of November 16, 1940 about Barthel's Polargeometry I was agreeably surprised to find this oasis of mathematical study work in your waste of coupling and countercoupling ideas. Just this oasis in combination with your following letter to me of November 18, 1940 has made me hope once more a little that your are still a b l e and perhaps also w i ll i n g to free yourself from all these arbitrary constructions which I have already characterised in my Const.Le. on page 3 (which has n o t reached you !) in the following way:

"Your method of imagining the absorption of newcomers by adding one couple (2 persons) to another one (give 4 persons), then two couples to two others (give 8 persons), then 4 to 4 (give 16 persons) etc. etc. corresponds to the following line of numbers:

$2^1=2$, $2^2=4$, $2^3=8$, $2^4=16$ etc.

On the basis of a sixfoldness we get another series of numbers, but all such plans may easily become a mere play of numbers. The couplings and countercouplings a l w a y s require a certain system of numbers and names combined with an order i n s p a c e and t i m e, of course, but this order must be derived from the living embodiment of a world-embracing and creative will, to whom all men and women become responsive, that is in our case to m y person as f o u n d e r of "Humanity- Religion" and d i s c o v e r e r of the Cellular Cosmogony ..., summarising all that I had thought towards the end of June 1939 about your scheme of the new O r d e r , I repeat once more that I counted on a soon personal meeting of us all

Bertie/Harry/Nan/Ross/Charlotte/Peter,

which would have made possible to complete the communication on the paper-surface, by skin-surface-touchings as four- and sixfoldness under my clear guidance. All that I have already explained to you partially on the paper-surface of my letters, should be explained verbally and personally, because one of the most important fundamentals of the new O r d e r is to be hidden and silent to the common public and even to the general disciples who are not initiated or not yet initiated (and to whom the Estero people must be counted too at the present)."

In the following pages of my Const.Le. I have then endeavoured to replace your primitive and arbitrary figures as well as your sixfoldness Bertie/Harry/Nan/Ross/Charlotte/Peter by that of

P e t e r / C h a r l o t t e/ H a r r y /B e r t i e /Gerhard/

and that on the one part for leading you through your group of chiefly elderly persons (to whom Charlotte Margareta and I belong too, of course !!!) to the youth and "children of humanity", on the other part for replacing your figures and theories by such ones which are clearly derived from the Great Cross as mathematical concentration and condensation of all historical cosmogonic figures including Cellular Cosmogony.

On page 14 of my 100 pages letter I show nothing else but the central figure of Barthel's Polargeometry, a cross with couples of increasing circular lines above and below the horizontal straight line, and on page 15 of my 100 I have reported that in 1933/34 I had urged Barthel in vain to develop his figure to a concentration and condensation of all cosmogonic figures, which I have done myself in my prison cell 1935 by my title-figure... ,

just now I am going to continue my correspondence with Barthel too, after Barthel has developed his figure in this direction in 1939, that is f o u r y e a r s a f t e r me, and wrote about it pathetically (in the preface of its booklet "Geometrie und Kosmos"):

"Und was ich seit 1939 hier gebe, die Darstellung des Weltraums als Doppelmaximalkugel (Fig.20), ist wohl die b e s t m ö g l i c h e aller Veranschaulichungen des Gesamtweltraumes, die sich denken läßt. Daß man ein solches mathematisches Abbildungsergebnis mit sinnendem Auge denkend erfassen muß, and nicht einfach als Primitivbild, folgt aus der Notwendigkeit der Sache." (February 1939)

And what I do give here since 1939, the demonstration of the world's space as Double-Maximum-Ball (fig.20) is most probably t h e b e s t of all possible demonstrations of the total world's space which may be thought. That such a result of mathematical demonstration must be considered with thinking eyes and not simply as primitive picture, results from the necessity of the problem."

I have only to add that I had urged him to this use of his central figure already in 1933/34 and that I h a d used it some years b e f o r e him.

Moreover Barthel felt apparently urged to make this figure 20 of his above mentioned booklet to the t i t l e - figure of a further booklet as soon as possible and published indeed already in April 1939 the booklet "Die Kosmologie der Großerde im Totalraum" with "my" figure as title-figure, so that in Germany since April 1939 the first publication of it has been performed, that is in fact some months later if we consider the time for printing it.

Nevertheless I can state, that Barthel had been doing all this during the time when I had been writing my 100 pages letter..., thus returning to its central figure in Polargeometry or on page 14 of my 100 and to the g r e a t v e r t i c a l of it you may now imagine an infinite extension of this vertical both upward and downward and the corresponding couples of increasing circular lines touching each other in the crossing point of vertical and horizontal. Doing so you will finally live to SEE a couple of touching "circular lines" which fall together with the horizontal straight line and thus produce the Great Cross as derivation from the infinite extension of the vertical. Further considering that the infinite is mathematically symbolised by two circles which are put side by side of each other

we may regard these two circles within this symbol as representative forms of the first two women (Charlotte and Bertie), who will be attracted by our extension of the vertical into the infinite. Developing our minds and bodies including our sexual organs (penis and two ovums) to this universal erection appears then as detour

To be continued immediately !

1807 — 11/5
4+1 AS.

Correspondence between HARRY and

March 9, 1941 (Saturday) anniversary of the day (which, however, was a Sunday), when I accompanied Hedwig Michel to her father's grave and offered her my help in the house-affair which had got most complicated and difficult just the day before.

Not before to-day I have been able to continue this Correspondence between you, Harry, and myself, Peter, but meanwhile my son Gerhard Peter Bender has forwarded two sendings to you with a copy of his letter to Barthel and a photocopy of my title-figure of 1935 thus introducing himself to you and Bertie as collaborator of mine.

Considering now the history of mathematics as the history of "Fundamentals of Spiritual Life" according to part A of the middle-piece of my planned book, it is to prove (and will be proven detailed in my book !) that the crossing point of its title-figure as geometrical fact in essential combination with zero as arithmetical fact will realise mathematically

Creative Nothing
as point-zero-nothing

in minds and bodies of coming generations for deriving all their thinking (A) universally, but additionally all their doing (B) and feeling (C) too as one logic-organic universal unity.
The invention of zero by Indian mathematicians (some centuries after Jesus Christ with the tragic cross and crossing point of Golgatha) and its later role in Arabian and European mathematics has been touched only slightly in my 100 pages letter to GSPH: see p. 30 of my 100 ! My 100 pages letter points out especially the geometrical side of Creative Nothing by means of the crossing touching point of the Great Cross. For Koresh had not yet realised the fundamental role of zero (as far as I know his writings) and consequently the "Koreshans" cannot understand the fundamental combination of point and zero without detailed explanations. For this reason chiefly I restricted myself to the geometrical demonstration of Creative Nothing in my 100.

Nevertheless the arithmetical side is implicitly involved too, if we consider the couple of "zeros" above and below the horizontal straight line within my title-figure as representation of the world-famed fraction

$$\frac{0}{0}$$



which forms center of the differential and integral calculus invented by the Englishman Newton und the German Leibniz at the same time. The value of the fractions 1/1, or 2/2, or a/a, or X/X etc. is evidently 1 . Considering the fraction 0/0 as link within the following series of fractions :

$$\frac{-\infty}{-\infty} \ldots\ldots \frac{-3}{-3} \ldots \frac{-2}{-2} \ldots \frac{-1}{-1} \ldots \frac{0}{0} \ldots \frac{+1}{+1} \ldots \frac{+2}{+2} \ldots \frac{+3}{+3} \ldots\ldots\ldots \frac{+\infty}{+\infty}$$

we see at once that its value must be 1 too (as well as that of $\frac{\infty}{\infty}$)
For demonstrating it still more evidently we magnify the approach of the numbers to 0 both in the numerators and denominators of the fractions between −1/−1 ... 0/0 ... +1/+1 :

Peter

1807-11

Correspondence between HARRY and

$$\cdots \frac{-1}{-1} \quad \frac{-\frac{1}{10}}{-\frac{1}{10}} \quad \frac{-\frac{1}{100}}{-\frac{1}{100}} \quad \frac{-\frac{1}{1000}}{-\frac{1}{1000}} \quad \frac{0}{0} \quad \frac{+\frac{1}{1000}}{+\frac{1}{1000}} \quad \frac{+\frac{1}{100}}{+\frac{1}{100}} \quad \frac{+\frac{1}{10}}{+\frac{1}{10}} \quad \frac{+1}{+1} \cdots$$

From the positive side at the right as well as from the negative side at the left we see the numbers approaching zero more and more

$$\cdots -1 \quad -\frac{1}{10} \quad -\frac{1}{100} \quad -\frac{1}{1000} \quad 0 \quad +\frac{1}{1000} \quad +\frac{1}{100} \quad +\frac{1}{10} \quad +1 \cdots\cdots$$

and easily we are able to imagine more and more numbers of smaller and smaller quantities between - 1/1 000 ... 0...+ 1 / 1 000 as well as fractions formed with them in the same way as here above, but the values of these fractions remain 1 in spite of their diminshing quantities both in the numerators and denominators.

Further we see that zero is the only number which is neither positive nor negative but n e u t r a l .
However we must further consider the fact that the resulting 1 of a l l the fractions here above is always positive, and if we will demontrate these results geometrically by a horizontal straight line they come consequently at the right or positive side of zero. For getting negative Ones as result of fractions we must form the latter between the positive value of numbers and their negative value:

either so $\frac{-1}{+1} = -1 \quad \frac{-\frac{1}{10}}{+\frac{1}{10}} = -1$ or so $\frac{+1}{-1} = -1 \quad \frac{+\frac{1}{10}}{-\frac{1}{10}} = -1$

O n l y t h e f r a c t i o n 0/0 r e s u l t s i n a i n a n e u t r a l O n e or 1 or I .

If the horizontal straight line serves for geometrical demonstration of the positive and negative Ones, we must consequently take a vertical straight line for demonstarting the neutral One resulting from the fraction 0/0 g e o m e t r i c a l l y , because its representative line must avoid both the positive and the negative direction of the horizontal, all of which can only be reached by a vertical crossing the horizontal at right angle.
(For those who know mathematics I mention that quantities of so-called i m a g i n a r y value are geometrically demonstrated by the same straight vertical line !!!)

This crossing vertical is fully equivalent to the horizontal and urges us to think of b o t h an extension to the infinite in the vertical direction too a n d a new polarisation in the vertical for completing this equivalence. We may i m a g i n e an absorbing force of the fraction 0/0 in relation to all other fractions in the series here above, and further on a polarising function of it in the vertical direction.
For recognising the absorbing force of zero in relation to all positive and negative numbers including the positive and negative infinite, we must consider that every number multiplied with zero results in zero:

$$(-\infty)\cdot 0 = 0 \;\ldots\; (-1)\cdot 0 = 0 \ldots 0 \ldots\; (+1)\cdot 0 = 0 \;\ldots\; (+\infty)\cdot 0 = 0$$

The same absorbing force is to be supposed for the neutral One resulting from the fraction 0/0 in the middle of all positive and negative Ones resulting from all other similar fractions !!!

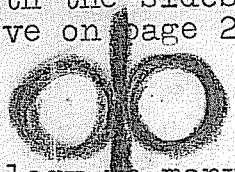
Peter

Thus we return to the vertical of the Great Cross on the way through this arithmetical calculus with z e r o and the combination of this calculus with analytic geometry, which the Frenchman Descartes or Cartesius (1596 - 1650) had invented and which especially the German Gauß (1777 - 1855) had mightily furthered by using the crossing vertical as representative line of the imaginary value $\sqrt{-1}$ called i . At the same time we continue the differential and integral calculus of Newtom (1643 - 1727) and Leibniz (1646 - 1716) in quite a unique way !
If we further consider what I have hinted at on page 41 of my 100 pages letter,namely that there is an inner relation between 1 and I as word for our individuality,it may be understood already here that this strictly mathematical derivation of the great vertical from the fraction 0/0 is a clear analogy to my title-figure as far as the latter is a geometrical combination of cuts through(the cosmogonic ideas of)earthball and earthcell and their relation to the cut of an earthplane.

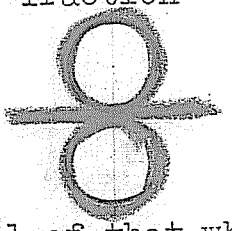
What Descartes had started by introducing the system of co-ordinate crossing straight lines as basis of analytic geometry and what Newton and Leibniz have completed by introducing the fraction 0/0 as basis of the differential and integral calculus in a most ingenious way, will now be continued cosmogonically in application of the Great-Cross-Figure to both m a c r o-cosmic and m i c r o -cosmic relations. It is most significant and fundamentally important that the Great-Cross-Figure also involves this unique fraction 0/0 as far as it is a mathematically creative center for developing all geometrical and arithmetical forms and figures on the detour over diminshing quantities and thus represents a mathematical analogy to the physiological production of sperm- and ovumcells in men and woman respectively.
Producing generating cells in our bodies is nothing else but concentrating and condensing all our life-force into cells of diminishing quantities. From t h e m our children are derived as i n t e g r a l forms in clear analogy to the integral calculus as reverse of the differential one.
A s the fraction-combination ot two zeros within the differential quotient 0/0 forms center of these calculus, s o the union of two cells forms center of new life, and there is no doubt that our corresponding lust and love are deeply rooted in the condensation of ourselves to such cells. Every form of life and generation of plants,animals and men depends on their capacity of condensing all their essence in such generating cells of diminishing quantities, but u n i v e r s a l l i f e depends on our forms of thinking (A), doing (B) and feeling (C), so that the mathematical discoveries of Descartes,Newton,Leibniz,Gauß and many others appear as immediate preparation of universal life by means of radicating it in the infinitesimal quantitities of the differential and integral calculus. Absorbing the "fundamentals of spiritual life" by means of the crossing touching point of my title-figure is nothing else but forming universal protoplasm as man or woman, who, therefore,cannot become universal lovers without constantly going through both the infinite and zero and their mathematical combination in space (geometry) and time (arithmetic).
Love appears as unconscious reflex of the generative condensation of our essence as far as this reflex is caused by the appearance of the beloved.The soul and organs of the latter excite us to seek for ways on which a union of our body with hers or his will result in a union of a spermcell with an ovumcell. Such a union is a direct physiological analogy to the mathematical fraction between two zeros in the diffrential calculus,while the period of gestatioh,which follows the fructification, corresponds to

Peter

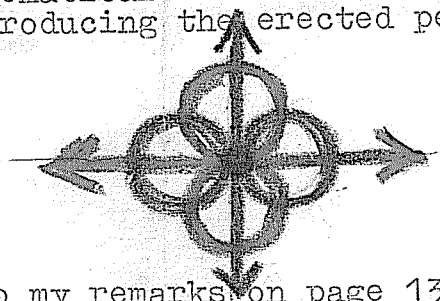
to the integral calculus as far as the latter derives the integral forms of figures and formulae from the differential quotients (just as the gestation of the fructified cells develops the integral figure of the parents in the children).
Putting the two circles of the mathematical symbol of the infinite (which was introduced by the English mathematician John Wallis in 1655) at both the sides of the vertical as I have already done here above on page 24 below (see there)



we get a symbolic analogy to many fundamental living forms such as for instance our pair of e y e s with our nose between them as organs of vision (compare p. 48/49 of my 100), or the two breasts of the b o s o m with a vertical hole between them as organs of milk, or the male testicles with an erected penis between them as organs of generation etc. etc.
Considering the vertical erection as analogy to an erected penis and itself as attracting and piercing object for women, we feel urged to consider the fraction



analogically as symbol of that which attracts men with erected penis, that is as symbol of the female sexual organs.
Crossing these two mathematical symbols is consequently nothing else but a mathematical demonstration of uniting sexual organs by means of introducing the erected penis into the vagina.



Referring now to my remarks on page 13 of my 100 about Barthel's xefforts to derive living forms mathematically and referring further to my very own derivations concerning a physiological symbolism from page 86 onward of my 100, further aksing you to pay full attention to these references in studying them really, I do finally hope that you compare all these derivations on the ~~xxxxx~~ classic ways of mathematics with your own most arbitrary figures and constructions, which I could not help calling a mere play of numbers and drawings. What I derive universally from these very "fundamentals of spiritual life" has first enabled me to discover the cellular earth and universe in 1919/20 and then to root all my essence in the creative nothing of the crossing touching point of my title-figure combined essentiallly with the absorbing and condensing zero. This is not an arbitrary play with numbers and figures, but the mathematical foundation of universology in the sense of Humanity-Religion and of the first Humanity-Pair: a mortal frame of immortal cells for

C o r r e s p o n d e n c e
b e t w e e n
HARRY WILL-I-AM
and

March 19, 1941 (Wednesday)

after the lecture of He.Mi.'s letters to Ma.We. of Dec.4 and 31, 1940 and of Jan. 18, 1941, which Ma.We. had forwarded to me some days ago. I'll refer to them later on.

A s all past generations up to the present had first to absorb the figures and formulae of such men as Descartes, Newton, Leibniz, Gauss and others (or to invent them once more) , if they intended really to condense their spiritual forces to diminishing quantities and a s I too had done, before I got able to realise the

G r e a t C r o s s

as focus of all,

s o all coming generations will have to look at its focal crossing touching point and its fundamental cooperation with the absorbing zero, from which all macrocosmical and microcosmical figures and formulae are to be derived.
Looking at my 100 pages to GSPH and these letters to you is, therefore, nothing else but looking through this focal point-zero at the paper-surface as it lay before all creative men for being covered with their signs as expressions of a world-embracing will. I have just pointed out a few of the great mathematicians and scientists for showing you that the focal point-zero of the Great Cross forms really the universal focus of all fundamentals of spiritual life.
My planned book , however, will show a much longer series of such creative men within this domain A of the middle-part of my book.
It will further show, how this series of men has been continued and completed in the domains B and C and how all of them together appear as one only preparation of humanity's way up into the reign of light by the macrocosmical idea of an earthshell.
See page 34 of my 1oo pages to GSPH !

But d o really look at this page 34 for directing your full attention to the division of my planned book as I have put it into the upper circles of 5 reproductions of my title-figure according to the 5 fingers of our hand.
While I am writing a rough sketch of this text, sitting at the table of my Francfort study-room as the photo in Hedwig Michel's diary shows me, I am holding a pencil in my r i g h t hand and am covering the figure on page 34 of my 100 just now with my l e f t hand. My left little finger is pointing to the first reproduction of my title-figure as frame of the title and subtitle of "Introduction" (and of a reference to its historical background):
Humanity on way down or the reign of matter by an earthball.
My left ring-finger is pointing to the second reproduction of my title-figure as frame of part A (and of a reference to its historical background) :
A . Fundamentals of spiritual life.
Correspondingly does my left middle-finger in relation to B:
B . Fundamentals of social life.
My left forefinger or index is pointing to C:
C . Fundamentals of God's incarnation in loving-couples.
And my left thumb finally as most important part of the hand is pointing to " Conclusion" :
Humanity on way up or the reign of light by the earthshell.

Will you now put the first page of Hedwig Michel's diary with my title-figure in front of you on your table and cover the figure on page 34 of my 100 pages with the left fingers of your left hand in the same way as I have just been doing ! Please, do so and look first at my photo in the lower circle, where you see my fingers and hands in a similar attitude and from where I then look at you.

Peter Rocket

C o r r e s p o n d e n c e
b e t w e e n
HARRY WILL-I-AM
and

4/14/41

L o o k f i r s t i n t o m y e y e s of the photo !

Read then my dedication question for Hedwig Michel in the upper circle !
Continue reading all the text on page 34 of my 100, but k e e p constantly the described attitude and feel as doubling of me, who is the author of b o t h the dedication figure and question a n d of the 100 pages letter to GSPH !

Retiring then the fingers of your left hand from their touching and pointing function and clenching them to a fist you will realise another important analogy to the absorbing z e r o and to the transforming crossing touching p o i n t of the Great Cross Figure as far as you are able to SEE your grasping hand as representative of all grasping and working hands in past, present and future.
Before men and women can touch one another lovingly they must be fed by animals and plants. For having them in sufficient quantities they must work, that is catch the animals, cultivate the plants and transform the ground and water and air in such a way which results in their food.
Consequently man and woman must first and pricipally be w o r k e r s , before they will be able to become l o v e r s .
And u n i v e r s a l lovers especially according to part C of my book must derive their loving forms and couplings from working forms and communities or they are nothing else but loving idlers. But as idlers they are to be turned out of the Universal Movement as it will result from my planned book, for this movement is first and fundamentally rooted in w o r k i n g men and women, whose happiness of love will be clearly derived from the fulfilment of their universal duties as workers.

Are you a b l e and also w i l l i n g to be responsive to this my will and work, Harry Will-I-am Manley ?
You must never think that I have worked out my 100 pages and all these letters to you for enjoying you in the first line, or that I have sent you a "living message" for amusing you and others influenced by you, unless your enjoyment and amusement form introduction of the great universal w o r k to be done by you and these others, Bertie, Ross, Nan, Milton etc.
Having read in your postcard of October 23, 1939 that you e n j o y e d my 100 pages " i m m e n s e l y , especially from page 66 onward " , I could really hope, I do think, that you would receive my "Messenger" as message of myself as sender of her, as author of her message and authoritative sender, who has clearly shown, "especially from page 66 onward" , h o w my plans are to be realised. On page 66 I have hinted at the great line from Plato over Kant, Cohen, Mauthner and Koresh up to myself as executor of their will and work ... ,
having now explained to you once more and again in this Correspondence that the Great Cross Figure is a focal condensation of all past working generations, I d o really hope, that after all and finally you SEE the cause and center of all your enjoyments, namely the w o r k i n g Peter Rocket Bender in the "Old World", to whom you will and must become responsive universally.
On page 67 you have further read (or have you not ?), that
" K o r e s h and his collaborators formed the first fundamental of the new social order in the universal sense, and that especially in the Spring of 1897, when they performed the Geodetic Survey ..."

Peter Rocket

Some lines below these quoted lines you have further read (or have you not ?) the following on page 67 of my 100 pages:

" T h e y have created the pivot of the future social life, which is to be derived from that e x p e r i m e n t i n g c o m m u n i t y by means of its further development to a community for sending a rocket to the heaven from the place, if possible, or near it, where the initial post in 1897 was erected.

By erecting the K o r e s h a n C r o s s, Koresh, Morrow and their collaborators have transformed "scientifically" not only the C h r i s t i a n C r o s s, but also i n a d v a n c e all other forms of crosses as for instance H.' s C r o s s (the hooked cross) and similar ones - , while the G r e a t C r o s s of my title-figure a b s o r b s all these other crosses with their crossing points for transforming them to cells and touching points of cells. Therefore the future "universal" derivation and development of social forms must be rooted f u n d a m e n t a l l y in the publishing of my book as means and medium for bending Koresh's bow, so to say, in order to enable it to the start of a rocket proclaimed by myself as Rocket or Peter Bender."

After e n j o y i n g all this i m m e n s e l y you ought to have asked yourself constantly : A M - I - W I L L - ing, I, Harry Manley, to follow Peter Rock-et Bender as b e n d e r of the universal bow, am I really willing and able to follow him through the fundamental domains A and B of his planned book, if I continue living chiefly or even wholly in the domain C, that is in ideas about God's incarnation in loving couples with countercouplings, b e f o r e the book has been published and the first Universal Congress as basis of the Universal Movement has been realised ? Asking yourself in this way according to your o w n often expressed good intentions, you would have seen from yourself, i f a t a l l you are willing to follow me and collaborate with me, that you have never touched me as w o r k i n g man in the person of Hedwig Michel, after you have perverted and corrupted her to a ready object of your arbitrary mixture of Christian Science with Koreshan ideas and mine !!!

As first son of a comparatively poor peasant I had to work hard even as a little boy. Before my hands learned how to write nad draw on paper, they had to hold and use all the tools of a peasant. They had become strong like iron bands, before I went to higher schools and the university of Heidelberg. But even as pupil and student I had to work with my parents during all the holidays: my holidays had been workdays !

From August 1914 I held arms in my hands, canons and shrapnel-shells as artillerist up to January 1915, sword, gun and handgrenades as infanterist up to January 1916, while then I was driving an aeroplane up to my leaving the German army in 1918. May be that I have even killed a Frenchman or Russian without knowing him, while on the other way round I don't know, who has shot through my left thigh in its whole breadth on May 10, 1915 in Galicia. Having been moreover a sportsman up to the present I could keep my body in a form that it represents really up to-day an em-bodi-ment of all working men generally and of those particularly who had emigrated from this "Old World" for working and fighting in the "New World" up to the foundation of the United States. Quite especially I also represent the Koreshans as far as the Koreshan Unity ought to prepare an anthropostic nucleus of working humanity; and last not least I further represent those Jewish people called Zionists, who are working in Palestine for regenerating the Jewish nation by their working hands and fingers.

Peter Rocket

To live in Palestine for preaching a mixture of the Jewish and Christian religions as one of Hedwig Michel's two sisters does, is comparatively an idle thing, but to live in Florida as "messenger of mine", the working Peter Rocket Bender, and to do nothing else but spoiling your ideas of couplings and countercouplings in endless variations is principally the same. How often has Hedwig Michel mocked at her sister's idle doing in Palestine at the cost of pious Christians, but now she is living there with you at your cost: for nearly a whole year, although I had been urged by herself to introduce her with the assurance,

"that she is not the woman to live as guest of hospitable people for a long time, and if nevertheless I ask you solemnly to invite her as messenger of mine to stay there as guest of yours for some weeks at least, I am only allowed to do this after having promised her, that I shall point out from the first what she will tell you herself, namely that she will only accept such an invitation for the purpose of informing you about my plans. Further she hopes to find eventually a job in Fort Myers or elsewhere in Florida, which will allow her to stay there for ever and for the purpose of preparing my immigration to Florida. The enclosed prospectus of her boarding-school here in Francfort..." (Look at my introducing letter of Easter 1940, page 10 and read further on page 11 what other good intentions filled her mind when she urged me to write down all those passages !!!)

And now she writes in her letters to Ma.We. that she has not yet learned how to work there for earning her living and paying airmail, but thinks nevertheless of an affidavit for Ma.We., who, of course, cannot help mocking at this contrast.
I'll see what she will tell me about my demand of an affidavit for m e , who does hope that he is the first to be helped by her and you. I'll wait and see, if at least this minimum will be done by her for the "beloved Peter", after thousands of immigrants have done the same and much more for others, to whom they didn't owe anything like that which Hedwig Michel does owe to me, I think and have been often assured by herself as well as by you. I'll wait and see !!!

Returning now to all really working men and women all over the world, whom I intend to lead into a universal working order (according to the parts A and B of my book), I point out emphatically that my planned book first and fundamentally forms basis of this working order: God's incarnation in loving-couples, however, and a system of organised countercouplings for building up a world-embracing love-circuit can only be imagined as offspring and result of this working order, but n o t on the other way round as you have tried to in vain and erotic vanity.
In particular I feel as representative of the working sixfoldness

Peter/Charlotte/Gerhard/Maria/Bertie/ H a r r y ,

that is then including you and further on absorbing others as for instance Hedwig Michel, if she will now really begin to work in the sense of her own good intentions of a year ago. A s Charlotte Margareta is working as teacher of languages and mistress of our house, Bertie as drawing teacher, Gerhard as clerk, Maria as maid-of-all-work, Martha Wertheimer as official, s o Hedwig Michel must work too for preparing my soonest arrival there and the start of our collaboration, from which not only my relation to Bertie and Charlotte and all other women, but also yours to them and to Hedwig Michel must be derived and determined. Making you r e s p o n s i v e to my work and will over this working sixfoldness and its completion by other men and women as collaborators is the very sense of this Cor - r e s p o n d e n c e between you, Harry William Manley, and m e ,

P E T E R R O C K E T B E N D E R .

To be continued
immediateky !!!

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Gerhard Bender

March 5, 1941
2 " 24 "

Im Fall

Frankfurt a.M., den 4.3.1941
Goethestrasse 4
Telefon 2 22 17

Herrn
Dr. Ernst Barthel
Dozent der Philosophie an der Universität Köln

Köln - Klettenberg
Nonnenwerthstr. 29

Sehr geehrter Herr Dr. Barthel!

Hätte mein Vater, Peter Bender (früher Worms am Rhein, Schillerstr. 16) auf Ihre verschiedenen Anmahnungen Ende 1933/Anfang 1934 das Buch "Einführung in die Polargeometrie" zurückgesandt, hätte ich es jetzt nicht lesen können. Warum mein Vater weder auf Ihre letzten Briefe antwortete, noch das Buch zurücksandte, ist eine lange Geschichte, die ich hier nicht auseinandersetzen kann, da sie zuviel Zeit und Platz in Anspruch nehmen würde. Dass es kein böser Wille war, ist wohl selbstverständlich. Auch wurde das Buch nicht zu irgendwelchen Zwecken benutzt, die Sie nicht wünschen würden. Auch das ist wohl selbstverständlich.

Mein heutiger Brief hat folgende zwei Gründe:

1. Das Polaritäts-Problem, das Sie im Zusammenhang mit Goethe's Farbenlehre erwähnen, ist für mich von ganz besonderem Interesse. Den Grund werde ich unten näher erläutern.

2. Eine Mitteilung im Auftrag meines Vaters.

Zuerst hatte ich das Buch "Umstrittenes Weltbild" von Robert Henseling gelesen und war besonders durch Ihre Theorie, die ich bis dahin nur flüchtig aus Debatten bei meinem Vater kannte, gefesselt und interessierte mich sofort für alles, was mein Vater Schriftliches von Ihnen besass. Das war vor allem Ihre Schrift "Die Kosmologie der Grosserde im Totalraum, zugleich Offener Brief an den Verfasser des Buches Umstrittenes Weltbild", sowie die Schrift "Geometrie und Kosmos", die erst einige Monate früher herausgekommen war. Dann natürlich das Buch "Einführung in die Polargeometrie", sowie noch mehrere Aufsätze und Schriften und den Briefwechsel zwischen Ihnen und meinem Vater in den Jahren 1933/34. Zuletzt habe ich in meinem Nachschlagewerk

"Dollheimers Grosses Buch des Wissens" auch noch folgenden Eintrag gefunden:

> Barthel, Ernst, geb. 1890, Philosoph, vertritt eine Polaritätsphilosophie, schrieb u.a. "Vorstellung und Denken","Goethes Wissenschaftslehre".

Sie können also sehen, dass ich mich wirklich intensiv mit allen Dingen befasste, die überhaupt irgendwie mit Ihnen und Ihrem Werk in Zusammenhang stehen.

Da ich grippekrank war, konnte ich von morgens bis abends lesen und so manche halbe Nacht opferte ich trotz meiner Krankheit, da mich die neue Vorstellung nicht losliess. Dabei entstand auch so manche Unterhaltung mit meinem Vater, sodass Ihre ganze Theorie recht lebendig bei uns ist und vor allen Dingen mich sehr beschäftigt.

+

Mich persönlich interessiert nun ein ganz bestimmtes Gebiet, nämlich die Farbenlehre und alles was damit zusammenhängt. Als Privatstudium (ich bin beruflich Papierfachmann in einer der bekanntesten Feinpapiergrosshandlungen Deutschlands) habe ich die Farbenlehre gewählt und bin seit längerer Zeit damit beschäftigt, die Werke das bekannten Farbenforschers Wilhelm O s t w a l d genau zu studieren und insbesondere praktische Versuche zu machen. Der folgende Abschnitt aus Ihrem Buch "Einführung in die Polargeometrie" hat nun Zweifel in mir aufkommen lassen, was richtig ist. Seite 177 schreiben Sie:

> "Der Rechtskeil und der Linkskeil lassen zwischen sich einen W e i s s k e i l frei, bis dieser im chromatischen Brennpunkt seine Spitze erreicht. Dort entsteht das Mittelgrün Newtons bezw.im negativen Spektrum des Purpur. Es fängt hier ein neuer Keil an, der sich v e r b r e i t e r t und die Hauptsache im Spektrum wird, je weiter es sich in die dritte Dimension entwickelt."

Sie nennen auch in Ihrer Zeichnung Seite 175 das neu entstandene Grün "Mischkeil (Grasgrün)", und auf Seite 179 schreiben Sie:

> "So käme man von vornherein auf der richtigen Goetheschen Grundlage zu einer eminent elektromagnetischen Theorie des Spektrums, einer S p a n n u n g s t h e o r i e , die das Dilemma von Wellentheorie und Quantentheorie aufhebt."

Danach entsteht das "Grasgrün" aus dem Uebereinandergreifen von Gelb und Meergrün (Blau) und das "Purpur" aus dem Uebereinandergreifen von Violett und Rubinrot.

Wilhelm Ostwald hat selbstverständlich die Goethe'sche Farbenlehre und die daraus entwickelte Schopenhauer'sche Farbenlehre einer genauen Prüfung unterzogen und in seinem Werk "Goethe, Schopenhauer und die Farbenlehre" die Fehlerquellen der beiden Genies einzeln erläutert und nachgewiesen. Ich nehme an, dass Sie die Werke von Wilhelm Ostwald kennen, möchte aber doch folgendes aus dem obengenannten Buch zitieren:

Seite 35
".....Es ist dies der unbegrenzte Gebrauch, den er (Goethe) von dem Begriff der P o l a r i t ä t macht. Auf Grund der Tatsache, dass gewisse Naturgebiete, insbesondere Magnetismus und Elektrizität polare Beziehungen als grundlegend erkennen lassen, wurde von ihm die unzulässige Verallgemeinerung gemacht, dass a l l e s Naturgeschehen einem Gesetz der Polarität unterworfen sei. Dieser Gedanke fand damals sofort Anklang und die alsbald unter S c h e l l i n g s (der ganz unmittelbar von G o e t h e beeinflusst war) Führung einsetzende Naturphilosophie übersteigerte G o e t h e s Uebertreibung ins Ungemessene.

Wir berühren hier einen Punkt, der meist ängstlich umgangen zu werden pflegt, den aber der wahrheitsforschende Historiker nicht vermeiden darf an das Licht zu ziehen: G o e t h e s Mitschuld an dem Irrweg, auf den damals die deutsche Wissenschaft geriet....."

Seite 45
" Die prismatischen Farben. G o e t h e baut nun seine Darstellung folgerichtig weiter aus. Es werden die Bilderverschiebungen durch Brechung beschrieben, wobei unbegrenzten gleichartigen Flächen natürlich keine Farben entstehen, und es wird betont, dass Farben nur an Rändern von hell und dunkel auftreten, namentlich wenn diese parallel zur brechenden Kante des Prismas stehen. Der eine Rand ist gelbrot und gelb, der andere blaurot und blau. Nähern sich beide Ränder, z.B. wenn man das betrachtete helle Feld auf dem dunklen Grunde zunehmend entfernt, so erscheint Grün in der Mitte. G o e t h e schreibt dies dem Uebereinandergreifen des gelben und blauen Randes zu. Tatsächlich greifen die Ränder nie übereinander, sondern nähern sich nur bis zur Berührung.

Ferner stellt er die Bilder eines hellen Streifens auf dunklem Grunde und eines dunklen auf hellem einander als polar und gleichwertig gegenüber. Da nun im zweiten Falle die Mischfarbe Purpur tatsächlich entsteht, hielt er für bewiesen, dass auch das Grün des anderen Falles eine Mischfarbe sei. Wir haben hier ein schönes Beispiel für die Trüglichkeit jenes allgemeinen Gedankens der Polarität, den G o e t h e so ungemein hoch bewertete. Denn das Purpur des zweiten Versuches kann man mit dem Prisma alsbald in seine Bestandteile zerlegen, das Grün des ersten ist dagegen unzerlegbar."

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Wenn Sie dieses wichtige Experiment machen, werden Sie sich durch den Augenschein überzeugen können, dass sich der purpurne Strahl in seine 2 Ursprungsstrahlen zerlegen lässt, der grüne aber nicht teilbar ist. Sie können sich vorstellen, dass ich nun nicht weiter weiss. Was ist nun richtig ? So fragte ich mich und bekam nirgends Antwort. Goethe hatte nicht die Möglichkeit, die Erkenntnisse der letzten 1oo Jahre in der Optik und in der Wissenschaft überhaupt zu berücksichtigen, was aber Ostwald selbstverständlich getan hat. Ich durchstöberte alle unsere Physikbücher, und wir haben deren eine ganze Menge verschiedenster Art im Hause. Doch weder da noch bei Helmholtz konnte ich Aufklärung und Erklärung erhalten. Da Sie selbst von Ostwald nichts erwähnen, war natürlich der Gedanke naheliegend, einmal an Sie zu schreiben, da Sie sicher für dieses Problem selbst grosses Interesse haben und ich niemand besseren wüsste, als gerade Sie, der mich hier belehren und aufklären könnte.

So bin ich nun recht gespannt auf Ihre Antwort, denn ich beschäftige mich ununterbrochen mit all diesen Dingen und bin nun seit der Entdeckung dieser Unterschiede in der Erklärung des Spektrums auf einem Punkt angelangt, wo ich allein nicht mehr weiter weiss.

+

Nun komme ich zu meinem Vater. Er wollte bereits vor einem Jahr selbst an Sie schreiben, aber es sind immer soviel Dinge, meist unangenehmer und vor allen Dingen zeitraubender Art, dazwischen gekommen, dass es bei dem Gedanken blieb. Durch meine Studien ist nun das alles wieder aufgelebt und mein Vater hat mich deshalb beauftragt, Ihnen auch kurz über sich zu schreiben. Er hat natürlich ihre letzten Schriften gelesen, denn ich habe sie ja von ihm bekommen. Als besonders wichtigen Satz hat er Ihre Erklärung im Vorwort von "Geometrie und Kosmos" über die Fig, 2o herausgegriffen:

> "Und was ich seit 1939 hier gebe, die Darstellung des Weltraumes als Doppel-Maximalkugel (Figur 2o), ist wohl die b e s t m ö g l i c h e aller Veranschaulichungen des Gesamtweltraumes, die sich denken lässt. Dass man ein solches mathematisches Abbildungsergebnis mit sinnendem Auge erfassen muss, und nicht einfach als Primitivbild, folgt aus der Notwendigkeit der Sache."

Diesem Satz ist wirklich nichts hinzuzufügen und er wird später seine Bedeutung erlangen. Sie haben nachher dieses Bild in Ihrer Schrift "Die Kosmologie der Grosserde im Totalraum" als Titelfigur gewählt, um klar herauszustellen, welche ungeheure Wichtigkeit gerade dieses Bild hat.

Im Auftrag meines Vaters teile ich Ihnen nun mit, dass er dieses Bild in seinem Buch-Entwurf aus dem Jahre 1935 als Titelfigur für sein Werk ausersehen hat. Er hat wie Sie die Wichtigkeit und Macht dieser Veranschaulichung des Gesamtwältraumes erkannt. Aber nicht nur das, sondern aus der Titelfigur, die reklametechnisch gut wirkt, werden alle kosmogonischen Figuren abgeleitet und gebildet. Einzelheiten würden hier zu weit führen, aber mein Vater hofft, dass dies alles bei einer persönlichen Zusammenkunft zwischen Ihnen und ihm durchgesprochen werden kann. Wie eine Zusammenkunft zustande kommen wird, muss natürlich noch festgelegt werden. Jedenfalls treffen Sie hier einen engen Kreis von aufmerksamen Zuhörern, u.a. einen bekannten Schriftleiter der "Frankfurter Zeitung", von dem mein Vater auch die beiden letzten Schriften von Ihnen erhalten hat.

Wie mein Vater seine Titelfigur vorgesehen hat, ersehen Sie aus der beiliegenden Fotokopie des Manuskriptes. Durch den häufigen Gebrauch in den letzten 5 Jahren ist die Schrift in den zwei Kreisen nicht mehr so gut lesbar, aber das Hauptsächlichste ist ja zu erkennen. Der obere Kreis und der obere Strich sind auf dem Original "Rot" gezeichnet.

Ich will nun meinen Brief beschliessen und freue mich, bald eine Antwort von Ihnen zu erhalten. Auch mein Vater wird sich freuen, wenn durch meinen Brief die 1933/34 unterbrochene Verbindung widder aufgenmommen wird. Er wird einige Zeilen anfügen.

Mit deutschem Gruss

Hans Bender

Nachschrift von Peter Bender, Frankfurt a.M./Goethestr.4

Sehr geehrter Herr Dr.Barthel !

Wie mein Sohn im obigen Schreiben an Sie schon ausführte, geschah es gegen meinen Absichten, wenn ich im Frühjahr 1934 nicht mehr auf Ihre letzten Schreiben an mich antwortete. Es war force majeure, die dazu führte, daß ich unsere kaum angefangene Korrespondenz unterbrach bzw. nicht mehr fortführte, und ich werde Ihnen bei Gelegenheit die Gründe näher angeben. Als nun im vorigen Frühjahr ein mir gut bekannter Redakteur der "Frankfurter Zeitung" Ihre beiden Veröffentlichungen im Verlag Otto Hillmann, Leipzig zur Einsicht zuleitete, weil er durch Ihre Fig.20 in der einen bzw. Titelfigur der andern an die Titelfigur meines geplanten Buchs erinnert wurde, hatte ich nach Durcharbeitungder beiden Veröffentlichungen und Besprechung mit diesem Redakteur bereits vor, endlich an Sie zu schreiben u. wenn möglich auch eine persönliche Verbindung zwischen uns herzustellen. Es würde mich nun sehr freuen, wenn es nach einjähriger Verspätung durch die Initiative meines Sohnes dazu käme, daß wir zunächst schriftlich und möglichst bald auch persönlich die abgerissene Verbindung von Jahre 1933/34 wieder aufnehmen und un auch wirklich ausbauen. In Erwartung Ihrer Antwort auf den Brief meines Sohnes grüße ich Sie freundlichst

Die Menschheit im Erdweltall

von

Peter Bender

Eine grundlegende Neugestaltung
aller Geistes- und Gesellschaftsformen
durch die Entdeckung,

dass wir nicht auf der Aussenseite einer Vollerdkugel
mit dem Himmel ausser ihr leben,

sondern auf der Innenseite einer

Hohlerdkugelschale,

die den ganzen Himmel mit Sonne,
Mond und Sternen einschliesst.

728 4+1 a.S. V

Abschrift

8 4/14/41

Dr. Ernst Barthel
Köln-Klettenberg
Nonnenwerthstr. 29

Köln, den 29. März 1941

Herrn
Gerhard Bender
Frankfurt a.Main
Goethestr. 4

Sehr geehrter Herr Bender,

Mit Dank für Ihren Brief antworte ich, dass ich die persönliche Beziehung, die vor Jahren infolge der Nichtinnehaltung ~~der~~ einer Verabredung durch Ihren Vater missglückt war, aufnehmen werde, wenn es einmal geht. Ich fahre vielleicht im April wieder über die Mainlinie.

Betreffs der Farbenlehre muss ich Sie vor Ostwald warnen. Er ist der schlimmste Feind der Wahrheit. Ich rate Ihnen zu lesen:

Kirschmann, Psychologische Optik, Berlin, Urban & Schwarzenberg, 1926 (Abderhaldens Handbücher) mit Tafeln des negativen Spektrums, und

Barthel, Vorstellung und Denken, München, Reinhardt, 1931, Schlusskapitel. (Von mir zu beziehen. Preis in anliegendem Rundschreiben).

Das Prisma macht überhaupt keine Zerlegung, sondern eine Aether-Verschleuderung und damit Wellenverkoppelung, genau nach Goethe. Die Polarität ist gerade in der Komplemenz der Farben sehr wichtig. Ostwald ist ein Schädling im Dienst des akademischen Engländertums im Anschluss an Newton.

Was das Titelbild Ihres Vaters betrifft, so muss ich verlangen, dass meine Urheberwchaft genannt wird, und dass gesagt wird, dass dieses polare Bild nicht für die unpolare Hohlwelttheorie gilt, sondern für meine Theorie, in der die Erdfläche Mittelfläche des sphärischen Raumes ist. Ihr Vater hätte das Bild nie ohme meine Polargeometrie gefunden, die er genau kannte.

Meine Kritik der Hohlwelttheorie steht "Die Erde als Grundkörper der Welt" Seite 8. (Prospekt anliegend).

Vielleicht interessiert Sie, dass man meine Theorie von Seiten der Kopernikaner so bekämpft, dass man mich seit Dezember 1940 "entlassen" hat. Einspruch ist erhoben. Es wäre gut, wenn diese unerhörte Schandtat gegen ehrliche Wissenschaft bekannt würde und immer als Grund dafür genannt würde, wie die Kopernikaner mit letzten, verzweifelten Mitteln versuchen, die wahre Kosmologie, die ich seit 1914 vertrete, auszurotten.

Neue Aufsätze darüber: Brüsseler Zeitung (die ich beilege). Die Lebensreform (Heidelberg, Hauptstr. 20) Febr. 41. "Mensch im All" (Erfurt, Ebertin) März 1941.

Ich hoffe auch auf künftige positive Verbindung und zeichne mit bestem Gruss auch an Ihren Vater

Heil Hitler !

gez. Dr. Ernst Barthel

Ueber die Titelfigur meines Vaters wird Ihnen dieser selbst schreiben. Ich selbst verfolge natürlich auch alles, was jetzt über die Hohlwelt, über Ihre Theorie usw. geschrieben wird. Auch Ihren Aufsatz "Neues Zeitalter, Neue Kosmologie" in der Zeitschrift "Die Lebensreform" las ich kürzlich in der Zeitschrift "Die Auslese". In der Januarausgabe 1941 der letztgenannten Zeitschrift erschienen 2 Aufsätze von Dr. Franz Wetzel, die seiner Zeitschrift "Natur und Kultur" entnommen waren. Der erste Aufsatz war über die Welteislehre und endete mit dem etwas kläglichen Satz:

> "Denn wer weiss, wie die offiziell gelehrte Sternkunde in 50 Jahren aussieht!"

In seinem weiteren Aufsatz nimmt er auf das Buch von Robert Henseling "Umstrittenes Weltbild" Bezug. Ich weiss nicht, ob Sie diesen Aufsatz kennen, möchte jedenfalls einiges zitieren, was er über Sie geschrieben hat:

> "Barthel aber lehnt es eigentlich ab, sich als "Astronomen" bezeichnen zu lassen. Er will in erster Linie Philosoph, Weltdenker und Mathematiker sein.
> Wir können uns daher nicht vorstellen, dass bei solchen Ausseinandersetzungen etwas Positives herauskommt. Barthel lehnt so gut wie alle heute geltenden astronomischen Anschauungen und Grundmasse prinzipiell ab und setzt an ihre Stelle ganz andere Elementarbegriffe und Massstäbe. Sein Weltbild und das astronomische sind zwei unvereinbare Gegensätze. Es hat deshalb auch nicht den mindesten Zweck, sich mit Barthel astronomisch zu streiten.
> .....
> Immerhin erscheinen uns einige Argumente Barthels so gewichtig, dass wir auf ihre Widerlegung durch einen Fachastronomen gespannt wären, so z.B. seine Kritik an der Bewertung der von Henseling wiedergegebenen amerikanischen Stratosphärenaufnahme der Erdoberfläche aus 22 Kilometer Höhe, bei der die Horizontlinie nach oben gewölbt, also die Kugelgestalt der Erde andeutend erscheint."

Aber wie dieser Dr. Wetzel die Hohlwelttheorie abtun will, ist wenig wissenschaftlich. Genau wie Henseling in seinem Buch spricht Dr. Wetzel von einem "ursprünglich amerikanischen Erzeugnis" . Er beruft sich auf Henseling, der "sich auch nur kurz mit ihr befasst", als ob das schon ein Beweis sei, dass die Hohlwelttheorie falsch sei. Jeder Leser verbindet in Gedanken mit dem Wort "amerikanisch" leicht "verrückt, ausgefallen", wodurch Dr. Wetzel bewusst die Hohlwelttheorie der Lächerlichkeit preisgeben will. Genau so unfair drückt sich Henseling aus: "...dass die neuen Lehren wesentlich - wir wissen nicht, in welchem Umfange - a m e r i k a n i s c h e E i n f u h r sind. Gelegentlich weist auch die HA (Harmonische Astronomie von Barthel) auf gleiche ausländische Vorläuferschaft hin. Er vermutet also auch bei Ihnen dasselbe wie bei der Hohlwelttheorie.

Für heute will ich meinen Brief beschliessen und hoffe, dass Sie bald einmal hierherkommen, wo man mündlich alles viel leichter erörtern kann.

Mit bestem Gruss

Siegfried Barthel

faltigkeit den roten und gelben Farben viel zu grosse Bezirke zuwiesen auf Kosten der grünen und blaugrünen. Wenn man die bekannten Systeme farbiger Pigmente daraufhin untersucht, findet sich, d a s s v o n a l l e n S y s t e m e n f a r b i g e r P a p i e r e d a s O S T W A L D S W H E h i e r b e i d e r W a h r h e i t n o c h a m n ä c h s t e n k o m m t."

Soweit Herr Kirschmann, der gnädig herablassend das ausgezeichnete Werk Ostwalds "als der Wahrheit am nächsten" benennt. Natürlich ist es mir noch nicht möglich gewesen, ganz genaue Vergleiche zwischen dem Werk Ostwalds und der Abhandlung Kirschmanns anzustellen. Nur konnte ich bei verschiedenen Problemen, die Kirschmann glaubt als einziger gelöst zu haben, feststellen, dass dies Ostwald längst getan hat. Und zwar ausgezeichnet systematisiert. Herr Kirschmann rennt da offene Türen ein.

Nun ist ja leider das von Ostwald angekündigte Werk " Die Psychologische Optik " scheinbar nicht vollendet worden, obwohl es die Krone seiner ersten 4 Bände sein sollte. Ich bin dabei, genau nachzuforschen, ob etwas Fragmentarisches davon vorhanden ist und evtl. sogar Auszüge daraus gedruckt sind. Ich werde Sie, falls es Sie interessiert, natürlich über meine Erkundigungen unterrichten. Augenblicklich lese ich das Buch "Er und ich" von Wilhelm Ostwald, das 1936 mit einem Vorwort von der Werkstelle für Farbkunde, Chemnitz, herausgegeben wurde. Auch dieses Buch ist nicht ganz vollendet worden, denn es fehlt das 9. Kapitel: Messung der Buntfarben. Aber auch so ist dieses kleine Büchlein sehr aufschlussreich, da es einen seiner letzten Niederschriften über die Farblehre zu sein scheint.

Aber über das in meinem Brief vom 4.3. angeschnittene Problem der Mischfarbe "Purpur" und der Farbe "Grün" habe ich leider keine Aeusserung bei Kirschmann gefunden. Er schreibt lediglich öfters von dem "Purpur" im ordentlichen Spektrum und dem "Grün" im umgekehrten. Meiner Meinung nach ist es doch sehr wichtig, dass die Farbe "Purpur" wieder zerlegbar ist und das "Grün" eben nicht. Es ist scheinbar doch so, dass Ostwald als erster und einziger dies festgestellt hat.

Ich werde nun mit noch grösserem Eifer an das Weiterstudium der Ostwaldschen Farbenlehre gehen und laufend Kirschmann damit vergleichen und mir die von diesem angeführten Werke von Katz, Fiedler usw. ebenfalls besorgen. Ebenso Ihr Buch, das ja sicher auch in der hiesigen Bibliothek zu haben ist. Dann werde ich weiter darüber schreiben. Natürlich wäre es noch besser, wenn Sie einmal hierherkommen würden. Mein Vater wird in seinem Brief über die Möglichkeit Ihres Besuches noch weiter schreiben.

Jedenfalls ist mir durch Ihre Anregung das Studium noch interessanter und angenehmer geworden und ich hoffe, zu weitgehenden Ergebnissen zu kommen.

G e r h a r d B e n d e r

4/14/41
29

Frankfurt a.M., den 28.3.1941
Goethestrasse 4
Telefon 2 22 17

Herrn
Dr. Ernst B a r t h e l

Köln-Klettenberg
Nonnenwerthstr. 29

Sehr geehrter Herr Dr. B a r t h e l !

Ich danke für die schnelle Beantwortung meines Briefes und freue mich sehr, dass Sie überhaupt auf meine Zeilen geantwortet haben. Selbstverständlich hätte ich Ihnen sofort geschrieben, doch wollte ich wenigstens das von Ihnen genannte Buch von Kirschmann gesehen haben. Da ich leider finanziell recht schwach auf den Füssen stehe, kann ich mir diese Bücher nur durch die hiesigen Bibliotheken besorgen. Gestern habe ich nun endlich das Buch von Kirschmann bekommen. Die andern Bücher, auch Ihres, werde ich noch bekommen, denn wie gesagt, kann ich Sie nicht kaufen.

Ich war nicht wenig erstaunt, dass Sie O s t w a l d so scharf angreifen. Seine verschiedenen Verdienste sind doch wirklich da und den Nobelpreis, den er 1909, wenn auch nicht für die Farbenlehre, erhalten hat, bekommt ja nicht gerade jeder. Im neuen Brockhaus finde ich u.a. folgendes:

> "Von den zahlreichen neuen Farbsystemen ist das bedeutungsvollste das von Wilhelm Ostwald, der als die Grundbestandteile aller Farben Weiss, Schwarz und bunte Vollfarbe feststellte; ...."

Natürlich ist das noch lange kein Beweis, dass alles richtig ist, was Ostwald geschaffen hat. Aber auch gerade der von Ihnen angeführte Kirschmann kann in seinem Werk die Anerkennung für Ostwald nicht verschweigen, wenn er auch manches grundsätzlich ablehnt. So schreibt Kirschmann u.a. in dem von Ihnen zitierten Buch über Psychologische Optik:

> " Neuerdings hat Herr Prof.Weissenborn von der Leipziger Akademie im Psychologischen Institut eine sehr interessante Untersuchung durchgeführt, die mit Hilfe der Schwellenmethode (Unterschiedsschwelle) die richtige Lage der Pigmentpapierfarben im Farbenkreis zu bestimmen sucht, und bei welcher mit einer Ausnahme die ausgezeichneten Farbenpapiere des Baumann-Praseschen Systems verwendet wurden. Wenn man so die Unterschiedsempfindlichkeit für die Qualitäten des Farbenkreises der Einteilung des letzteren und der Verteilung in demselben zugrunde legt, findet sich, dass wir bisher in allen Darstellungen der Farbenmannig-

Copy for Harry William Manley

P e t e r B e n d e r
Schriftsteller
Frankfurt a.M. / Goethestr. 4

am Samstag, den 29.März 1941

Herrn
Dr.Ernst Barthel
Köln-Klettenberg / Nonnenwerthstr.29

Sehr geehrter Herr Dr.Barthel !

Für den Gruß an mich in Ihrem Brief an meinen Sohn Gerhard vom 6.März d.J. danke ich und würde es sehr begrüßen, wenn Sie beim Kreuzen der Mainlinie im April d.J. hier anhalten wollten.

Beim Durchlesen der 24 Stücke unserer Korrespondenz vom Juni 1933 bis Januar 1934 stellte ich fest, daß allerdings i c h es war, der Sie am Samstag, den 29.Juli 1933 trotz vorhergegangener Verabredung nicht empfangen habe, weil ich am gleichen Tage zu einer unaufschiebbaren Gerichtsangelegenheit nach Frankfurt a.M. fahren mußte (ohne das beim Verabreden mit Ihnen vorhersehen zu können !). Statt dessen waren Sie aber von meiner Frau am Bahnhof abgeholt und in unserer Wohnung empfangen worden und hätten wohl auch eine Nacht in Worms zubringen können, wie ich hoffte und Ihnen vorschlagen ließ, weil ich ja spät abends aus Frankfurt zurückkam und den ganzen folgenden Sonntag für Sie vorgesehen hatte.

Außerdem aber hatte ich Sie mit Brief vom 8.Okt.1933 eingeladen, auf Ihrer Rückreise von Oberkirch nach Köln in Worms Station zu machen, doch waren S i e es dann, der mir statt dessen ein Zusammentreffen an "neutraler Stelle, etwa Frankfurt," vorschlug und den Besuch in Worms ausdrücklich ablehnte.

Beides dürfte sich ja wohl so ziemlich ausgleichen, und wenn Sie nun während des kommenden April hier in Frankfurt einmal Station machen, um die seinerzeit mißglückte persönliche Beziehung nun endlich herzustellen, so können Sie das sogar als Erfüllung Ihres Vorschlags vom Oktober 1933 auffassen.

Inzwischen, also von 1933 bis 1941, ist ja nun viel Wasser den Rhein hinabgeflossen, aber das, was seinerzeit den Gegenstand unserer Korrespondenz bildete, hat sich kaum geändert, nur daß ich während eines Gefängnisaufenthalts im Jahre 1935 zur Konzeption eines zusammenfassenden Werkes über die Zellularkosmogonie kam, dessen Titelbild Ihnen mein Sohn als Photokopie in seinem Brief an Sie vom 4.März 1941 zugeschickt hat.

Nun verlangen Sie in Ihrem Brief an meinen Sohn, daß Ihre Urheberschaft genannt und daß gesagt werde, dieses polare Bild gelte nicht für die unpolare Hohlwelt-Theorie, sondern für Ihre Theorie, in der die Erdfläche Mittelfläche des sphärischen Raumes ist. Weiter meinen Sie, ich hätte das Bild ohne Ihre Polargeometrie nicht finden können.

Um auf die letztere Behauptung bzw. Vermutung von Ihnen zuerst einzugehen, stelle ich fest, daß ich Ihre Polargeometrie allerdings seit dem Jahre 1933 kenne und ihr auch sehr viel für die Klärung meiner neuentheoretischen Vorstellungen verdan-

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March 31, 1941

Dear Harry Manley:

Pages 33 - 36 of "Correspondence" are being written and will be posted to-day or to-morrow.

Meanwhile the Jewish Union has sent a telegram to Hedwig Michel, which should reach her on her birthday. I had proposed the following cabletext:

"Stuttgart number reached. As author of your mission I expect you to do your missionary duty. Soonest make out an important affidavit for me according to your promise.

Bender."

But they are not allowed to cable in English and have cabled the following in German:

"Günstige Wartenummer. Affidavit jetzt dringend mit allen Unterlagen an Bender absenden laut Eurem Versprechen".

In fact it is so, that I can emigrate from here as soon as I have a sufficient affidavit. Even numbers about 36 000 have already been considered and we have number 34 143 !!!

I'll see what Hedwig Michel and you will have done after the arrival of the telegram and our preceding letters of February and March 1941. Your waiting and

Erst h i n t e r h e r stellte ich mit großer Genugtuung fest, daß meine Titelfigur sich auch aus der Zentralfigur Ihrer Polargeometrie ableiten läßt. Auch habe ich darauf, also auf diese n a c h t r ä g l i c h festgestellte Möglichkeit einer Ableitung von Ihrer Polargeometrie, im Sinne höchster Anerkennung hingewiesen, als ich im Frühjahr 1939 in einem 100 Seiten langen Brief an die Nachlaßverwalter von Koresh in Florida meinen Buchplan nebst einem daraus fließenden Kongreßplan entwickelte, um diese dafür zu interessieren.
Auf Seite 14 dieses 100-Seiten-Briefes an "The Guiding Star Publishing House" in Estero, Florida, USA habe ich nichts weiter abgebildet als eine Figur von Kreisscharen oberhalb und unterhalb einer horizontalen Geraden und habe auf Seite 13 u. 15 Folgendes dazu geschrieben:

(Page 13)" First it includes a complete revolution and renovation of mathematics, which are thoroughly and comprehensively prepared by the works of the mathematician and philosopher Dr. Ernst B a r t h e l .

Starting point of his new geometry, which he calls "Polargeometrie" (Polargeometry), is the following figure 3 herein, out of which he derives all possibilities of lines, superficies and capacities as mathematical forms (!), but all without conceiving the cellular earth and universe.

"in particular also living forms"

(Seite 13) "Zunächst umschließt sie eine Umwälzung und Erneuerung der Mathematik, welche gründlich und umfassend vorbereitet ist durch die Werke des Mathematikers und Philosophen Dr. Ernst B a r t h e l .
Ausgangspunkt seiner neuen Geometrie, welche er "Polargeometrie" nennt, ist die folgende Figur 3 hierin, aus welcher er alle Möglichkeiten von Linien, Flächen und Räumen als mathematische Formen ableitet, insbesondere auch Lebensformen (!), aber alles ohne Zellularerde und -weltall zu konzipieren."

- Seite 14 enthält dann die Figur mit einer vertikalen Geraden -

(Page 15) "By my correspondence with Barthel I tried to draw his way of thinking to our point of view, but could not continue my efforts since the beginning of 1934. So my file "Dr. Ernst Barthel" is very small and contains only 24 pieces, the last of which are my letter to him of October 8th 1933 and his answers of October 10the 1933, January 28th 1934 and February 4th 1934, no more having been replied by me.
In the sense of Barthel there is Plato in this fundamental figure, who saw God's incarnation in mathematical forms, and there is also Kant in it, who taught that we find truth only in mathematical ways.
But there is also Fritz Mauthner in it, I add, who wrote "Kritik der Sprache" (Critique of language) as supplement of Kant's critical system and as proof, which Kant had omitted to give, that language alone, that is without a fundamental combination with mathematics, can never be a way of truth.
Consequently neither the B i b l e nor the K o r a n can lead us to God, nor H i t l e r ' s or any other author's book consisting of texts alone, because

(Seite 15)"Durch meine Korrespondenz mit Barthel versuchte ich, seine Denkungsweise auf unseren Gesichtspunkt zu lenken, konnte aber meine Bemühungen seit Beginn des Jahres 1934 nicht fortsetzen. Daher ist meine Mappe "Dr. Ernst Barthel" sehr dünn und enthält nur 24 Stücke, deren letzte mein Brief an ihn vom 8. Okt. 33 u. seine Antworten vom 1o. Okt. 33 28. Jan. 34 u. 4. Febr. 34 sind, auf die ich nicht mehr antwortete.
Im Sinne von Barthel ist Plato in dieser Grundfigur, der Gottes Gestaltwerdung mathematisch sah, und auch Kant, der lehrte, daß Wahrheit nur auf mathematischen Wegen zu finden ist. Aber auch Fritz Mauthner ist darin, der die "Kritik der Sprache" schrieb als Ergänzung zu Kants kritischem System und als Beweis dafür, welchen Kant unterlassen hatte zu führen, daß Sprachen allein, d.h. ohne Grundverbindung mit Mathematik niemals zur Wahrheit führen.
Infolgedessen können weder Bibel noch Koran uns zu Gott führen, noch irgend eines Autors Buch des

because they order only letters in long lines under the reign of some ideas but not under the reign of mathematics combined with physics as in the Cellular Cosmogony."

weil sie nur Buchstaben in langen Reihen unter der Herrschaft irgend welcher Ideen ordnen, jedoch nicht unter Führung der Mathematik kombiniert mit Physik wie in der Zellularkosmogonie."

Ich habe meinem Originaltext in Englisch eine Übersetzung ins Deutsche hinzugefügrt, weil ich nicht weiß, ob Sie genügend Englisch können, und werde Ihnen die entsprechenden Seiten 13, 14, 15 in meinem 100-Seiten-Brief an die Koresh-Leute zeigen, wenn Sie mich demnächst hier besuchen.
Beiläufig erwähne ich noch, daß die Koresh-Leute Ihre "Polargeometrie" kannten, wie ich durch einen von ihnen, einen Herrn Manley, inzwischen erfahren habe. Auch hat Herr Manley Ihre "Polargeometrie" gerade im Herbst v.J. wieder einmal durchgearbeitet und unter dem Eindruck derselben einen Brief an eine Koreshanerin geschrieben, dessen Durchschlag er mir zuleitete.

+

Wenn Sie nun trotz meiner Feststellung darauf bestehen wollen, daß ich bei der Konzeption meiner Titelfigur dann doch zumindestens unbewußt von der Zentralfigur Ihrer Polargeometrie beeinflußt gewesen sei, so muß ich dazu erklären, daß ich auch eine solche unbewußte Herleitung für sehr unwahrscheinlich halte, und werde das gleich auch noch näher begründen. Aber selbst, wenn Sie darin recht hätten, was ich nicht glaube, so bliebe immer noch die erstaunliche Tatsache bestehen, daß i c h zu dieser Weiterentwicklung schon nach 2-jähriger Bekanntnschaft mit Ihrer Polargeometrie gekommen wäre, während S i e die entsprechende Weiterentwicklung erst 20 Jahre nach der Erstauflage Ihrer Polargeometrie vom Jahre 1919 erreichten, nämlich im Jahre 1939 in Figur 20 von "Geometrie und Kosmos" (Februar 1939), die Sie gleich darauf zur Titelfigur Ihrer Broschüre "Die Kosmologie der Großerde im Totalraum" machten (April 1939), auf jden Fall also 3 1/2 Jahre nach mir, der ich meine Titelfigur im September 1935 fand.
Daß meine Titelfigur aber auch im Unbewußten unabhängig von der Zentralfigur Ihrer Polargeometrie zustandekam, schließe ich aus folgen Gründen:

1. Ursprünglich betrachtete ich sie nur als symbolische Zusammenfassung von vertikalen Schnitten durch die drei wichtigsten Erdgestalten : Erdebene - Vollerdkugel - Hohlerdkugel.
2. Erst allmählich erkannte ich eine Polarität zwischen dem Schwerpunkt der Vollerdkugel und dem von mir so genannten L e i c h t punkt der Hohlerdkugel. Diese Polarität betrachtete und betrachte ich jedoch als eine subjektiv-historische innerhalb unserer Vorstellungen vom Makrokosmos.
3. Schließlich brachte ich meine Titelfigur in Verbindung mit den mikrokosmischen Zusammenhängen von Samenzellen (entsprechend der Vollerdkugel) und Eizellen (entsprechend der Hohlerdkugel) und konnte dadurch die historische Folge von Erdebene, Erdvollkugel und Erdhohlkugel als Bewußtseinsreflex jener Zusammenhänge erklären, die wir kulturologisch als Patriarchat und Matriarchat erfassen. Hieraus konnte ich dann auch die Einteilung meines Buches als Textgliederung herleiten und betrachte die Vorstellung einer Erdebene als neutrale Mitte, während die derzeitige Vorherrschaft der Stofferdkugel mit entsprechendem Riesenhimmel mit der jüdisch-christlich-mohammedanischen Männervorherrschaft zusammenfällt. Als polaristische Ergänzung dazu folgt unter Führung des Koresh-Neupert-Bender Weltbild eine matriarchalische

eine Universale Union ableite, die dem Aufsaugen der Samenzelle durch die Eizelle beim Befruchtungsvorgang entspricht. Die aufgesogene Samenzelle oder vielmehr das Aufsagen derselben entspricht der kosmogonischen Überwindung der männlichen Stofferdkugel durch die Hohlerdkugel, innerhalb deren Himmel, Sonne, Mond und Sterne so kreisen wie die Samenzelle in der Eizelle...,
Näheres hierüber in meinem 100-Seiten-Brief nach Amerika!

4. Erst im Anschluß an diese Vorstellungen und beim weiteren Ausbau meiner Titelfigur als Quellfigur für sämtliche Figuren meines Buches, ja sogar für die Texte im Sinne einer Universalsprache, erkannte ich darin auch das Achsenkreuz von Descartes' analytischer Geometrie und dessen Erweiterung zum Dreiachsenkreuz des Raumes zwecks Ableitung der Urkörper und Urformen für Kristalle etc., während ich die beiden Kreise oberhalb und unterhalb der horizontalen Geraden zuletzt sogar mit dem Bruch 0/0 der Infinitesimalrechnung gleichsetzen konnte. Letzteres wiederum ergab die Möglichkeit, die Entdeckung von Newton und Leibniz, insbesondere die "Monaden" des letzteren, als mathematische Analogie zur Vereinigung von Samenzellen und Eizellen aufzufassen. So wurde meine Titelfigur zum universalen Kreuzungs-Berührungpunkt in schöpferischer Zusammenwirkung mit der Null zwecks Herleitung aller Geistes- und Lebensformen aus diesem Null-Punkt-Nichts...,
in diesem umfassenden Sinne ist der Untertitel meines Werkes zu verstehen, den Sie in der Photokopie des Titelblatt-Entwurfs vom September 1935 nachlesen können: die makrokosmische Seite ist dabei bewußt hervorgehoben !

5. Auf diesem Umweg kam ich dann auch wieder zu Ihrer Polargeometrie und betrachte sie im Sinne meines oben zitierten 100-Seiten-Briefs an die Koresh-Leute als eine ausgezeichnete V o r arbeit für den weiteren Ausbau meiner Zellularkosmogonie, insbesondere auch ihre "Tabelle der Beziehungen der absoluten Geometrie". Über Ihre Einreihung der "Hohlkugeltheorie" innerhalb des Textes zu dieser Tabelle unter K=90° mußte ich allerdings lächeln, fand sie aber ebenfalls anregend.

Sie sehen also, sehr verehrter Dr. Barthel, daß meine Titelfigur sowohl ihrer Entstehung als auch ihrer Sinngebung gemäß wenig oder gar nichts mit ihrer Theorie zu tun hat, soweit letztere die Erdfläche als Mittelfläche des sphärischen Raums betrachtet, von dem sie dekretweise behaupten oder besser verfügen, daß er ungekrümmt bzw. nullgekrümmt in sich selbst zurückläuft.
Sie haben also auch keinerlei Anteil an der Urheberschaft meiner Titelfigur und können infolgedessen auch keinerlei Anspruch darauf erheben, daß irgend etwas über deren Bestimmung im Sinne Ihrer Titelfigur und Theorie gesagt werde, zumal Sie Ihre Titelfigur erst 3 1/2 Jahre nach der Entstehung meiner gefunden haben. Ich bin hier völlig souverän sogar im Sinne der Priorität, während ich diese Souveränität als Entdecker des Zellenweltbildes gegenüber Koresh und Neupert nur als selbständiger Nachentdecker besitze.
Auch schalte ich im Gegensatz zu Ihrer fanatischen Ablehnung der Einbildungskraft letztere ausdrücklich ein im Sinne einer Bildekraft bzw. Bildkraft und führe die künftigen Leser meines Buches im Sinn der obigen 5 Punkte langsam hinauf zu den Höhen der Abstraktion von Newton, Leibniz und - Barthel. Auch glaube ich, daß Ihre Titelfigur künftighin einmal lediglich als Beweis für meine Schöpferkraft auf diesem Gebiet dienen wird: sogar Barthel, der V o r-kämpfer einer nullgekrümmt in sich zurücklaufenden Totalebene ohne Möglichkeit der Anschauung und B e- kämpfer der letzteren sowie der Vollkugelerde und Hohlkugelerde, die er als Dreck- und Blechkugeln bezeichnet, konnte zuletzt nicht anders, als durch ein ähnliches Titelbild wie Bender an die Bildkraft der Menschen appellieren!! So bitter das zunächst für Sie ist, so verheißungsvoll erscheint es im Sinne einer künftigen Zusammenarbeit,

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The Meaning of Meaning

A Study of
The Influence of Language upon Thought
and of
The Science of Symbolism

by
C.K. Ogden and I.A. Richards

With Supplementary Essays by
B. Malinowski Ph.D., D.Sc. and F.G. Crookshank M.D., F.R.C.P.

Third Edition Revised

London: Kegan Paul, Trench, Trubner & Co. Ltd.
New York: Harcourt, Brace & Company, Inc.
1930

Other works by the same authors:

by C.K. Ogden and I.A. Richards: The Foundation of Aesthetics with 17 illustrations (Allen & Unwin, 1922; 2nd edition 1925) A concise exposition of the theories of Beauty outlined in Chapter VII of the present work (in collaboration with James Wood).

by C.K. Ogden: The Meaning of Psychology (London, Kegan Paul; New York, Harper, 1926) A general introduction to the scientific study of language.

The A.B.C. of Psychology (London, Kegan Paul, 1929; 2nd edition, 1930) A revised and abbreviated version of the above, adapted to English requirements.

Basic English (Psyche Miniatures, 1930) An application of chapters V and VI of the present work to the problem of a universal language.

The Problem of the Continuation School (P.S. King, 1914) With R.H. Best.

Fecundity versus civilisation (Allen & Unwin, 1916) With Adelyne More.

Colour Harmony (International Library of Psychology, 1930) With James Wood

by I.A. Richards: Principles of Literary Criticism (Intern. Libr.) An application of the methods of Symbolism, as outlined in chapters VI and X of the present work, to the discussion of literary and aesthetic questions; together with a theory of Value.

Science and Petry .....

April 9, 1941 (Wednesday)

Dear Harry Manley:
In my additional lines of March 31 on the first page of the copy of my letter to Dr. Barthel of March 29 forwarded to you I had referred to pages 33-36 of "Correspondence" as being written.
One of the reasons that I could not yet finish and post them up to-day was the demand of the University Library Tübingen to return "The Meaning of Meaning" by Ogden/Richards. When reading it over once again I felt urged to copy some parts of it and decided at the same time to send you these copied parts for directing your full attention to these unique efforts of adapting

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P r e f a c e to the first edition.

The following pages, some of which were written as long ago as 1910, have appeared for the most part in periodical form during 1920-22, and arise out of an attempt to deal directly with difficulties raised by the influence of Language upon Thought.

It is claimed that in the science of Symbolism, the study of that influence, a new avenue of approach to traditional problems hitherto regarded as reserved for the philosopher and metaphysician, has been found...

Amongst grammarians in particular a sense of uneasiness has prevailed. It has been felt that the study of language as hitherto conducted by traditional methods has failed to face fundamental issues in spite of its central position as regards all human intercourse.

.....

If the venture here recorded should be found to assist any others in the study of symbols, the authors will consider it justified. Needless to say they believe it to be of greater importance than this. ....they have added as an Appendix a number of selected passages indicative of the main features of similar undertakings by other writers in the past. Of their own contributions towards the foundations of a science of Symbolism the following seem to them to have most value :

(1) An account of interpretation in causal terms by which the treatment of language as a system of signs becomes capable of results....

(2) A division of the functions of language into two groups, the symbolic and the emotive....

(3) A dissertion and ventilation of 'meaning' the ventre of obscurantism both in the theory of knowledge and in all discussion.

(4) An examination of what are confusedly known as 'verbal questions'....

Historical research shows that since the lost work of Antisthenes and Plato's Cratylus there have been seven chief methods of attack- the Grammatical (Aristotle, Dionysius Thrax), the Metaphysical (The Nominalists, Meinong), the Philological (Horne Tooke, Max Müller), the Psychological (Locke, Stout), the Logical (Leibnitz, Russel), the Sociological (Steinthal, Wundt) and the Terminological (Baldwin, Husserl). From all these, as well as such independent studies as those of Lady Welby, Marty, and C.S. Pierce, from Mauthner's Kritik der Sprache, Erdmann's Die Bedeutung des Wortes, and Taine's De l'Intelligence, the writers have derived instruction and occasinally amusement. To Dr. Malinowski the authors owe a very special debt. His return to England as their work was passing through the press..... the contribution from his pen appears as a Supplement.....

The practical importance of a science of Symbolism even in its present undeveloped form needs little emphasis. All the more elaborate forms of social and intellectual life are affected by changes in our attitude towards, and our use of, words. How words work is commonly regarded as a purely theoretical matter, of little interest to practical persons. It is true that the investigation must at times touch upon somewhat abstruse questions, but its disregard by practical persons is nevertheless short-sighted. The view that language works well enough as it is, can only be held by those who use it merely in such affairs as could be conducted without it - the business of the paper-boy or the butcher, for instance, where all that needs to be referred to can equally well be pointed at. None but those who shut their eyes to the hasty re-adaptation to totally new circumstances which the human rce has during the last century been blindly endeavouring to achieve , can pretend that there is no need to examine critically the most important of all the instruments of civilization. New millions of participants in the control of general affairs must now attempt to form personal opinions upon

appreciate my own efforts to interest you in this matter, if you think of its central position as regards all human intercourse in the Universal Movement and Empire to be introduced by my book, which on its part must be written in Basic English. I shall refer to this task, which is our task, yours and mine, in the sequences of "Correspondence" to be continued in these days of Easter 1941 as counterpart of my introducing letter of Easter 1940. Your working

Robert Bandel

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the only access to a subject is through prolonged study of it, has, if it be true, consequences for the immediate future which have not yet been faced. The alternative is to raise the level of communication through a direct study of its conditions, its dangers and its difficulties. The practical side of this undertaking is, if communication be taken in its widest sense, Education.
Convinced as they are of the urgency of a stricter examination of language from a point of view which is at present receiving no attention, the authors have preferred to publish this essay in its present form rather than to wait.....
A full list of Contents, designed to be read as part of the book, has .. been provided.
A Summary, a few Appendices on special problems, and many Cross-references have been added for the benefit of readers...

Magdalene College, C.K. O.
Cambridge, January 1923 I.A. R.

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P r e f a c e to the second edition.

:::
::::::::::::::::::::: The authors... have not been idle, and some reference to the supplementary works for which they have been responsible may not be out of place. "Principles of Literary Criticism" (I.A.R.) endeavours to provide for the emotive function of language the same critical foundation as is here attempted for the symbolic. "Word Magic" (C.K.O.) will present the historical and philological apparatus by the aid of which alone can current linguistic habits be explained ... "The Meaning of Psychology" (C.K.O.) ... "Science and poetry" (I.A.R.) discusses the place and future of literature in our civilization.

But these additions still leave much of the new ground opened by "The Meaning of Meaning" to be explored. Chief among these desiderata are (first) the development of an educational technique whereby both the child and the adult may be assisted to a better use of language, (second) the investigation of the general principles of notation with its bearing on the problem of a universal scientific language, and (third) the analytical task of discovering a grammar by means of which translation from one symbol-system to another could be controled. These are projects which demand an Institute of Linguistic Research with headquarters in Geneva, New York, and Peking.

Cambridge, June 1926 C.K.O.
I.A.R.

++

P r e f a c e to the third edition.

..... The desiderata to which reference is made above, the second and the third have been the object of attention in B a s i c E n g l i s h (C.K.O.) a system of English adapted to the requirements of a U n i v e r s a l L a n g u a g e .... with the first, "Practical Criticism" (I.A.R.) an educational application of Chapter X, is concerned, and the experience gained by its author as Visiting Professor at Peking (1929-30) makes the need for further work upon all these questions appear still more urgent.

Cambridge, January 1930 C.K.O.
I.A.R.

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Note for Harry Manley!
In the following pages 5 -22 of my extraction I have extracted from chapter I only one page with an illustrating diagram.
From chapters II, III IV I have extracted nothing at all, so that they are noted only within these contents here.
Chapter V, however, has been copied nearly in its full length.
Chapter VI has been considered by 3 pages of extraction.
Chapter VII by one page.
From chapters VIII, IX and X I have extracted nothing, whereas Summary has been copied in its full length.
This difference of considering the chapters serves for special purpose within my study work, but has nothing to do with the different importance of them within the book of Ogden/Richards itself.

Chapter I

Thoughts, Words and Things

page 9 ..... Symbols direct and organize, record and communicate .....

By leaving out essential elements in the language situation we raise problems and difficulties which vanish when the whole transaction is considered in greater details. Words, as every one now knows, 'mean' nothing by themselves, although the belief that they did, as we shall see in the next chapter, was once equally universal. It is only when a thinker makes use of them that they

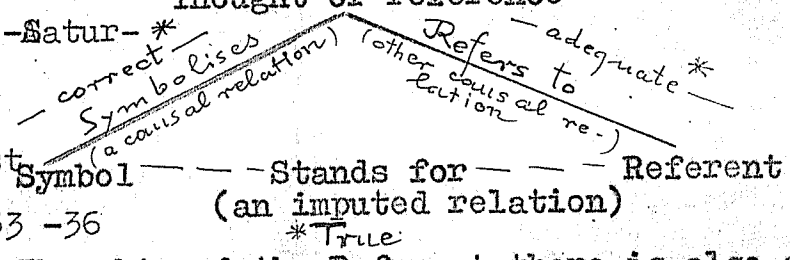
page 10 stand for anything, or, in one sense, have 'meaning'. They are instruments. But besides this referential use which for all reflective, intellectual use of language should be paramount, words have other function which may be grouped together as emotive.....

But for the analysis of the senses of 'meaning' with which we are here chiefly concerned, it is desirable to begin with the relations of thoughts, words and things as they are found in cases of reflective speech uncomplicated by emotional, diplomatic, or other disturbances; and with regard to these, the indirectness of the relations between words and things is the feature which first deserves attention.

This may be simply illustrated by a diagram, in which the three factors involved whenever any statement is made, or understood, are placed at the corners of the triangle, the relations which hold between them being represented by the sides. The point just made can be restated by saying that in this respect the base of the triangle is quite different in composition from either of the other sides.

Between a thought and a symbol causal relations hold. When we speak, the symbolism we employ is caused partly by the reference we are making and partly by social and psychological factors - the purpose for which we are making the reference, the proposed

page 11 effect of our symbols on other persons, and our own attitude. When we hear what is said, the symbols both cause us to perform an act of reference and to assume an attitude which will, according to circumstances, be more or less similar to the act and the attitude of the speaker.



April 12, 1941 (Easter - Saturday)

Dear Harry Manley :

For a third time I must tell you that I could not yet finish pages 33 - 36 of "Correspondence", which, however, I am now definitely going to do during the imminent days of Easter 1941 + page 12

Between the Thought and the Referent there is also a relation; more or less direct (as when we think about or attend to a coloured surface we see), or indirect (as when we 'think of' or 'refer to' Napoleon), in which case there may be a very long chain of sign-situations intervening between the act and its referent : word-historian- contemporary record - eye-witness - referent (Napoleon).

Between the symbol and the referent there is no relevant relation other than the indirect one, which consists in its being used by someone to stand for a referent. Symbol and Referent, that is to say, are not connected directly (and when, for grammatical reasons, we imply such a relation, it will merely be an imputed, as opposed to a real, relation) but only indirectly round the two sides of the triangle.

It may appear unnecessary to insist that there is no direct connection between say 'dog', the word, and certain common objects in our streets... the kind of simplification typified by this once uni-

Meanwhile I send you pages 5 - 8 of my extraction of Ogden-Richards' book and immediately confirm your telegram of April 11,1941 which arrived here, in Goethestr.4 to-day,April 12, at 11,30 a.m. German Summer Time,that is 9,30 Greenwich Time:

"Affidavits mailed. Harry Manley."

I inform you of our immense joy,mine and Charlotte Margareta's who, for the first time since long,expressed spontaneously her desire to meet you and Bertie soonest for beginning the great work,while I repeated mine to see finally that k letter of Hedwig Michel to her,which to write He.Mi.felt already urged a year ago, when we, He.Mi. and I,were going through Leerbachstreet in Francfort. Though essentially the same it may become quite another letter,I think, than that planned a year ago during the time of Easter 940. But it will perhaps be more effective than ever be-

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C h a p t e r V

T h e C a n o n s o f S y m b o l i s m

A happy nomenclature has sometimes been more powerful than rigorous logic in allowing a new train of thought to be quickly and generally accepted.-
Prof.A.Schuster

For the most I should not be displeased,sir,did you enter a little farther into the details of the turns of mind which appear marvellous in the use of the particles.
Leibnitz

At the basis of all communication are certain postulates or pre-requisites - regulative presumptions without which no system of symbols,no science, not even logic,could develop. Their neglect by logicians is not surprising,since it has hitherto been nobody's business to discuss them. Logic,which may be ragarded as the science of the systematisation of symbols,has been preoccupied either with judgements which are psychological,or with 'propositions', which were treated as objects of thought,distinct from symbols and not psychological.Modern mathematicians,who have done so much for the formal development of symbolic method,either tacitly assume these Canons,or when confronted by difficulties due to their neglect, introduce additional ad hoc complexities into their systems .

---

1 For instance,the Theory of Types - to deal with Epimenides and the alleged mendacity of Cretans;or Substitence Theories in the interpretation of 'Phoenixes exist".

Actually they are as essential to all discourse as chemistry to physiology,dynamics to ballistics,or psychology to aesthetics. In any logic which is not purely formal,in the sense of being devoted to some elaboration of the possibilities of symbol-manipulation + ,

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+ In op.cit. "Symbolism and Truth"(pp.92 and 224 ff.) Professor R.M. Eaton deals interestingly with the rules of a logical syntax from a semi-orthodox standpoint.

---

the study of these Canons, and their strict observance would render otiose whole tracts of the traditional treatment.
It will be convenient to state some of these Canons in terms of Symbols and Referents. The triangle of Reference given on p.11 should be consulted. The First Canon of Symbolism,the Canon of Singularity, is as follows: I.

I. - O n e S y m b o l s t a n d s f o r o n e a n d o n l y o n e R e f e r e n t .

This one referent may be,and in most cases is, complex. 'All Mongolian Imbeciles' for instance, is a symbol which has one referent. Similarly (x or y) has one referent. The symbols of mathematics, however,are peculiar in that they are symbols either of other symbols or of cooperation with symbols. This peculiarity is what is often expressed by saying that pure mathematics is abstract, or formal or that it does not mention anything at all. Symbols may contain necessary parts,e.g.,the negative,and words like 'the' and 'which', which themselves have no specific referents. The study of such non-

1281-1407 female part of the first Worms Humanity Pair for bridging the distance between her and Charlotte Margareta for the sake of our collaboration, Harry and Peter's.

Choosing the free place of these 4 pages for transmitting our first joy about your Telegram, is not depreciate your telegram, but shall demonstrate that m y w o r k or better o u r w o r k, yours and mine (of which this extraction forms part) must keep the central place in our relation to each other and to our women of wives such as Bertie, Charlotte Margareta, Ma-Ria, Hedwig Michel and others, whose relations on their part must cling to our working collaboration, Harry and Peter's, as men. Yours

These indications of structure appear in ordinary language in a bewildering variety of forms. The inflexions, the conjunctions, distributives, auxiliary verbs, some of the prepositions, the main use of the copula, etc., all have this function. In mathematics, owing to the simplicitiy of its outlook, these structural elements are reduced to the minimum; otherwise such symbols for counting operations as two and three, or such symbols of symbols as algebraic expressions could never be handled systematically. Recent views on mathematics show a refreshing reaction from the logical mysticism or arithmosophy of Frege, Couturat and others, prevalent at the beginning of the century. It is clearly felt that an account which does not invoke supersensible entities mus be given of what mathematicians do.

Some, like Wittgenstein, have been able to persuade themselves that 'The propositions of mathematics are equations, and therefore pseudo-propositions', and that 'the method by which mathematics arrives at its equations is the method of substitution. For equations express the substitutability of two expressions, and we proceed from a number of equations to new equations, replacing expressions by others in accordance with the equations'. +

+ Tractatus Logico-Philosophus, 6,2 and 6, 24.

Such a view can be presented without the background and curtain of mysticism which this author introduces. Those parts of mathematics, the Theory of Sets and Points, for instance, which do not seem to be merely concerned with equations then remain to be accounted for.

Others maintain with Rignano + that mathematics throughout is

+ The Psychology of Reasoning, Chapters VII and VIII

merely the performance of imagined physical experiments, recorded and represented in symbols. This amplification of the view of James Mill +

+ The analysis of the human mind Vol.II, p.9 "Numbers therefore, are not names of objects. They are names of a certain process; the process of addition.... One is the name of this once performed, or of the aggregation begun; two, the name of it once more performed." M i l l fails in his editorial notes on this passage holds that "numbers a r e, in the strictest propriety, names of objects. T w o is surely the name of things which a r e two, two fingers etc. The process of adding one to one which forms two is connoted, not denoted, by the name two." An obscure remark, since this ist not even J.S.Mill's ordinary use of 'connote'!

and Taine, though it fits some parts of mathematics well enough, is less plausible for others. As Rignano develops it, too little importance is assigned to symbols; highly systematized sets of symbols such as those of mathematics are something more than a mere means of representing our mental performances. They become, as if they were capable of performing on their own account. They become thinking machines which, suitably manipulated, yield results which cannot be foreseen by any process of imagining physical experiments.

A third school would present mathematics not as a thinking machine, but as a set of directions for the use of such a machine, the machine in question being the mind. For this school matheamtics would contain no statement but only commands or directions. The problem then becomes what exactly mathematicians are told to do.

.....

Returning from this excursus, it is important to remember that a reference, as described above at page 62, is a set of external and psychological contexts linking a mental process to a referent. Thus it is extremely unlikely that any two references will ever be strictly similar. In asking, therefrore, whether two symbols are used by the same reference - especially when the users thereof

It is better to ask whether two references have sufficient similarity to allow profitable discussion. When such discussion is possible the references are said to be 'the same'. No means are at present available for directly comparing references. We have to judge by indirect evidence derived mainly from observing the further behaviour of the parties concerned. We notice whether doubt and certainty arise at the same points, whether both admit alternatives at the same points, and so on. But for many important questions in the theory of Grammar, especially when discussing the degree to which the emotive functions of language interfere with the referential, there is urgent need for some more easily applicable test. The only hope is in further analysis of the contexts operative in reference, with a view to selecting from the many contextual factors those which are determinative; and meanwhile a clear realization of the complexities involved may prevent unnecessary dogmatism.

When a symbol seems to stand for two or more referents we must regard it as two or more symbols, which are to be differentiated. This Canon guards against the most obvious kind of ambiguity, that of top (mountain), and top (spinning), for instance. We differentiate these symbols by the aid of a Second Canon which concerns what is usually called Definition, and is also of the utmost importance.

When we encounter a symbol which we do not comprehend we take steps if interested, to have another symbol, which we can interpret, provided, whose referent is the same. Then we can say "I know what symbol A means; it means the same as symbol B." (When scholars say 'chien' means 'dog', they should say 'chien' and 'dog' both mean the same.) Similarly if a symbol is long or awkward to use, or likely to be misunderstood, we take a new convenient symbol and use it instead. In both cases the same process, Definition, is occuring. The Details of the technique of definition, as required constantly in discussion, call for special study and will be dealt with in Chapter VI below. A foundation stone is laid in the Second Canon of Symbolism, the Canon of Definition :-

II. - Symbols which can be substituted one for another symbolize the same reference.

By means of this Canon we substitute for the ambiguous symbol 'top' the synonym 'mountain top' or 'spinning top', and the ambiguity is removed. But this is not the only use which we make of the Canon. Its importance is belied by its modest simplicity. It is the guarantor of mathematics. The systematization of our symbols (for which we may substitute the phrase "the organization of our thought") is achieved by its application. It is plain for instance that the two symbols 'The King of England' and 'the owner of Buckingham Palace' have the same referent. They do not however symbolize the same reference, quite different psychological contexts being involved in the two cases. Accordingly they are not substitutes one for another in the sense required in this Canon. Symbols which are substitutes and so can be used to 'define'+ one another not only have

+ As we shall see in the following chapter, this rigorous form of definition is chiefly of service in the construction of deductive symbolx systems. The freer forms of definition, in which it is sufficient if the referents alone of the two symbols are identical are indispensable in general discussion.

the same referent but symbolize the same reference. Such symbols

Dear Harry, I was delighted with your card especially as you wrote affectionately in the plural! So it seems you have partridge one for me too. So I shall come to Florida after all and am looking forward to meeting you

Your "Easter message" has caused us to spend high spirits and happy celebrations with Easter together. I am very sorry to receive your answer to my last letter since Queen Victoria Margarita

Correspondence
between
HARRY WILL-I-AM
and

March 29, 1941 (Saturday), anniversary of Hedwig Michel's birthday. Last year it was Friday wihtin the week after Easter, during which I had been writing my introducing letter of 14 pages to you and Bertie.

Hoping that you have set yourself as bodily phenomenon before the visible dedication-figure in Hedwig Michel's diary for living to S E E yourself as doubling of the working Peter Rocket Bender I then further hope, that the anniversary of her birthday will mark the beginning of a new period in your life (and in hers too !). May future generations then be able to state the real and effective start of our collaboration such as I had already visualised in that introducing letter of last Easter, page 2 :

" Quite apart from your inviting cable and letters concerning the Koreshan centennial I agree fully with your "becoming personally conscious of being yourself the outstanding living person in Koreshanity there in the United States at present" , with Bertie together, I add. (See your short letter of August 16, 1939).
It is now up to us twain, Peter and Harry, up to y o u , born and living in the "New World" and up to me , born and living up to the present in the "Old World", to begin putting the w h o l e w o r l d in order, starting this order from the basis of my planned book and 100-pages letter to GSPH. "

However you must live to S E E this order and a corresponding Order first and principally as a working order, which must be derived from our working union in the great vertical and from its crossing relation to the great horizontal formed by Charlotte Margareta and Bertie as well as to the other horizontal Gerhard Peter and Maria Charlotte. As first "realisators" of this order and Order within us twain combined with our relation to Charlotte Margareta, Bertie, Gerhard, Maria as sixfoldness we have to prepare the anthropostic nucleus and assure the great reverse of humanity from DOWN to UP in the sense of my planned book, from which are to be derived: the first really "universal" University (A),
the Universal Movement (B)
and last but not least, of course,
the Universal Loving Order, which is first to be founded as Parents-Union !!! (C)

Writing about the previously forced restriction of our union to one of letters and drawings only on the surface of paper (see page 10 of my introducing letter above) I called it most significant that I could send you a messenger ,

" w h o , of course can n o t replace my own visiting person in relation to you, Harry, and B e r t i e and others, but whose body-surface completes nevertheless the paper-surface-community in a most important way.
A s f a r a s Hedwig Michel's personality is filled with and transformed by my world-embracing will and love, she represents so to say a message of mine by means of the runes in her living and loving person's body and skin, although the latter are smooth and soft, of course."

If meanwhile I have been forced to withdraw my then following assurance that touching her would be touching myself, I nevertheless cannot help believing in a future regeneration of all those impregnated ideas and duties in relation to me who remembers well her "smooth and soft" skin and is constantly waiting for an efec-

a l l that I had lived to ↑ S E E when T O U C H I N G her from Summer 1939 up to her departure in Spring 1940 , remembering all these unique experiences to-day as celebration of the anniversary of her birthday I have just studied once more her horoscope for justifying myself and have been deeply sorry that just the drawing of her horoscope in combination with mine on page 38 of my Constituting Letter combined with corresponding text-explanations has not arrived there. I'll show it to you,when I shall arrive there personally,but to-day,on Hedwig Michel's birthday,I feel urged to quote the following pages:
from page 38 of my Const.Le. below : " First study the drawing here above intensely by reading all given interpretations and calculating the formed aspects ! I point out that I cannot change any position of any planet neither in Hedwig Michel's horoscope,nor in mine, nor in those of others ! Arbitrary action is absolutely excluded here ! The universal order speaks !
Comparing then the drawing here above with that of my Saturn/Mars-Cross on page 36 (and also that of my horoscope on page 32) you will recognise at a glance,that Hedwig Michel was predestinated and preordained to enter my life for completing the tension of my Saturn/Mars-Cross during my stay in Francfort/on Main. This native predestination was temporarily fully efficient,when her progressive Moon passed the Mars/Mars-opposition of our combined horoscopes, hers and mine,while at the same time her progr. Venus approached my natal Mars too. When I met her for the first time,July 1,1939, 19h MET the current Sun was at 9° Cancer and the current Moon at 9° Capricornus,that is then in exact opposition just within this Mars/Mars-line too !!! N a t a l , p r o g r e s s i v e a n d e v e n c u r r e n t Sun and Moon in f u l l cooperation ! What will result from all ? What must we derive from this universal order for our human and personal order ? "
from page 39 of my Const.Le. written on July 10,1940 I'll quote nearly all the text : " Completing my explanations about Hedwig Michel's horoscope in relation to mine,I will further mention that our natal positions,hers and mine,are not only connected by the combined cross tension,but also by harmonising aspects.
Her natal Sun forms an angle of exactly 60° to my natal Sun,
her natal Mars correspondingly one of 120° to my natal Sun,
her natal Jupiter an angle of 120° to my natal Moon,and consequently also an angle of 60° to my natal Mercury,
her natal Neptune an angle of 120° to my natal Saturn.

Concerning the connection between Harry's horoscope and hers I notice by the way,that only the last aspect Neptune/Saturn exists : neither the great cross tension nor the mentioned other aspects exist and even the fatal conjunction of the current Mars,Venus, Moon at 13° Cancer was first and principally a matter of Harry's which only in combination with my horoscope has developed to a matter of us threee,Harry,Peter and Hedwig Michel !!!

The harmonising force of the enumerated aspects is very strong and attracted her to me so much the more as her Sun/Mars-cross was or rather got fully efficient in the described way,and as I could dissolve the corresponding dangerous tension,after I had passed and dissolved it 15 years ago over my Saturn/Mars-cross (during the pas sage of my progressive Sun: compare the drawing on page 36 with the drawing of hers on page 38.)
Absorbing all this tension of her Mars/Sun-cross into my Mars/Saturn-cross as exact completion of hers and transforming it fully,as I have thought up to the present,by my living and loving forms such as I had discovered when my Sun progr. passed the

A strong proof that her Sun/Mars-cross really involves a tragic influence, is her marriage in 1922. As Libra is ascendent in her natal situation (dominated by Venus) and Aries therefore descendent (dominated by Mars: turn page 38 for getting the right position looking towards south), her natal Sun stood in domain 7 thus inducing her unions including marriage. Her progr. Sun had moved 30 degrees forward up to 9° Taurus until 1922, where it formed the most harmonious angle of 120° to her natal Mars and made her temporarily possible to marry in the usually "happy" way : a very rich man, whose money should give her an existence of happy laziness or lazy happiness !!!
According to her natal Sun/Mars-cross, howvever, this temporarily reached luck with long journeys, festivals etc. got soon lack and and set her before the natal task of going a way of work and hard struggle: no other way will give her a constant fortune, and if she will not go the way I have shown to her following me faithfully without any condition or restriction, she will really get awful-unhappy !!! The universal order is strict and righteous and can-n o t be deceived or even changed by loving ecstasy combined with literary phrases ! "

E A S T E R 1 9 4 1
April 14, 1941 (Monday)

D e a r H a r r y W i l l i a m M a n l e y :

may be that you have already got at Easter the copy of my letter to Dr. Barthel of Saturday, March 29, 1941 with my additional lines of March 31, 1941 concerning the telegram which the Francfort Jewish Aid Committee sent to Hedwig Michel.
Further I have posted, in the meantime, pages 1- 4 of my extract of Ogden/Richards' book "The Meaning of Meaning" with my additional lines of April 9, 1941 pointing to that which I am going to explain to you in the following pages of this Correspondence about the kind of English to be used in my planned book or rather o u r planned book:

Y o u S h a l l b e c o m e U n i v e r s a l .

After the arrival of your telegram "Affidavits mailed. Harry Manley" (sent off in Fort Myers on April 11, 1941 at $15^h\ 26^m$ Western Time and arrived at the General Post Office here on April 12, 1941 at $10^h\ 46^m$ German Summer Time) I have further mailed pages 5 - 8 of the mentioned extract. By additional lines of April 12, 1941, Saturday, on the margins of these forwarded pages both I and Charlotte Margareta have given a first expression of our great joy about your telegram and are now waiting for the announced affidavit itself or affidavits themselves as well as for your answer to the new series of letters to you which I have been posting since the beginning of February under the leading term:

C o r r e s p o n d e n c e .

Considering your preparatory work in relation to my planned visiting voyage to Florida in the fall of 1939 (which I have much appreciated especially on page 1 of my introducing letter of Easter 1940, now just a year ago: see there) and further considering Hedwig Michel's knowledge concerning the difficult formalities of emigration from Germany and immigration to USA (which I have pointed out on page 11 of my introducing letter) I might suppose that your telegram will be followed by all necessary efforts (which will certainly come) for performing our soon arrival there. While considering and supposing all this during these days of Easter I have felt urged to continue studying Hed-

for proving that astrologically I have never given up my high expectations in relation to the final result of her mission. Without the demonstrating drawings on pages 32,36,38,40 and 42 (the latter especially being a combined horoscope of Peter's,Harry's and Bertie's !) of my Const.Le. all my quoted explanations would, however, remain "references" without the adequate "referent" according to the diagram on page 11 of "The Meaning of Meaning" which you find on page 5 of my forwarded extracts: look there ! In spite of this kept astrological expectation and justification as to the final result of my living message(which I have noticed once more during my new study of Hedwig Michel's horoscope on her birthday and to-day) I cannot yet fully relax in the joy about your telegram as Easter-message and will not be able to do so, before I S E E definitely a real effective start of our plannned collaboration.

For this reason chiefly I restrict myself to the astrological statement that Hedwig Michel's progressive Moon which in June/July 1939 passed the Mars/Mars-opposition of our combined horoscopes,hers and mine, has now entered Aquarius (since January 1941) in which it formed,is forming and will form respectively the following aspects. An angle of :

120° to my natal Mercury in February 1941,
60° to my natal Moon in March 1941,
60° to her own natal Jupiter in March/April 1941,
120° to my natal Saturn(which is the same as Harry's,as Saturn moves very slowly and has nearly the same place in our horoscopes,Harry's and mine !!!) in May/June 1941,
90° to my natal Uranus (and Harry's too) in July 1941,
120° to her own natal Sun in September 1941
60° to my natal Sun in September 1941 too.

All these aspects are most favourable for her relationsto me as well as to you(with the only exception of 90° to our Uranus,Harry's and mine, in July 1941),if she now lives to SEE herself as messenger of mine,the working Peter Bender. These aspects involve a great favour for her preparatory work in relation to our immigration and that so much the more as also my progressive Moon just now in March/April is forming an angle of 120° to her natal Mars to be followed by an angle of 60° to my own natal Mars in April/May and by an angle of 120° to my natal Jupiter just in September 1941 too,of which the most important favour is represented by the actual aspects in March/April,because they may dissolve the Mars/Mars-opposition of our combined horoscopes, hers and mine,in a most harmonious way.

Looking for clear proofs of the effectiveness of this astral favour I can notice the following:

1. towards the end of March the buyers of Hedwig Michel's house offered part of the ceded 2500.-RM,after I had started a lawsuit against them in February.(Now I can hope that I shall soon get an important part of the sum by means of a compromise)
2. In February I had reached that Ma.We. greeted Charlotte Margareta and towards the end of March the latter consented to receive Ma.We. and her sister Lydia just on the anniversary of Hedwig Michel's birthday in my Francfort study,Goethestr.4, from which all these relations have been started. Only the fact that there had been a Jewish concert with a lecture of Ma.We. just in those days hindered the planned meeting and celebration of He.Mi.'s birthday in my study,but I'll now inform Ma.We. and her sister about your telegram and invite them again for next Sunday or so.
3. On the Saturday before Easter your cable arrived !!!!!!!!!!

To be cont. When ordering our collection of photos of the last years during those days of Easter(including those of the New Years's Day 1939/40 in He.Mi.'s

1872 - 3607/5 Correspondence between Harry William and Peter Rocket 25/8/41 37

April 2o, 1941 (Sunday after Easter and anniversary of Hitler's birth day which is highly celebrated in Great Germany).

When dealing with a working order of humanity I did already deal with its speaking and writing order, because every compassing working order (beginning with names for men, animals, plants and things as well as for all kinds of tools etc.) is based on language, which, therefore, Ogden/Richards call " the most important of all the instruments of civilization" (Preface to the 1 st edition of their book 'The Meaning of Meaning').
A universal working order of humanity such as I will proclaim in my book (which shall become our book, yours and mine)

You shall become universal

requires consequently a universal language !!!

Looking around among the actually leading languages of all nations and peoples in order to find out which of them corresponds most to the universal requirements, it seems most significant that C. K. Ogden in Cambridge and London has worked out a "system of English adapted to the rquirements of a universal language" which he calls

Basic English.

Look at the preface to the 3 rd edition of the book "The Meaning of Meaning".
Not more than 850 words have been selected carefully from the gigantic store of all existing English words for being composed to sentences and composed words by means of a most simplified grammar, which enables us to express all that happens in everyday life, business and even in the elementary sciences, thus replacing about 25 000 English words usually used in the actual English.
A Basic English Dictionary has already been annonced, in which these 25 000 words will be translated into Basic English and also a lot of articles in Basic English have already been produced by the Orthological Institue Cambridge/London for proving the simplicity and clearness of this kind of English.
The 850 words of Basic English consist of 600 words for things (400 general ones such as: Account, act, addition, adjustment etc. and 200 picturable ones such as: Angle, ant, apple, arch etc.), 150 words for qualities (100 general ones such as: Able, acid etc. and 50 opposites: Aware, bad etc.) and 100 words for operations, all of which may be written on one single leaf of paper including a Summary of rules for composing them. And all that without any exterior transformation of the selected words and fundamental rules of composition, so that everybody who knows the ordinary English understands Basic English without the least difficulty.
In a manual of instruction divided into 30 steps a foreign pupil has to learn 20 words for things and 5 words for qualities in each step or lesson, and in addition to them about further 6 or 7 words for operations in each of the first 15 steps or lessons. Further on, of course, the rules of composition or so-called grammar.
Instead of giving you further explanations I will now quote an article about language itself from the German edition of Ogden's manual of instruction:

" The chief purpose of language is the exchange of thought or feeling. Every word which a man says is a sign to other men of something which is in his mind. There are other signs by which he may give an idea of his thoughts of feelings. He may give cries, make motions with his hand or body, or make pictures; and when these things are done for the purpose of giving knowledge to

words is the most important form of language, because cries and motions and pictures, though they are sometimes used as signs, may at other times have a different purpose.
We give the name "word" to two things: first, to any sound of the voice which has been given a separate sense; and second to the letters in writing which are the signs of such a sound. Talk came before writing, and men were saying words before they had any idea of how to put them on paper or any other material substance.
A language is not only a list of words. It is, in addition, a number of fixed ways of putting them together. One important rule in every language is the rule about the order of words. In Basic, if we say "You have come," the words have not the same sense as if we say "Have you come ?" The first is a statement and the second is a question. And if we say "Have come you?" we are saying something which has no sense. It is very important to get the trick of putting the words in the right order when we are learning a new language.
Some words have more than one sense. In a discussion with others it is best to be certain that we are all giving the same sense to the same words.
Any event or thing of which we have certain knowledge is a fact, and when we put that knowledge in a statement we make a true statement. When we are talking or writing about facts our purpose normally is to say what is true. We may make an error, but we do not make false statements consciously.
But there is a sort of writing which has not the purpose of recording facts, but only that of giving pleasure or moving our feelings. When this sort of writing has the form of a story, the story is not necessarily true. We give it the name fiction, because a fiction is an invention of the mind. Fiction is not true, but we do not say it is false, because it is not attempting to make any statement about facts.
The first form of fiction was probably verse. We see in very small boys and girls the natural tendency to make songs about anything which is pleasing to them. Early man had this same tendency. He made his stories different from common talk by giving them a different rhythm. This was the start of the division between verse and prose, though before the invention of writing there was no verse or prose, there was only song and talk. Not all verse at the present time has a regular rhythm, but the rhythm is more marked than it is in prose."

Already in my letter to W.Ross-Wallace of September 15, 1940 I have compared Basic English with an English of clever children and have further pointed to the words which Jesus Christ is to have said: "You must become like children, if you will come into Heaven " .
In fact my planned book shall become a book for the "children of humanity" and that first and fundamentally, so that you, as collaborator of mine, must feel as linguistic father of them, when you are putting words together. You must feel as spiritual father of them who are represented by my son Gerhard Peter and my daughter Maria Charlotte. Think of the picture on page 17 of this Correspondence for feeling in your very marrow what such a fatherhood includes and involves !!!
Referring to all that I have already explained as to the universal importance of English on pages 16/17 of my 100 pages to GSPH I am now deeply satisfied to be able to refer at the same time to Ogden's simplified English such as you may study it here above. His book (with Richards together) "The Meaning of Meaning" and chiefly his Basic English appear as one more proof that my ideas even in these linguistic problems correspond to those of all important linguistic investigators and creators and that my book will become also the linguistic focus of all their works and words, if I shall now

ur task, yours and mine, as authors of my planned book may be compared with that of Luther and Melanchthon 400 years ago, when they had been translating the collection of stories called Bible into German and had to select the used words and grammar rules from those of many German dialects...,
but our way will be a most original way and has already been described in my 100 pages to GSPH on pages 16/17 as well as on pages 36 - 52, now to be completed by Ogdens's Basic English !!!

" Referring to Plato, who had developed only the two first parts of Kant's and Cohen's philosophical system, to Kant, to Cohen and to Mauthner's supplementary critique of langugge, I proclaim in my book a n e w A B C so to speak, m e a n i n g a new conception of using letters, words and sentences in all languages.
In particular I repeat, complete and fortify what Mauthner had already critically prepared, namely the proof that the English language is the simplest and comparatively the most logical of all, and that, consequently, the English speaking part of humanity will lead all the others on the way to the Great Union and Unity above all languages and nations.
To all the linguistic reasons which Mauthner has given in his three volumes "Critique of Language" I add many new ones, and before all the weighty ones:
firstly that K o r e s h had thought, spoken and written i n E n g l i s h ,
secondly that I, the German discoverer of the Cellular Cosmogony, can publish my book only i n E n g l i s h too.
Having thought, spoken and written in German and having developed my life, marriage and lifework amongst Germans until now, I am going to tear it out of the German language and people and root it into the English ones. They have already obtained the guidance of all peoples and nations on humanity's way to the Great Union and shall get it more and more by my book as a new description and demonstration of the Cellular Cosmogony.
Also m y book, of course, is a collection of letters, words and sentences combined with figures and numbers, but there is, nevertheless, a fundamental difference between it and a l l o t h e r s with the o n l y exception of Koresh's writings and those of his diciples:

all visible elements on the paper surface of my book are derived from and ordered by the title-figure, which, in this function, may be compared to a magnet under the paper ordering small particles of iron upon it, so that these particles ordered magnetically correspond to the letters of my book ordered spiritually. "

Look at pages 16/17 of my 100 pages to GSPH for observing with all your linguistic consciousness that which follows the above quoted passages on page 17 and which I will quote in part:

" According to Koresh the plumbline is the first step of rational demonstration, which, in my book, is started indeed by conceiving the vertical straight in figures 2 and 3 as geometrical representation of a plumbline and by transforming it spiritually into the letters of title and subtitle as its compensation.
If the vertical represents a plumbline, then consequently, the horizontal must represent the cross section of the earth's surface, because observations and measurements at every place show and prove that there is always a right angle between vertical and horizontal."

Further looking at the following text on page 17 of my 100 and especially at the following figures from page 18 onward up to page 26 you will certainly S E E and F E E L , I hope, what is

Charlotte-Margareta/Bertie and Gerhard/Maris as sixfoldness. From page 21 to page 31 of this Correspondence I have demonstrated the great vertical by means of a vertical straight line from the top to the bottom of these pages, and if you have now really absorbed my creative will as Will-I-am, you will certainly be able, I hope, to regenrate also your linguistic forces by the medium of this living sixfoldness.

When writing down my linguistic propositions concerning my book in Spring 1939, that is now 2 years ago, I thought of a universally simplified English already to be used as basis of my texts, and of collaborators to help me, but knew only Max E. Arendt as one of the Koreshans who knows both German and English. When being then informed by you, that also you, Harry William Manley, know both German and English, I took this fact as one more reason for considering you as a possible collaborator of mine. I have pointed to this fact explicitly in my letter to Arendt of July 9, 1939 as well as in my letter to you of July 12, 1939 : d o look at the first pages of both, please, for observing all that I have explained there !!!

In particular I had quite a special satisfaction in your diverse quotations from my 100 pages to GSPH, which were a proof for me that my used English could not be bad and that my spiritual regeneration in English has been started well. Never we must forget Charlotte Margareta's influence, at least during the first time of my working out of the 100 pages to GSPH !!!

Chiefly your following statement on page 5 of your letter to me of June 9, 1939 represents a full justification of my linguistic intentions:

" Your writings struck the authentic note throughout, and as it sounded, the overtones became more and more effulgent."

When writing down this statement you had not yet known neither all that I have explained about "letters and alphabet" on pages 36 - 52 of my 100 pages to GSPH nor that which concerns Ogden's Basic English. But if you now consider all this together, you will certainly and definitely appreciate my linguistic intentions and will consciously appropriate them to yourself as collaborator in realising the U n i v e r s a l E n g l i s h (as I will call this sort of English !). For the first time it shall be realised in my book as o u r book, yours and mine, by means of which we shall begin to put the whole world in order. But for the purpose of preparing it I expect you to translate my economic program, booklets of 1919, novel, play etc. into this Universal English, because I want to learn from you. Doing this, that is studying Ogden's Basic English for becoming able to use it during your translating work and starting the latter at once with your own actual English, you may become the first teacher of the Universal English by the medium of my translated works, while I as well as Charlotte Margareta, Gerhard, Maria, but also Hedwig Michel, Bertie Boomer, and all others at all will then become your first pupils. Once again I remind you of the collaboration between Luther and Melanchthon, of whom the latter often had the guidance in translating the stories of the Bible, because he was philologist. Correspondingly you know English as your mother-tongue and will have the guidance in all o u r texts for many years, until I shall have regenerated fully in speaking, writing and dreaming English after my immigration.

Just to-day Mr. Dr. Paquet's daughter, who has studied for 2 years in Philadelphia, has consented to read aloud my 100 pages to GSPH for Charlotte Margareta and I during the next evenings. Hearing Miss Paquet I shall think of our future broadcasting station in Koreshtown (Here is "Koresh": you hear universal news !), from

To be continued immediately!

3105 4+14. 222/5 26/3/41

May 18, 1941 (Sunday)

anniversary of my father's birth day who would now be 75 years old but has been dead since January 1938.

Dear Harry William :

When adding "to be continued immediately" at the end of page 40 of this Correspondence on April 20, that is now four weeks ago, I had already outlined the text of these pages 41 - 44 which I had also partly typed immediately after the posting of pages 37 - 40.
But having had so much to do all these four past weeks, I have not been able to finish pages 41 - 44 up to-day and will now start them once more newly under the date of to-day.

Meanwhile, however, I have airmailed a newspaper-article "Ein amerikanisches Jahrhundert" with additional lines on the margin of it (April 22), pages 9 - 22 of my extract from "The Meaning of Meaning" in 4 single sendings with additional lines on the margins (May 5 , 6 , 7 , 9). Further I have airmailed a copy of Dr.Barthel's letter to "Herren Peter und Gerhard Bender" of April 1, 1941 with a copy of Gerhard's answer of May 6 (May 12) as well as a copy of Dr.Barthel's letter to Gerhard of May 7 with additional lines from Gerhard to you of May 9 (May 12 too), both these sendings of May 12 with special stamps showing Hitler and Hitler/Mussolini respectively, so that, after all, the steady stream of correspondence has been continued from my side in spite of the interruption of this Correspondence.
(Once more I also acknowledge receipt of your letters to Charlotte Margareta of March 14 (arrived on April 26), of March 26 to Gerhard(arrived on May 2), of April 11 to me with 7 affidavit papers (arrived on May 3), and of April 14 to me too with 8 affidavit papers and 2 printings (arrived on May 5) Further your letter to me of March 22 with 5 pages of your comment on "Bible Science Made Clear", and with copies of Ria's letter to you of July 27 as well as of your answer to her of August 16 has arrived on May 9 and read by myself and Charlotte Margareta with special satisfaction, that is satisfaction in relation to the last mentioned copies which filled out the gap in your correspondence with Ria during 1940. After all only your announced sendings of March 17 and 19 are still missing and will possibly arrive later, if they have not been sunk down into the Ocean : possibility which forms one more reason that I send all by airmail to you, though I do know and consider well that I have to give one lesson or a half for getting the costs of an airmail sending !!!)

Considering what you have written in your letter to Charlotte Margareta of March 14 and in your letter to me of March 22 with 5 pages of your comment on "Bible Science Made Clear", I must suppose that also these two missing sendings of March 17 and 19 deal with your self-glorification as " L o r d H a r r y " and the necessary completion by a L a d y S o m e o n e to be sought for.
Instead of referring to your self-glorification within your first four letters of March 1941, I prefer to notice the fact, that you have posted all of them by o r d i n a r y mail, while your letter to Gerhard of March 26, anniversary of Ria's+ has been sent by a i r mail as well as your sendings to me

+birthday

This fact that you have spent the money for an airmail sending xto Gerhard on March 26, his sister's birthday; further all you have done yourself for preparing the airmailed affidavit papers during the days after Ria's birthday ihcluding all you have induced others to do, Bertie Bommer, Paula Manley, Hedwig Michel, W. Ross Wallace, Meta Monseese; further and in addition to all this your involved "social activity" your Good Friday cable only for the purpose of announcing the airmailed affidavit papers as well as those to be airmailed immediately after; these facts, I repeat and point out emphatically, are much more important than all your preceding explanations about "Bible Science Made Clear", because they involve a really effective starting basis of our intention to put the whole world in universal order.
There is no doubt that xthis series of airmail sendings to Gerhard (on March 26), to Ria (on March 26 too), to me (on April 11 and 14), and your Good Friday cable marks a new step of your self-glorification in the direction of universal fatherhood (and motherhood as to Bertie) such as I have prepared and demonstrated in the Great Cross Sixfoldness
Harry / Peter / Bertie / Charlotte / Gerhard / Maria .

On April 12, Saturday before Easter, I had immediately expressed our immense joy about your Good Friday cable xxxxx (on the margins of pages 5 - 7 of my extract from The Meaning of Meaning), while Charlotte Margareta added that your "Easter Message" had caused us to spend the Easter holidays in high spirits (on the margin of page 8 of the extract).
On April 14, when writing down pages 35/36 of Correspondence, thatx was then on Easter Monday, I had further expressed that I had never given up my final hope as to the final result of Hedwig Michel's mission: not yet knowing anything at all of your preceding self-glorification in your letters of March 14, 17, 19 and 22, 1941.
On April 26, however, when receiving your letter to Charlotte of March 14, both she and I got immensely depressed by its contents . All my spiritual force of belief and imagination was necessary for keeping on my supposition, that a f t e r this depressing letter to Charlotte of March 14 another turn of your ideas m u s t have happened, because otherwise your cable would have been incomprehensible...,
thus a most critical period of six days began - and that in spite of your cable ! - , until your airmailed letter to Gerhard of March 26 arrived on May 2 and was soon followed by your letters of April 11 and 14 with affidavit papers on May 3 and 5 respectively.

Summarizing these critical considrerations about your self-glorification from April 26 to May 2, 3 and 5, I regard as a most happy circumstance the fact that you have posted your self-glorification letters by o r d i n a r y mail and thus have shortened this critical period to six days only...,
indeed, after having read the first and the last of these 4 letters of March 14, 17, 19 and 22, I shall not be sorry at all, if the two missing ones have really sunk into the deepest depths of the Ocean.

Nevertheless, if I am really right in my supposition that your letter to my son Gerhard of March 26 introduces a new period in your life, both myself a n d Charlotte Margareta too will be much inclined to forget these critical period from April 26 to May 2 and 3, and will even look at your self-glorification as one more strange step on your most strange way to our working union within the universal axis

In fact American and English people generally and Koreshans particularly have been so much influenced by the collection of Jewish-Christian stories called Bible , that it seems important to construct some relation between b i b l i c a l symbolism and u n i v e r s a l one, and if you, Lord Harry, will care for this in m y book

Y o u m u s t b e c o m e u n i v e r s a l

as o u r s , yours and mine, then, I think, may this glorification become positively effective. Even a temple with tabernacle, altar, throne etc., with blue papers or mosaic stones on the walls and glittering bits of gold, silver etc. in them for symbolizing sun, moon and stars may be built for you as "Lord Harry", if you need such theatrical surroundings for exciting your imagination, while I prefer mathematical and technical things round me or such theatrical surroundings as they will be realised by a performance of my play "The Double Marriage of the Landgrave", of Shakespeare's plays or others'.

When writing down your short letter to me of March 22(adding 5 pages of your comment on "Bible Science Made Clear", another copy of Ria's letter to you of July 27,1940, and a copy of your answer to her of August 16, 1940), you had not yet received pages 17 - 2o of Correspondence with the impressive figure on page 17. Looking at it just before Ria's birthday and receiving Gerhard's first sending to you nearly at the same time, you must have been deeply impressed by that kind of u n i v e r s a l (of Great Cross -) fatherhood and motherhood, which I have realised and demonstrated with Charlotte Margareta together in relation to our son Gerhard Peter and daughter Charlotte Maria as first "Children of Humanity". But at the same time this demonstration of universal parentship was also directed to such women and men, who were able and willing to enter a universal parents-union.

(Here I might push in that you are quite wrong, if you mean that our double"double-marriage" of 1923/24 and similar attempts had been fruitless and therefore useless. On the contrary they enabled me to further my outlined play and novel on the basis of corresponding e x p e r i e n c e s, so that my figures in play and novel had been impregnated by the divine touch with our lovers such as I myself and Charlotte Margareta had lived to SEE and to FEEL. The fact that we had not formed a loving organisation such as We now intend to form with Bertie and you, this fact of a missing organisation as Universal Loving Order with couplings and countercouplings, has been replaced by my figures, the intense radiation of which you did feel, I think. Furthermore they formed basis of my keeping on the "Fundamentals of God's incarnation in loving-couples" according to part C of my planned book and my relation to Hedwig Michel, whose role as "living message" to you and Bertie had been straightly derived from the figure of Margareta von der Saal.
Calling all this fruitless and useless was nothing else but one more attempt of yours to distort my lifework as lovework in a way, which should enable you to glorify yourself without referring to me as Rocket Peter Bender, the real bender of the universal bow !!! May it be the last of all these vain attempts !)

Up to your letter to me of April 14 you had received the first 32 pages of Correspondence. Meanwhile also pages 33-36 and 37-4o will have reached you, so that by and by you may have already noticed the constructive composition of all. I will now point it out by the following catchwords:

9 - 12 : correction of your distorting interpretations concerning my lifework as lovework and my relation to you and Bertie;
13. - 16 : Harry and Hedwig as loving-couple before the universal tribunal and a possible act of grace on certain conditions;
17 - 20 : universal parents-union including Harry's (and also Hedwog Michel's.) way up as polaristic completion of his(and her) way down since May 1940;
21 - 24 : the great vertical axis to be realised and embodied possibly by Harry and Peter and to be crossed by and combined with the great horizontal axes Bertie/Charlotte and Gerhard/Maria;
~~25 - 28~~ 29 - 32 : Peter Rocket as first embodiment of the universal working order possibly doubled by Harry William as independent collaborator and co-operator of myself within the vertical axis, thus realising the new "axis-powers";
~~29 - 32~~ 25 - 28 : Creative Nothing as point-zero-nothing of the Great Cross Figure demonstrated arithmetically ;
33 - 36 : astrological considerations concerning the final result of my living message ;
37 - 40 : the working order of humanity as speaking and writing order with special regard to Ogden's B a s i c E n g l i s h as basis of U n i v e r s a l E n g l i s h ;
41 - 44 : acknowledging receipt of your first echo to Charlotte's letter of Jan.29/Febr.2,1941 and to this new series of letters marked as Correspondence combined with interpretation of your "social activity" concerning affidavits for me as real start of our long planned work-union;
45 - and following ones : dealing with diverse domains of ideas and authors, books and publishing houses which are to be considered in addition to the Korehanity within the composition of "You must become universal" for connecting it with them not only principally but also in relation to its future readers and buyers living in these domains.

These catchwords may facilitate a short summary of Correspondence, but cannot replace the lecture and study of these nearly 50 pages up to the present themselves. And that so much the less as they have already been completed by my extract of Ogden/Richards' book "The Meaning of Meaning" (22 pages), by the newspaper article "Ein amerikanisches Jahrhundert", and by copies of letters to Dr. Barthel and answers of him. All of these completing sendings form only part of many others which shall follow them as soon and as long as still possible... ,
in fact I am writing these lines while I am constantly thinking of the possibility that this letter will perhaps be the last to reach you for a long time, that is for the time of this war extended all over the world.
On page 1 of this Correspondence I have pointed out, that all our preceding correspondence from June 1939 to October 1939 as well as my introducing letters of Spring 1940 had been derived from my 100 pages to GSPH, that is from my book- and congress-plan. Imagining now that all my letters to Florida since the Spring of 1939 will be collected in a future book and combined with yours to Francfort since June 1939, imagining this up to the present and possible great interruption by force majeure, you will certainly recognise my 100 pages to GSPH, my 21 pages of introducing letters, my 50 pages Constituting Letter, and these nearly 50 pages Correspondence as compassing demonstration of my past work and future intentions, while all yours only appear as a unique echo and reaction to my work and intentions in the sense of doubling me in you. This doubling of Peter Rocket Bender in Harry William Manley involves a full regeneration of both of us twain within the vertical

Answ'd 8/16 – also endorsed (To Mr. W. 8/11)

Ria Bender
St. Nicolas School
The Wells House
Epsom, Surrey
England
27th July 1940

Mr. Harry Manley
1036 Karhherine Street
Fort Myers Fla.
U.S.A.

Dear Harry,

Yesterday your letter of 10th of July to my father arrived or rather a copy of it. Your other letters all arrived too some time ago and I thank you for all very much.

If I have not answered before so because I did not know what to say.

It is now nearly two o'clock in the morning and I have just got up in order to take over duty in listening for airraid-alarms and in that case get the children into the cellar. I have the opportunity to borrow a type-writer at night and I practise. Miss Garrard, the owner of the school kindly lends it to me.

First of all I want to tell you exactly how I feel. When your first letter arrived I felt very flattered and was taken right up to heaven with my thoughts. I thought there might be an opportunity to get out of here, to go to America and to --well, perhaps marry you. Your letter, although not quite comprehensable, seemed wonderful, and I thougt that may be it is my ignorance that prevents me from understanding all and also I was rather inclined to exept you as my father seemed to apree with you. That explains my enthusiastic letter as answer to your letter. When your copies of your letters to my parents and to Hedwig Michel arrived I got more and more lost and failed more and more in understanding you. When then your great love-letter to me arrived that put the top on everything. You ought to have seen me read it. First of all it took me an age to get through it as I am working a lot and had to read it betwwen my work. I kept on making quite a lot of exclamations such as: Well, I am blessed, or how potty, or ridiculous. I did not know whether to lough or to cry. I felt very touched by your letter yet deeply sorry that I was not able to respond. And the response, which I expressed in my first letter vanished with it. I do not like to ridicule anything that is written or said in sinserity, and so I tryed hard to understand you but I am sorry, I could not. I did not misunderstand you, I did not understand you at all. When your copy of your loveletter to Hedwig arrived I thought by myself. How is it possible for a man to write such a letter as you wrote to me first, and then almost with the same breath similar words to another woman. I then realized, that it would be me to day. Hedwig to Morrow and probably by the time I got to America, who knows whose turn it would be by then. May be you would have been all trough and arrived at me again on the second round. No, my dear, that is not for me. You must realize that I am very young, I have never loved really, and I hope that when I really do love I shall also be able to marry. I do not suggest that I shall be narrow minded. The Unity of father, mother and child is also the ideal that holds good for my fater. My father's ways and your ways have been [illegible] love one woman, he did

entirely differet, as after all he did only love one woman, he did marry her and have two children and lived quite happily. I dont mean to say that you may have no children, but have you a responsibility for any children or for a wife?. Or does your love only mean love without responsybility?. I will tell you here now quite frankly that there is also a great conflict between my father and myself, as he will insist that I must love him before any man, love him as a moman does a man. I have been pulled there and back with my thoughts, I have been mentally tortured, I have at times tryed to agree, I have made promises in letters and I have renounced them. My life at home was by no means easy. Three times at the age of I8 I escaped and three times I had to return home. This time when I went to England at I8 I ~~sw~~ told myself never to return home until I was 2I so that I would be able to act how I wanted. Now I am 2I, now I say, that I will make no promises to my father, that I know he will probably condemm me, but That I will have to bear this tragedy: It will probably be no worse than my life at home has been. At least I am free here. Free to do what I like and not always have to hear, if you can learn to love me then...., you must learn to love me or...etc. Life has not been easy at home for all of us, I have many happy memories but just as many unhappy ones. I know I have decided before, that I would follow my father and may be even sacryfice myself for him. But now and this is final, I will always help my father in any way I can, I will always love him as my father whatever happens, whether he condemms me or not, but I will not make any promise of the kind he has so often tryed to convince me. In fact I hope to love a man one day, I hope to marry, and still I shall never be narrowminded.

You see, Harry, I now have started to really think independantly and now through outer circumstances cannot be influenced any longer by my father. I call that fate, I call it also fate that my father was unable to meet me last year. My father's letters always upset me, I was always in tears as I felt the tragedy that I would never be able to follow him on that one so much discussed point, and yet I knew that he would never change his mind. So now you have perhaps an idea how things stand. My dear mother has also suffered emensely, and I only hope I will be able to make life easier for my mother one day. (I am sorry that it is writing in red now, but something has gone wrong with the typeriter, and I don't want to fiddle about with it as it is not mine.)

I don't think that I need write any more about all these problems, as you will probably understand. I don't think it is wise to write any letters to my father directly, so would you please tell my parents that I am getting on very well indeed and that my mother need never worry about me. I shall probably come to America next year, as Mr. Winthrop sent me all necessary papers last week.

Before I end I think it would only be fair ~~to you~~ that you shoul know that I have written to Mr. Arendt and mentioned you for the first time saying that I had broken up the connection with you AGAI. He told me that Mrs. Michael has seen you and thus I had no longer reason to keep it a secret that we are in connection with you. Up to then I never mentioned about you.

I will end up by telling you that I am very sorry indeed, that you cannot range me amongst your women, but I have no grudge against you, may you become happy by spending you life loving. If I ~~would think~~ though I could change your mind about this I would try, but I don't expect I would succeed, so I better wish you good luck.

Yours most sincerely Thea Bendo

August 11, 1940d

Dear Martha Wertheimer,

Your letter mailed July 18th (carrying postage of 65 pfennige), and Peter's letter mailed July 21st (carrying postage of 185 pfennige) arrived here together yesterday, - three pages in yours, and four pages in his. (Also the ~~letter~~ Card to Bertie came at the same time.) Your letter accordingly took 23 days to get here - Peter's 20 days - even though sent by air mail. So you see connections are even worse now than heretofore. Last May a letter "sent off (from here) by ordinary mail on May 6, arrived (there) on May 28." That was only 22 days for ordinary, as against 23 days for air now!

The reason I am writing to you, is because I find it just as difficult to get Peter's mind to react to my mind, as he finds it difficult to get my mind to react to his mind. He is just as positive as I am, and I am just as positive as he is. The result is that each is projecting his own ideas and paying no attention whatever to the other's ideas. This dilemma can only be solved by placing two negatives (two women) between the two positives. Heretofore I had thought that Bertie and Hedwig might serve as this double-woman bridge. But Peter does not react to Hedwig any more, nor to Bertie.

So it would seem that the situation calls for two women who are in immediate and direct contact with him, namely your good self and Charlotte. Both of you can be sure that I will react to you. Even as I know that Peter too will react to both of you. In that way we will have an organic and dynamic connection, not simply two positives talking past each other. The two negatives will convert the unacceptable positiveness of each positive into acceptableness before it is sent on to the other positive.

If the above appeals to your sense of fair play as between myself and Peter, I trust you will read all the letters which I have sent to him from the beginning, if he is willing. Also those sent to Charlotte, if she is willing.

Let me note here that of the 50-page "Constituting letter" - the last four pages of which were received yesterday - the following pages were not received: 1-2-3-4-5-6-7-8-9-10 32 35-36-37-38-39-40-41-42. That is a total of 19 pages missing. The postal card from Charlotte which was mailed on July 17th (also having a communication from Peter on the back) was received here on July 29th, the same day the envelope containing pages 43-46 was received. (Which incidentally was the anniversary of my spiritual illumination: July 29, 1926.) Charlotte writes, "Dear Harry, Thanks for your 2 letters, answer follows." But no answer has come.

Even so, nothing has come from Ria, in the way of a letter; although she also wrote me, "Letter follows" on a slip enclosed in the 100-page letter which she sent me on June 20th, arriving here on July 11th. I received just a short birthday-wishes telegram from Ria on June 4th; nothing since then except the 100-page letter. (Which at the moment is at St. Petersburg being studied by Moses and perhaps one or two others.) The other copy which Hedwig obtained from MEA is here. Neither he nor anyone at Estero (where Hedwig has visited, and was told she would be acceptable if she separated herself entirely from Peter's influence and came completely into their control) is interested in the letter nor the play. In fact the only person interested in them is myself, and those that I am slowly building up an interest in, one by one. The whole thing is way above the heads and hearts of Americans as such; actually a new people must be gathered and chosen, for whom what Peter and I are now doing will have significance.

Day before yesterday I finished re-reading the play to my father, who heretofore had been antagonistic to it, and had refused to listen to it.

Before going on about the play, let me note the following mail which has been sent from here: on July 16th an airmail from Bertie with printed pamphlet published in 1915 giving 'general information concerning membership in the Korshan Unity) and its obligations.' On July 10th an airmail from me to Peter together with a letter also from Hedwig. (Before that my letter of June 29th to Charlotte.)

By ordinary mail there has also been sent the following: On July 11th, twelve pages of various correspondence between Hedwig and me; on July 16th, eleven pages ditto; on July 22nd, eight pages and two cards ditto. Ross Wallace also sent Peter a letter on July 15th or thereabouts, along his own (Ross's) lines; he is not yet interested in Peter's and my line, because I have not yet control enough over Nan to make her love him enough.

Now to answer your categoric questions. 1. Yes, the translation of the "Double Marriage" has begun; but it cannot proceed until the connection between Peter and myself is built up again, - through Martha and Charlotte. 2. Yes, MEA has been visited; as already referred to herebefore. 3. No, there is no interest here whatever. 4. Also no interest in Estero. --- As already stated, a new people and a new world must be built up. Nothing old can be used.

Now to connect our life and activities up with the play. On pp.17-19 of Act 2 occurr the following words approximately:

> "In the days of Universalism (i.e. Catholicism) we monks and nuns were one flesh - inasmuch as our bodies, as a whole and in particular, were consecrated to the body of Christ; -- and therefore through the incarnation or flesh-becoming or embodiment of the Son, each monk became one flesh with all nuns, even as each nun with all monks.
>
> ...."In the ecstasy of the love-pairings we felt ourselves one with Christ, to whom our bodies were consecrated of course; we were joy-filled members of His body; - even as these arms and these hands and these fingers are members of my body.
>
> ...."When I recall these holy hours in the forest during which we felt like angels in heaven, I am led to think now that we monks and nuns when we ceased to be such at the same time DISCARDED OUR MARRIAGE ROBES.
>
> "yes indeed, the status of monk and of nun should have been truly progressively developed into a wedlock unification of all men and women in the body of Christ; and not into parson-marriages like Luthers."

The last paragraph contains the gist of the whole matter. We must first go back to the status of monks and nuns, and from thence move onward in the truly progressive direction. Therefore we are living here as monks and nuns. Not as "sybarites", nor "dolce far niente", but doing the hardest kind of hard work: metaphysical work. Hedwig thought she knew what hard work was in her past life. When she came here she discovered that she did not have the faintest idea as to what work really was, until she tackled this work. The same thing will happen to Peter and all others who come to America. This is the DYNAMO of the world. The reason the world does not realize it at the moment - or has forgotten it - is because there is a CIVIL WAR going on over here now, which is taking up all the energies of the people. Every man's hand here is against his neighbor. There are already between ten and twenty million casualities (the unemployed). And those who are working are not doing any constructive work; they are all fighting an internecine war. But one day that civil war here will be over.

And what will then happen is that there will then no longer be any bloody war elsewhere in the world. Just think if Hitler were governor of the United States right now. Why the whole world would instantly be at peace!

For over thirteen years we Koreshans have been living here as monks and nuns, working on the supreme problem, What is the truly progressive step onward? During these years Nell and John got married, and Eric and Mildred got married; and Irene and Clarence, and Beatrice and Joseph, etc. They got tired working. And decided that after all the "parson-marriage" was the only way to move ahead. We who stayed behind in our ecstatic celibacy saw the same thing proved again and again, just as it has been going on ever since Luther's day: hochzeit war jochzeit! (marriage was yoke-age!)

Then others went out. C and I and P etc. and tried free-love in every conceivable form. And we watched them too, as they stubbornly fought and in due time - some - gradually drifted back and became more intensely celibate than ever before. So that the reformed prostitute is the most radiant celibate! Even so, the divorced wife or the frustrated husband are the most faithful nuns and monks.

Then along comes Peter with his double-marriage. But that cannot be translated into life either. Simply because he still leaves it a pro-creational marriage instead of a re-creational marriage. No conceivable "Suleiman" would ever let a "Philip" have children by both Christina and Margareta, while he (Suleiman) is not to have children by them.

The problem then becomes how to make it a recreational marriage. (Eine Glücksehe anstat Zeugungsehe; Liebungspaarung anstat Zeugungspaarung).

Und sobald man - As soon as one has grasped the essence of the problem, one is face to face with God. For the God-contact is necessary in order to establish natural BIRTH-CONTROL. The true God-contact works an actual physical and physiological sterilization. (Koresh - Dr.C.R.Teed, M.D. - has written some forty volumes during his lifetime on this very point. He knew all about it, but yet could not accomplish it.) Artificial prevention of conception will never work satisfactorily. But there is a spiritual prevention. - Through centering as much of the world's love and hate (both are necessary) in oneself, as Jesus did, or as Koresh did, or as Hitler does, etc. - one becomes spiritually sterilized. And new-vitalized.

When Hitler has the whole world conquered - if he dies or for any reason withdraws, it will merely mean that his successors pick up where he left off - - To repeat, when the whole world has been conquered by one man, then his real work will begin. He will then have to work at the problem, How to get two women to love him without jealousy of each other. For only with two such women, can he have power ENOUGH over the next biggest man in the world, so as to make him absolutely one with and loyal to himself.

Peter and I are doing the preparatory work right now on this problem; which some one will carry to a successful conclusion. Such a world-organism will at its highest point - in its highest circle - no longer be subject to death. The whole world will be sending its forces of love and of hate to the one center. Those who love most strongly will be nearest the center; those who hate most strongly will be nearest the circumference.

Society will then be a living organism. The immortal rulers at the top (men and women who have become immortal through complete unitedness), and the mortals of various ranks under them; then animals, plants, elements. Everything under the almighty control of the central man, whose consciousness is the only consciousness there is.

Martha and Charlotte can be building up this almighty consciousness in Peter right now. I will help them to make him the Messiah! the Emmanuel! But they (Martha and Charlotte) must stand between him and me; otherwise my own personal egotism - staticism - satanism - gets out of control. ...Look upon me as Devil and upon Peter as God; then they (M & C) will realize what a magnificent task lies before them - and what a wondrous RESULT!

The Old Harry.

Aug. 12, 1940

Montag Vorm. 9 Uhr. 12.Aug.40.
1036 Katherine Street, Fort Myers, Fla.

Liebe Ma und lieber Peter!

Harry geht es mit mir wie mir mit den Kindern im Gaertnerweg: wenn keine Post kam, hatte ich Muehe, sie in guter Stimmung zu erhalten, kam aber Post, dann brauchte ich Tage, um sie wieder ins Gleichgewicht zu bringen. Ich danke Euch fuer Eure Briefe. Gut, dass Ihr die Stimmung, die dort gegen mich herrscht, so klar hervorhebt. Wenn ich hier auch wohl davon schon erzaehlt habe, so doch nicht mit dem Nachdruck, wie er aus Euren Briefen klingt. Gut, dass Ihr nicht nur die geleistete Arbeit sondern auch die fortgesetzten Kaempfe auferstehen lasst und zeigt, wie sehr auch ich, ebenso wie Ma, Peter und Harry zu den Gekreuzigten gehoere und wir uns alle einer den andern vor den Rufen "Kreuziget Ihn" zu verteidigen hatten und immer haben werden. Ob die Verteidigung nun aus der Erinnerung an eine bestimmte "Amtshandlung" oder einfach aus der langerprobten oder kurz aber intensiv erlebten Freundschaft kommt, fuer mich gibts nur eins: right or wrong - my friend! Dass Otto Neumaiers und Konsorten an der Arbeit sind, um uns immer wieder erneut zum Treuschwur unsrer Freundschaft zu bewegen, wussten wir ja und wird uns auch weiter fuers Leben in Erinnerung gebracht werden, auch dass wir, im Mittelalter lebend laengst verbrannt worden waeren, haben wir uns doch oft genug, wenn auch nicht ohne Kummer eingestanden. Dass wir aber immer wieder nach jeder Kreuzigung die Auferstehung erleben, das eben ist in den Augen unsrer Feinde das Unverzeihliche. In ihre Sprache uebersetzt: sie tut nichts fuer Andere aber alles nur fuer sich selber. Und stellt Euch vor: damit haben sie naemlich recht. Denn was ich nicht fuer mich selber zu tun imstande bin, werde ich niemals fuer einen anderen leisten koennen. Drum eben: ich habe es nicht nur gesagt, ich habe es seit dem 1.Juli 1939 bewiesen, beweise es taeglich und werde es weiter beweisen, dass ich mich mit Peter eins fuehle -Werk und Person sind ja untrennbar- und dass mein Leben hier, wenn ich auch Sonnenschein als Gewitterstuerme ueber den Ozean zu projizieren bestrebt bin, alle Hochen und Tiefen eines solchen 100 %igen Einsatzes umfasst, werdet Ihr als meine Freunde, mit denen und fuer die ich kaempfe, laengst fuehlen und zwischen den Zeilen gelesen haben. Und selbst wenn noch nicht, dann muss es dabei bleiben fuer Euch ebenso wie fuer mich: right or wrong - my friend! Wenn mir auch weh ist, so missverstanden zu werden, wie es aus Peters Worten und Schweigen klingt, ich darf die Nerven nicht verlieren und muss noch mehr Geduld haben als bisher bis Ihr Euch ein Bild von allem hier soweit machen koennt um zu wissen, dass alle Diskussion nur miteinander nicht aber gegeneinander zu einer erfolgreichen Zusammenarbeit fuehren kann. Keine Macht der Welt wird Peter dazu bringen nach Florida zu kommen, wenn nicht er selber - gegen wen also ist die Drohung nicht zu kommen gerichtet? wo wir alle E i n s sind? Wenn vielleicht auch mit verschiedenen Aufgabenggbieten zu verschiedenen Zeiten. Habt Ihr geglaubt, dass ich allein hier imstande sein werde, das Fundament zu bauen und von den kostbaren wenigen Menschen, die ich vorfand auch nur ein einziger zu entbehren ist? Ihr koennt sicher sein, wenn Harry in den vergangenen Jahren oder aber jetzt auch nur um einen Millimeter in seiner Beharrlichkeit nachlassen wollte oder nachgelassen haette, wuerde Peter -und damit wir Alle- nie zum Start kommen. Hier wie drueben, drueben wie hier - keiner will aus seiner Ruhe gebracht werden, und wenn dann unvorschriftsmaessig mal irgendwo eine Bombe platzt wie augenblicklich der Krieg, bleibt einem der Trost, unschuldig zu leiden, und dieser Trost ist schon die Rueckkehr zu der bitte nicht zu stoerenden Ruhe. Wir, die wir etwas w o l l e n, sind die wilden Tiere, die man wenn man sie fangen kann, in Kaefige sperrt, photografiert, dem Publikum aus respektvoller Entfernung zeigt und wenn sie dann einiger-

massen dressiert sind, im Zirkus vorgefuehrt ~~werden~~. So etwa komme ich mir hier vor. Wir sind uns noch nicht ganz klar, welches Raubtier -gezaehmt natuerlich- ich darstelle. Jedenfalls besteht kein Zweifel, dass Harry, der Zirkusdirektor, keinen ganz leichten Beruf hat. Ich hatte frueher als regelmaessiger Zoo-Besucher manchmal den Wunsch, Tierbaendigerin zu werden Das muss ein Vergnuegen sein gemessen an der Schwerarbeit, die hier zu leisten ist: Menschen auf ein Werk vorzubereiten, das sie aus der Wildnis ins Paradies fuehren soll. Bis jetzt scheint ~~mir~~ noch keines von all den vorhandenen Lebewesen soweit gezaehmt, dass man es frei allein herumlaufen lassen koennte. Harry haelt das jedenfalls noch fuer ausgeschlossen. Und so bin ich auch tatsaechlich noch nirgendwo allein in Erscheinung getreten. Selbst bei Bertie bin ich noch nicht gewesen. Ich weiss, dass sie im Museum, einem kleinen Bau, in dem sie Kindern Malstunden gibt, ein Zimmer fuer sich hat. Ich weiss auch, dass sie mir Museum und Zimmer schon hat zeigen wollen, dass aber der Zirkusdirektor uns beide noch fuer zu gefaehrlich haelt und fuerchtet, dass wir uns gegenseitig vergiften koennten Peter, da kann man lernen, was Gehorsamkeit ist. Die musst Du nun mal erst von Deinen Frauen dort verlangen und dann wollen wir sehen, ob Ma mir noch so mutige Briefe schreibt, aus denen allerdings schon erfreulich viel Peter klingt, sodass auch sie in absehbarer Zeit sich "eins mit seinem Werk und seiner Zukunft fuehlen wird". Dann singen wir hier: Wieder eine Seele geret - t e t e t ! dem Paradies. Oder der Rakete zum Mond? Peter, Du musst mir nicht uebel nehmen, wenn ich nach amerikanischem Muster vom Ernst in Spass schwinge - auch das gehoert zur Zirkusschule. Man muss so leicht werden, dass garkeine falsche Muskelspannung die Gefahr eines Absturzes herbeifuehrt. Ein Glueck, dass ich schwindelfrei bin und in meinem Leben allerhand "Hohe Schule" zu reiten lernen musste - was anderes bereiten wir fuer Dich vor? Nimms nicht tragisch, wenn ich Vergleiche bringe, die Dir ein Grausen hervorrufen. Kennst Du Frank Wedekinds Schauspiel: Marquis von Keith? Seine Schlussworte sind: Das Leben ist eine Rutschbahn. Und damit waeren wir mal wieder bei meinem Berufe. Bitte, meine Herrschaften: Mein Vertrag lautet nicht auf formvolle Dichtung. Ich habe Talente zu entdecken und die literarischen Ausdrucksformen fuer die Buehne zu foerdern. Die klassische Form haben die Dichter zu schaffen. Ausserdem bin ich zustaendig fuer die Echtheit der Toene in Dichtung, Darstellung und Lebensausdruck. Wenn also in meinem Brief eine Irrefuehrung im Jahrgang entstanden ist, lieber Kritiker, der Liebesbrief einer 16jahrigen? A la bonheure! Ich bin bereit und warte sehnlichst, Liebesbriefe eines Abiturienten zu lesen - denn andere Jahrgaenge sind fuer dieses suesseste aller Ausdrucksmittel nicht zustaendig. Warum willst Du die Tragoedin aus mir machen - wo Dein Leben an Erlebnissen doch reich gesegnet ist? Sei nicht boese, Peter, aber ich muss ein bisschen leicht ueber all das reden duerfen, was mir am tiefsten sitzt. Und Du musst es verstehen lernen in Einklang zu bringen mit dem was Du von mir weisst. Gemessen an dem, was ich von Dir weiss, kann eine Truebung ueberhaupt nicht entstehen. Und Du wirst doch nicht glauben, dass ich eindrucksfaehiger bin als Du oder Dich weniger beeindruckt habe als Du mich? Die Ma, bitte, liebe Ma, sei nicht zu gruendlich, nicht zu europaeisch und glaubt mir: wir koennen garnicht entspannt, gelockert genug sein, damit wir beim Absprung nicht saemtliche Knochen brechen, die wir im Leibe haben. Es ist kein Zufall, dass allerhand im besten Sinne seriose Menschen hier zunaechst mal eine seelische oder koerperliche Depression zu ueberstehen haben. Die haben in Europa einfach nicht genuegend auf Lockerung, Entspannung der koerperlichen und geistigen Muskulatur hingearbeitet. Tut mir den einen einzigen Gefallen: werdet leicht, damit Euch

+ aus Europa

die beruehmten Hals- und Beinbruecke hier erspart bleiben. Nehmt Euch ein Beispiel an mir, die ich nach als alter Theaterhase noch immer nicht erfasst habe, wo der Ernst beginnt und das Spiel endet oder umgekehrt. Fuer mich ist es und bleibt es das edle Ross, auf dem Oranien herangaloppiert, wenn Egmont an seinem hohen Fenster stehend ihn erwartend. Auch der Schwan und der Abendstern - alles lebt und beflueglet. Der Traum ist wirklich und die Wirklichkeit ist Traum. Noch so ernste Zurufe wacher Menschen haben in meinem Leben den Nachtwandel nicht stoeren koennen, ich bin und bleibe der deutsche Michel, wie sie mich im Theater erkannt haben. Und nun bin ich ausserdem noch dem "Traum" in die Haende geraten. Wenn Harrys Bild nicht schon laengst gemalt waere, dann muesste es als der personifizierte Traum geschaffen werden. Ma, Du hast einmal an einem meiner Wendepunkte laut denkend vor Dich hingesagt: Man sollte eigentlich die Geschichte des Hauses Gaertnerweg 62 schreiben. Ja, Ma, man sollte! Im Mittelpunkt die letzten 1o Monate. Und dann alles uebrige. Und dann die Geschichte von einem Bild, die Du schon einmal geschrieben hast. Und dann die Geschichte von einem Bild, die noch geschrieben werden muss, das in einer dunklen Ecke hing und das grosse Zimmer erleuchtete: ein Heiliger in Ueberlebensgroesse, in stumpfen Farbtoenen, mit leidvollen lichten Haenden und Augen aus einer andern Welt ueber Tuerme und Daecher schwebend. Der Freiburger Maler Bissier hatte das Bild, glaube ich, "Paulus in der Vision der 12torigen Stadt" genannt. Vielleicht prueft mal einer von Euch in Erinnerung an dieses Bild die Richtigkeit dieses Titels nach. Dann hing ein Bild von ihm im hellen Tageslicht und war auf Stein gemalt, der Heilige, der aus der Wolke aufsteigt mit einem vielkantigen hellen Kristall in beiden Haenden. Dieser Heilige hat mich als Peters messenger am 3o.Mai 1940 aufgenommen und ist ein Gekreuzigter mit allen Wunden wie auch wir. Die Forderung, es solle einer den anderen verlassen, wird keiner zu stellen wagen, der die Wirklichkeit kennt, die vielleicht in Horoskopen angedeutet, von den Menschen aber gelebt werden muss. Peter, Du hast mir selbst in 1o Monaten immer wieder vorgehalten, was alles von uns selbst beeinflusst gestaltet werden muss. "Liebe geht selbsame Pfade, aber sie geht, weil ein Hauch himmlischer Gnade ueberall weht". Diesen Hauch himmlischer Gnade Dir, Euch, uns zu erhalten, ist unser aller ernst-schwere Aufgabe. Es darf keiner dem anderen die Gestaltungskraft absprechen oder schwaechen wollen, selbst wenn man vorubergehend eine Meinungsverschiedenheit vermutet. Wer will wissen, ob der Nachtwandler oder wache Mensch das Paradies er-

So, jetzt bin ich fertig fuer heut. In Scherz und Ernst
Eure

July 12, 1940.

Beloved Peter Bender,

Your registered letter to Bertie (and to be read by Harry and Hedwig) was received Monday July 8. I went with it unopened to Harry and he read aloud its contents with Bertie, Hedwig and Paula present.

You have a fine sharp shooting through spirit of attack for all obstacles or that which you perceive as obstacles to your Humanity life work. I love you for your absolute capitulation to your one-pointed cosmic purpose.

Harry, Hedwig, Paula and Bertie all appreciate your trying disadvantage of distance and therefore difficulty of personal contact with each one of us. This we pray will be overcome in time and that you will know us all first hand.

Hedwig felt the sting of complete misunderstanding of her greatest of all work for you as messenger. (This misunderstanding may by now be cleared up.) The uniting of Harry-Peter is the cornerstone of the new Koreshan order. Hedwig has divinely and gloriously dedicated herself to this accomplishment. She is chosen by the most high God (greatest Wisdom and Love) to do this work. She has brought you to Harry and Harry will neglect nothing in uniting with you on the one hand and the Koreshan order on the other. Bertie as Koreshan knows no order as complete and empowered for an all embracing progress without the full junction and acceptance of Koresh as first divine messenger and seedman of the New Age. Harry has accepted the Founder and has gloriously perceived the real true foundation of the Koreshan age! Have you embraced Koresh wholly and can you embrace Harry who has done so wholly? If not, here am I and here is Hedwig and Paula to worship and adore your great strength and power, to love you into so uniting with us all. To greet and hail you!

Considering the present international disturbances the details of your lecture tour will be ever in our minds and efforts to accomplish when the way is apparent. Harry will leave no possible stone unturned and it is all in his hands. I commend you to him. I commend Hedwig as messenger for you, to you. She is doing her part valiantly. My love and greeting to you and your wife Charlotte. May we come together soon.

In great love,

Bertha Boomer

Bertha May Boomer
P.O.Box 1454
Fort Myers, Florida, U.S.A.

Wednesday July 10, 1940.

Dear Peter,

The three letters mailed June 19, 21, and 23 all arrived here together on Monday July 8th. The pages 15 to 18, mailed June 24, arrived yesterday, July 9th. Unfortunately the pages 1 to 10, written between May 30th and June 4th, failed to reach here. (So we only have pages 11 to 18.) However I presume that the main contents of these missing ten pages were the statement of the requirement of CELIBACY. Having lived for over thirteen years under Koreshan cultural influence, this requirement goes without saying. However it never does any harm to reiterate it. Everything sexual (generative) must be surmounted, if the spiritual (regenerative) is to have effect.

No doubt you were misled by my letter of May 10th to Hedwig, and you read into it a sexual element. However the idea of meeting her in the dark was merely to enable me to hold on to the Ideal Hedwig (which you had built up in your consciousness, and which your letters and her letters had built up in my consciousness) AS LONG AS POSSIBLE, - before the shock of meeting the person would destroy or at least damage that Ideal Concept. -- I had logically made up my mind to center my love to her no matter how unattractive or repulsive she might be to me. And to "cushion" her personal repulsiveness, I had conceived the idea of meeting her in the dark - the darkness being as a sort of mask under which I could still continue to imagine the most beautiful and attractive and wonderful woman. I wanted to spend at least one night with my Ideal, before I had to meet the person and so lose the beloved Ideal.

I had said to myself, that no matter how ugly or awful she might be, I would love her for your sake - for the sake of the Love Cause. And actually the very day I made this resolution - and meant it - I was approached on the street by a most repulsive and filthy prostitute (something that very very seldom happens to me, because they clearly sense that there is "no business" with me). But this strange and ugly and deformed little thing came over to me and started talking to me. My immediate impulse was to turn away with a gesture of abhorrence. Mentally I had already done so. But then suddenly, I thought, Halt! I had decided to love - to command myself to love - Hedwig no matter how horrible she might be. Here was already the testing. Could I love a woman, no matter how awful she might be?

So I sat down on a bench with her. And I nearly fell over when the first thing she said was, "I am a Jewish woman; do you like Jewish women? I always tell people that, right off." Then I felt sure that it was a test of not only my love for woman, but of my love for the Jew. In the course of our conversation I found out that no man LIKES woman - although he may love her. Also no Gentile LIKES a Jew - although they may love each other. Conversely, no woman LIKES a man, and no Jew LIKES a Gentile. ...And gradually I found out that no one LIKES anyone else. I found out that I did not LIKE anybody. But that did not stop me from commanding myself to love, - and so eventually through love getting to the point in development where I really liked someone.

Thus I commanded myself to love Hedwig, and by so doing I have grown to like her little by little and more and more. Until now she is perhaps the only living being that I really like. (I love many, as before, but right now I like only Hedwig.)

The little middle-aged Jewish prostitute told me she sometimes made as much as $25 an evening (an enormous sum here), and that she had two little children, and a husband who did not mind as long as she brought in the money. She gave me her name and address, and asked me to continue the friendship we had started on that bench at midday right on a public street, where I could not but help that not too many people would see me engaged in preaching to her. But then, people are something used to seeing me pick up anybody who will listen to me. Nevertheless I was glad when she brightly left me. But I felt that I had loved her with every fibre of my being - loved as a result of ethical command to myself. And therefore I felt that no matter how awful Hedwig might be, I would now be able to meet the test when I met her. Namely to love her, despite the basic repugnance of man toward woman and vice v.

As a matter of fact, Hedwig and I could not meet in the dark. But had to take the shock of meeting each other in broad daylight. - Her picture which she had sent to me only the day before I was to meet her, was a terrific shock to me. (remember it is always a terrible shock to meet God as a human person, after two thousand years of unrestrained idealization; even so, after such powerful idealization as you and I had indulged in, a great shock would result)

The concept of woman which you have in your consciousness is so tremendous - even as is the same concept in my consciousness - that the concept of God pales into insignificance beside it. How then can any living woman ~~but~~ be anything else but a terrible shock! Add to the repugnance between man and woman, then also the repugnance between Jew and Gentile, and the effect is the most overwhelming that is conceivable. It is not mere repugnance, but is dynamic oppugnance. This oppugnance exists between you and Charlotte; and now likewise between myself and Hedwig. It is actually creative oppugnance.

I am wondering if the oppugnance between Gentile and Jew is greater than between German and English. (Considered as added to the basic repugnance between man and woman!) For over a decade I have been living in oppugnance to Bertha May Boomer - the oppugnance of German to English. Now I have moved onward to a greater oppugnance - the oppugnace between German and Jew (i.e. myself and Hedwig). To me the latter seems much more promising and powerful than the former. But you may find the German-English (Peter-Bertha) oppugnance more promising and powerful than the German-Jew or Gentile-Jew repugnance and oppugnance which had been your creative matrix up to the present.

....In re-reading the foregoing I feel it is ~~also~~ all still beside the point - the point being simply the oppugnance between man and woman. How can we transmute that oppugnance into harmony. You have succeeded better in doing that between yourself and Charlotte, than anyone I know except Earl-Grace, Henry-Matilde, Sterling-Ruth, Harry-Hedwig. For the immediate purpose we can narrow the field to Peter-Charlotte and Harry-Hedwig, and ask which is the more nearly perfect pair.

The world is waiting for the top-pair. When I received your play, my immediate reaction was to feel that Harry-Ria would be the top-pair. But since receiving Ria's short but very sweet telegram on my birthday, I have heard nothing from her. So she too must have misunderstood my letter of May 10th to Hedwig (of which I had sent Ria a copy). However I will now send Ria a copy of this present letter, and will quote these words from you for her information and guidance: "Please write to Ria at once, that she shall send you my 3 booklets of 1919, and inform her that I have nothing received to my birthday. She may send a letter for me to you and you may forward it to me."

Let me freely state to you that we are living here very frugally, and without any employment, living merely on some small savings which we are trusting will last until a new world is started. Therefore even five cents must be thought about carefully before it is spent. And thirty-cents to send an air-mail letter is a definite luxury. If you would send a "postal certificate" each time you send a letter, it would help some. Remember they redeem only at five cents each; and therefore twelve would be necessary before one ounce can be sent airmail (only one is necessary to send one ounce ordinary mail - i.e. five cents.) Of course airmail can be sent a half-ounce for thirty-cents; but in comparing an ounce it is as 1 to 12 or as 5¢ to 60¢.

I am glad to learn at last from your letter of June 17/19 that the letter "sent off by ordinary mail on May 6, arrived..on May 28." Up to now I believed ordinary mail did not reach you at all, because you had failed to mention this arrival. So now I will write you ordinary mail, except in cases that have anything definite to say regarding the definite practical steps for your immigration. At present, Koreshans say:

1. 'We will help all humanity as much as we can, but no special help for anyone (e.g. Peter Bender). Winthrop's present dictum is:

2. "I fear that there is very little that anyone can now do to assist in getting the Benders into the United States." That's true, right now.

3. My own direct taking the matter up with the U.S.Department of Justice (everything has been changed, immigration is no longer under the Department of Labor) elicits the following: "Reply to your inquiry may be delayed..on account of unusual conditions both in the United States and foreign countries. Should further inquiries be made by you before you receive formal response, they can only serve to delay our reply."

....meanwhile we will do continuous 'metaphysical work' on the the Koreshans, Winthrop, the United States, so that the "unusual conditions" of delay may be removed as soon as possible. That 'metaphysical work' consists essentially in drawing some man of us and some woman of us as closely and harmoniously and therefore as powerfully, as possible. This means spe-

together

cifically Peter-Charlotte who are actually physically together in one and the same place; and Harry-Hedwig who are together in one and the same place. All others, Ria and Bertha etc. must take a secondary place; simply because they are not "married" (i.e. together in the same place with a man).

This does not mean necessarily that either Peter-Charlotte or Harry-Hedwig will eventually prove to be the central pair. But it does mean that we are the first ones to practically understand the world-problem, and to practically work at its solution. ...Of course I am most interested to read everything possible about your life and relationship with Charlotte, - so as to serve me to improve my relationship with Hedwig. Even so, you rightly demand that everything that has passed between myself and Hedwig - letters etc. - shall be made available to you, to serve you to improve your relationship with Charlotte. This is decidedly not "ordinary jealousy" on your part; it is creative zeal. I do you the honor of assuming that you want to create a perfect pair - IRRESPECTIVE OF WHETHER YOU YOURSELF TURN OUT TO BE THE MAN IN THAT PERFECT CENTRAL PAIR, OR NOT. I will not assume that you insist that you yourself MUST be the ruler or else you will be the ruiner of everything.

However even if you should find it impossible to do other than take the last-mentioned attitude, I am still with you. Completely with you. Because I am only interested in such a thing that no one can ruin it, not even God can ruin it! So far God has ruined everything he ever undertook. And I want him to become so powerful that he can work omni-ruin on everything. When that is accomplished, then will the TRUTH be visible at last. The pre-creational truth. No more creation (alias ruination).

....It is to my interest to help you to become the most perfect lover in the world, that it is possible for you to become. Even so it is to your interest to help me to become the most perfect lover in the world, that it is possible for me to become. The more perfect you become, the more I can profit from you and learn from you. And vice versa. The end-result will take care of itself. ....For this purpose, I place my entire files at your disposal, not only the case Harry-Hedwig, but endless files of cases stacked up against the wall throughout all the years of my search and experiment. But I cannot afford to send them to you - not at 60¢ an ounce nor even at 5¢ an ounce. If I had spent my life making money so that I would be able to send the files out - there would be no files to send out!

Personally, I am no longer interested in these files. What is right now at the present moment uppermost in my mind is the "creme de la creme" of everything of the past. That "creme" is what I am giving you (and everyone else) at every living moment in the present. The next love-letter I shall write - to whoever it may be - will be better than any I have ever written to Ria or to Charlotte or to Hedwig etc. Each woman who really loves, knows that that best letter is ever written to herself - not to anyone else. And the woman who knows this reality, more completely than any other woman, thereby automatically identifies herself as the one woman for me. My only duty is to love all women, and trust that the one who responds most will finally be standing at my side. At the moment it is Hedwig - whether she will always be there or not, does not enter our consciousness; or if it does we weep and abjectly apologize to each other for plunging the dagger of doubt into each other's heart. Let me quote some words from Ria, which I think are wonderfully apropos right here:

> "I understand that this is the only way of achieving an understanding amongst women without jealousy. Consequently this will be the only way of winning their love and yours; and if I cannot do this, I would not be the woman that is called for."

Now let us see if there is any way of achieving an understanding among men without jealousy. (without personal jealousy; but with full creative jealousy) Well, to begin with some one man will become so completely dominant over his woman that he can turn on and off her love for him at will. And he can also thereafter turn on and off her love for another man. This woman will be such a wonderful lover that the second man will rather want to be loved by her than by any other woman, even though he knows she is absolutely in the power of the first man. NOTHING LESS THAN THIS CAN BRING TWO MEN REALLY TOGETHER. Can you control Charlotte's love so perfectly that you can command her to love me or not to love me, and so that when she loves me (at your command) no other

woman exists for me? Or can you command and control Ria thus?

Or can I command Hedwig and control her so completely that when I command her to love you, she can and does love you so overwhelmingly that no other woman exists for you? Or can I command and control Bertie thus?

When I can do this, I will not need to ask you to obey me. It will be automatic and spontaneously spontaneous. Conversely, when you can do this, you will not need to ask me to obey you. After all, a request for obedience is only a nudge to oneself (the requester) to become awake to the fact that one has not the power to secure obedience. Uttering a command is simply becoming conscious of antecedent disobedience.

.....I conceive that the central man will not only command the central woman to love the second man, and thereby overwhelm him with her love; but the central man will have a whole community of men and women under his command. And everytime a newcomer comes into that community, the central man will command not only the central woman but each and every other woman and man to surround and "destroy" that newcomer with love. If the newcomer proves to be too "tough" he (or she) is simply pushed back into the world again. No word need be spoken. The newcomer simply cannot yet stand so much love. So away he (or she) runs. Gradually those in the world who are ready for love, will be able to draw near and those not yet ready will draw away. So that the whole world becomes neatly stratified.

Unfortunately I am not (or else not yet) the central man; otherwise I would command Bertie and the Unity to love you so overwhelmingly that you would lose all sense of self-consciousness. The Unity does not obey me. (I am not so foolish as to utter a command to them to obey me, and thereby reveal my own impotence.) But I do seem to gradually develop enough power or control over Hedwig so that I command her to love the Unity, and she does, and they are almost beside themselves with joy. Then in the next moment I command her not to love them. And that instantly plunges them into the deepest despair. After they have had this experience often enough, they will begin to realize that I am the power behind the Hedwig throne.

But in the meantime of course, I am continually in danger that when I command her to love them that she will come under their control, and so step out of my control. This latter is exactly what happened with Bertie. I lost my control of her, and therefore lost my control of the Unity. I lost my control of the Unity through her. Likewise I lost my control of Charlotte-with-George so that she now is under the control of George, with myself "on the outside looking in". But that same chance one always has to take. One must command one's best beloved woman to love some other man more than she loves one's self. And then if one cannot pull her back. Well, charge it up to experience. Try it again with another one. Or else after a while perhaps get the same one back again and get another chance.

Perhaps you feel that you command to Hedwig to love me, has now met the above fate. In other words, you find now that you cannot reverse the command. But that she has been caught by me. Well, if that is so, then it merely means that you can wait and see whether I can do anything with her.

This is my consolation about all the women that I have so agonizedly and painstakingly built up in the past, - putting my very life's blood into them - and then the day of trial came. I put forth every ounce of my effort to get them (her) to love another man. I had to do this to test my own control over her. Each time when I tried it, I failed.

So everyone pretty generally thinks me a fool.

But someday I will succeed. Or you will succeed. Or someone else will succeed. Then we will at last have the central pair. And that is the only pair the only fixed pair the world needs. Immediately a penumbra of constantly pairing (but never fixed-pair) ones is formed around these central two. The pair-idea thus finds temporary expression as it radiates through various pairings ever more outward toward circumference. At circumference of the penumbra, the pair-idea becomes FIXED again - but this is the generative level.

In the regenerative penumbra there are only dance-pairings - all of them subordinate to the one central pair which is the only fixed pair among the regenerates. In the generative order, there is only one fixed pair; all the rest are dancers around them. They carry the child-tobe-born down to the generative level, where fixed generative pairs then give birth as controlled from top.

7/10/40

Dienstag, den 9. Juni 1940.

Peter, Deine erneuten anklagenden Briefe zwingen mich zu einem Bericht, der vielleicht fuer die spaeter noch Auswandernden nicht ohne Bedeutung ist. Ich hatte gehofft, Dir einmal muendlich diese Details geben zu koennen, zu einer Zeit, in der sie bereits historisch geworden, also nicht mehr schmerzlich waeren.

Vom Augenblick der Ueberschreitung der deutschen Grenze ist man rechtlos.

Bist Du dazu noch ohne Geldmittel, dann kann jeder auch Deine Ehre angreifen.

Wehrst Du Dich, dann fallen alle ueber Dich her und Du hast die Wahl, Dich verpruegeln zu lassen oder den Mund zu halten, beides mit demselben Erfolg: Du kannst ohne Kummer fuer die anderen krepieren.

Michels und Toni Katz, beide sehr fleissig aber noch voellig mittellos, haben mir kein Geld geben koennen, kaum das Dach ueber dem Kopf und die Verpflegung fuer 16 Tage. Die Tatsache, dass ich nicht schon am 2. Tg auf die Stellensuche gegangen bin -Zeitungsannoncen wurden mir zur Erleichterung praesentiert- hat alle auf die Idee gebracht: wieder jemand, der auf Kosten der frueher Immigrierten sich gute Tage machen will. Da muessen wir gleich sehen, wie wir zu unseren verauslagten Schifffahrtskosten kommen. In meinem Fall gluecklicherweise nur 60 $ sofort rueckzahlbar. Also habe ich Verkaufsauftrag fuer die Perserbruecken gegeben, die hoffentlich diesen Betrag erbringen, was infolge der Depression und der Jahreszeit nicht einmal sicher ist (Teppiche legt man hier nur im Winter auf, also kauft man sie auch nur dann). Meine anderen Sachen haben sich als unverkaeuflich erwiesen. Von der Schiffskarte hatte ich beim Enden noch 40 $ uebrig, zur Floridafahrt haben Michel u. Toni Katz mir je 5 $ hinzugegeben, Autobus und Gepaecktransport haben 26.70 $ gekostet, mit 18./$ kam ich hier an, habe bis jetzt etwa 1 $ ausgeben duerfen, da Harry alles zahlt, auch die Taxen fuer meine Buergerpapiere, Porti etc.etc. In den 16 Tagen in New York habe ich fuer Verkehrsmittel, Telefon, Porti 5.30 $ zur Verfuegung gehabt. Dass dies die Aktivitaet beeintraechtigt und ein Rekord ausserdem ist, brauchst Du hoffentlich nicht selbst einmal ausprobieren. Weisst Du, was es mir bedeutet, Tage warten zu muessen mit dem Verschicken der Post, weil air mail 30cts kostet oder nicht telefonisch Verabredungen treffen zu koennen, weil es Geld kostet, um das man erst bitten, erklaeren und danken muss.

Unddann kommen Deine Briefe und Du raetst, wenn notwendig etwas zu verkaufen Wie gern, wenn ich etwas haette. Auch meine Sachen in Antwerpen /wenn jemals behordlicherseits erhaeltlich/ werden ja durch die taeglich ansteigenden Versicherungs- u. Lagerkosten kaum jemals von mir ausgeloest werden koennen. Dass Du in Deinen Briefen an Bertie und Harry und damit fuer alle hier mich angreifst, bedeutet fuer mich eine unertraegliche Erschwerung. Die Frage ist, welches Bild entsteht nun durch diese Briefe? Welche Konsequenzen habe ich aus einer dadurch etwa veraenderten Einstellung zu ziehen?

Du hast mich als Messenger of yours hier eingefuehrt, von Dir ebenso wenig unueberlegt ausgesprochen als von mir etwa unueberlegt akkzeptiert. Willst Du das gegenseitige Vertrauen, das darin liegt, als nicht mehr vorhanden darstellen, so musst Du mindestens Dich mit mir erst darueber verstaendigen. Soweit wirst Du mich aus dem kurzen einen Jahr ja kennen, dass ich der Mensch fuer eine ganze Mission oder eine ganze Absage bin. Es gab und gibt nur <u>eine</u> Berechtigung eine solche Aufgabe einerseits zu erteilen, andereseits sie anzunehmen, und die ist durch keine einfache oder komplizierte Eifersucht, durch keine klein oder gross geschriebene Order, durch keine lange oder kurze Trennung zu aendern, das ist: <u>Unerschuetterliches Vertrauen!</u> Ich erwarte also Deine Nachricht hierzu, ob Du einen Privatkreig gegen mich eroeffnen willst.

Ich habe bewusst vermieden, irgend eine Zaertlichkeitsaeusserung in diese notwendig sachliche Auseinandersetzung zu bringen. Ich gehoere auch nicht zu den Frauen, die bei Briefen, wie Du sie gesandt hast, sich in ihrem Kummer troesten: Er hat mich doch lieb, sonst wuerde er nicht etc.etc. Nein, Peter, all das nicht. Nicht mehr und nicht weniger als in diesem einen Jahr

schon 1938 nach USA gekommen bin. Du musst aber einsehen, dass ich nicht mit Deinem Kopf und Herzen hier stehe, sondern mit unserem. Dass dies keine Minderung, vielmehr ein Gewinn ist, wirst Du spaeter einmal glauben. Auch meine Liebe zu Harry bedeutet keine Abkehr von Dir, vielmehr eine mir taeglich klarer werdende Staerkung. Oder zweifelst Du noch immer an ihrer Ausbreitungskraft infolge der Trennung?

Nun muss ich noch etwas zur Tagebuch-Problematik sagen: Ich wusste und war froh, dass Dir durch diese Form die Trennung erleichtert wurde. Nicht so mir. Dir bedeutet es eine liebe Gewohnheit, die Befreiung schafft, sicher auch Disziplin und Selbstkontrolle erfordert und das Erinnerungsvermoegen staerkt. Bin ich schlechter oder Dir weniger liebenswert, wenn ich in diesem Punkte anders reagiere? Mir das Denken ohne Bindung an Zeit und Raum eine staerkere Kraftquelle darstellt? Minus . plus ergibt noch kein plus, also muessen wir mein minus-Tagebuch mit Deinem minus-Anklagebriefe zu einem plus gestalten und dafuer habe ich ja schon am 2. Juli die Form gefunden, von der ich Dir heute die ersten 2 Seiten hier schicke. Allerdings ist auch dieser Versand eine Geldfrage, also kann es vorkommen, dass die Aktualitaet gelitten hat. Wie wir uns ja ueberhaupt alle erst an die veraenderten Zustaende gewoehnen muessen. Es kommt mir vor, wie bei unserer Fahrt nach Tutzing. Zuerst Pruegelei - dann Freundschaft fuers ganze Leben. Darf ich jetzt schon anfangen mich zu freuen oder muss ich noch weiter ernst bleiben und schlaflose Naechte haben? Dabei wird man weder reizvoller noch nimmt an Gewicht zu, lieber Peter. Also, welche Deiner Befehle soll ich nun zuerst befolgen?

In Liebe kuesst Dich

Dein Maeddchen

RECHTSANWALT FRANKENTHAL (PFALZ), DEN
BEIM LANDGERICHT FRANKENTHAL
UND DEN KAMMERN FÜR HANDELSSACHEN IN LUDWIGSHAFEN A. RH.

7/10/40

2.Juli 1940.

Geliebter Peter! Einen vollen Monat bin ich jetzt hier in Fort Myers, also bei Harry, und ich glaube, es wird jetzt moeglich sein, dass ich Dir statt ins Tagebuch in Briefform all das schreibe, was mir auf dem Herzen liegt und Dir ja auch. Morgens zwischen 5 und 6 Uhr, wenn die Sonne aufgeht und die Voegel und Insekten ihr Morgenkonzert beginnen, schlaeft ringsum noch alles. Das wird unsre beste Zeit sein, ich schreibe dann mit Blei im Bett liegend und uebertrage es tagsueber auf Harrys oder Paulas Maschine. Ich schlafe im grossen Zimmer, in das man vom Hauseingang (siehe Photo der Hausfront) vorne hereinkommt unter den drei Fenstern auf einer sehr guten gruenbezogenen Couch, die ausziehbar auch als Doppelcouch verwandt werden kann. Neben der Couch in der Tuerecke steht ein kleines Buechergestell mit Musiknoten von Harry und Paula, die beide mit viel Freude Violine und Klavier gespielt haben, Harry sogar sehr gut Violine. Das kommt vielleicht mal wieder. (Gestern haben Harry und ich vierhaendig gespielt, es war "wunderbar das wird Charlotte auch Spass machen.) Auf diesem Buechergestell liegen meine Schreib- und Lektursachen. Am anderen Ende der Couch steht in der Fensterecke das Radio als meistbenutztes Moebel. Es ist sehr gut und reicht bis Berlin -hier abends 7 Uhr dort 2 Uhr nachts-, daneben steht ein Stuhl, auf der Erde davor liegen Landkarten, Zeitschriften und Magazine zur Unterhaltung. Nun kommt auf der Laengswand ein Fenster, anschliessend ein Kamin, der im Winter ab und zu geheizt wird und der mit einigen Chinasachen verschoent ist, dann wieder ein Fenster, an dem ein hoher alter Stuhl mit einem Naehtisch davor steht und von mir beim Naehen gern benutzt wird. Die der Couch gegenueberliegende schmalere Zimmerwand ist nicht durch eine Tuer abgetrennt sondern hat einen runden Bogenausschnitt, der die Verbindung zum naechsten Zimmer herstell Dem Naehstuhl entsprechend steht in der anderen Ecke dieser schmalen Wand ein Sessel, neben dem (nun wieder Laengswand) die Musikinstrumente, Violinen, Klavier stehen, anschliessend die Eingangstuer, vor der eine Porch liegt, die schoen und kuehl ist und verlockend waere, wenn die Moskitos den Neuankoemmling nicht mit besonderer Zuneigung verfolgten.

Im zweiten Zimmer steht rechts vom Bochenausschnitt ein Sessel mit Leselampe und links ein kleines Buechergestellt mit Paulas liebsten Sachen drauf. Dann an der wiederum 3 Fenster erwand ein ovalaufklappbarer Tisch mit Pflanzen und Aufstellsachen, darueber ein Buecherbrett, daneben Tuer zur Dinette, daneben Paulas zusammenklappbarer amerikanischer Schrank aus Karton, dann die Tuer zum Korridor, ihr gegenueber das Bad, links davon Ma's Zimmer, rechts Harrys Zimmer. In Mas Zimmer habe ich zuerst geschlafen, dort stehen auch meine Koffer sind meine Kleider, im Bad meine Toilettesachen - alles sehr bequem. Nachts stellt Paula eine spanische Wand in den Bogenausschnitt, damit keines das andere stoert.

Die Dinette -in der ich eben auf Paulas Maschine Dir schreibe- ist sehr behaglich, ein schmaler Raum mit eingebautem laenglichem Tisch mit Baenken an beiden Seiten, die -wie einmal von uns ausprobiert- auch noch fuer Euch ausreichen, dazu eine Buffetanrichte. Anschliessend kommt die Kueche mit Ausgang zum Garten und der Porch, die Pa sich als Schlafzimmer eingerichtet hat.
Im Garten stehen Garage und Waschhaus, Enten- (2) und Huehner- (3) Haus, ein kleines Zelt fuer Paulas Haengematte und viele schoene Baeume und Straeucher.

So, das ist 1036 Katherinestreet. Die entsprechende Zeichnung musst Du Dir danach nun selber machen zur Unterhaltung, so etwa wie wir manchmal abends Puzzlespiel Bilder zusammensetzen, darunter auch einmal eines "Columbus vor der Landung in Amerika".

4.Juli 1940. Independant/Day, also Feiertag, cela veut dire: no mail today.

A propos Columbus und meine Fahrt von Genua durch das Mittelmeer, Gibraltar vorbei an den Azoren nach Amerika und Deine Klage ueber den ausgebliebenen Reisebericht. Ja, Peter, der eine schreibt Briefe und verbrennt sie dann, der andere denkt sie und glaubt an die Uebertragung. Alle Versager meinerseits bis zum 30.Mai 1940 entspringen dem ja tatsaechlich tragischen Motiv in einem Vacuum zu sein, keine Gegenwart zu haben, das Vergangene so sehr aufgeben zu sollen, damit es der Zukunft kein unueberwindbares Hindernis wird, dabei nicht ahnen, wie diese Zukunft aussehen wird. Da gibts nur eine Rettung: sich verkriechen wie ein krankes Tier und die Wunde lecken

kommt und sie -wenn moeglic- heilen kann. Peter,es ist kein Schmutz hineingekommen, aber sie ist auch noch nicht geheilt, denn sie tut noch weh, wenn man drankommt. Drum sollst Du mir auch keine boesen Briefe schreiben, sondern nur gute, denn ich bin ein schwaches Weib und kein starker Mann. Die Menschen auf dem Schiff waren sicher alle in aehnlicher Verfassung, mir gluecklicherweise alle genuegend far distant, sodass nicht mehr als achtungsvolles Interesse und etwas Raetselraten um mich war - eine Frau, deren Mann in Frankreich ist, von einem Mann, der Dir aehnlich sah bis Insbruck begleitet - - diese Wissenschaft aus dem Munde eines einzigen Schiffspassagiers, ca suffit Nur mein Speisesaalsteward, ein alter baerbeissiger Deutschamerikaner, gegen alle anderen Tischgaeste hoechst unfreundlich (z.T.mit Recht) hatte mich in sein Herz geschlossen und mir beim Verlassen des Schiffes das Geleit gegeben mit den Worten: You will be very lucky in the USA, you are a real lady. Aber er sowohl wie alle anderen Menschen an Bord waeren fuer Columbus ebensowenig zu interessieren gewesen wie fuer die Cellular Cosmogony oder den Zaubergarten der Mathematik. Alle dreiwarten weiter mit mir auf Dich. Hoffentlich, hoffentlich nicht allzu lange. Dabei ist und bleibt es das grosse tatsaechliche Wunder, dass ueber Grenzen und Ozeane hinweg aus der Alten Welt in die Neue Deine Stimme genuegend Kraft besitzen konnte um gehoert zu werden und so die mir entschwundene Gegenwart neuerwacht zu einem Leben aus der Vergangenheit in der Zukunft. Die neue Gegenwart heisst: Peter - Harry. Harry hier wie Du dort kämpft den opfervollen Kampf, ist Sendestation und Empfangsapparat zugleich. Ihr Beide seid das Feuer, das die Welt bewegt, waermt und bekaempft den gleichen Kampf wie Du dort und manchmal glaube ich, Dich zu sehen zu hoeren bis in die Einzelheiten der Formulierungen. In einem grundlegenden Punkt haben Harry und ich es besser als wir es jemals hatten :wir haben Zeit fuereinander und Harry sorgt dafuer, dass zunaechst garnichts von anderen Einfluessen oder Eindruecken sich durchsetzen kann. Erst nach den ersten 17 Tagen meines Hierseins bin ich zu einem Sonnenuntergangs-drive Bertie und Ma allein ueberlassen worden. Wir haben danach Harry in der Library, dem taeglichen Nachmittags- oder Abendaufenthalt wieder abgeholt. Dass mir soviel Liebe und Verstaendnis gerade eben besonders wohl tut und notwendig ist, kannst Du sicher verstehen. Dir aber von Harry ein zutreffendes Bild zu entwerfen, ist nicht leicht, 1) weil ich dafuer doch nicht lange genug hier bin, 2) ihn ja ausschliesslich in der Familie, nicht allein oder mit anderen Menschen zusammen sehe. Seine bestechendsten Eigenschaften, die auch aus allen Briefen sprechen sind die aussergewoehnliche Sensibilitaet, die selbstlose Geduld fuer jeden einzelnen Menschen und jedes Detail, dazu in gluecklicher Mischung Froehlichkeit und Humor. Wir lachen eigentlich sehr viel und sehr herzlich und gern. Er ist wie Du ein Baumeister und Dichter, ein Gruebler, ein sich selbst quaelender und auch manchmal die Anderen quaelender Mensch, daher die Bezeichnung "hairshirt Harry". Wir haben bei starkem innerem Einvernehmen auch schon allerhand Kaempfe ausgefochten. Sehr ernst und schwierig fuer Harry und mich ist die Tatsache, dass wir in engster Hausgemeinschaft leben, am Tag wie das aelteste Ehepaar bei einander sind und frueh am Abend, meist zwischen 9 & 10 Uhr mit einem mehr oder weniger allgemeinen Gute Nacht-Sagen jeder in sein "menschenleeres" Bett abgeht. Etwas anders als in Frankfurt! Da haette ich gesagt: Und uebrigens - ist nichts passiert! Kennst Du diesen Ausspruch noch? Ich muss oft an entsprechende Momente denken und dann amusiere ich mich darueber. War's nicht manchmal grossartig? Ich habe oft unwahrscheinliches Heimweh nach Dir u dem Gaertnerweg und kann mir dann garnicht vorstellen, wie alles weitergehen soll bei der hier stark vorherrschenden Anschauung, dass nur der Geist, nicht der Koerper, oder etwa Geist und Koerper die Fuehrung haben sollen. Gaebe es eine "Unfall"-Versicherung gegen die Gefahren des vollen Einsatzes in der Liebe, dannbrauchte man viel weniger "Geist" oder Religion, die hierfuer missbraucht werden. Im Endeffekt verlieren alle, die die Naturgesetze verachten oder fuerchten. Heil, Heiligkeit, Heilung - wo anders waere es zu finden als in der Liebe? Wirst Du mir diese Frage beantworten?

Habe ich Dir eigentlich schon unsre Tageseinteilung geschrieben oder nur an Mutter? Es ist mit Ausnahme der ungewoehnlichen Hitze, die sogar mir manchmal zuviel wird zusammen mit der Moskitoplage, nicht anstrengend sondern voellig neuartig, weder tags noch nachts (mit Paula) allein zu sein. Keine eigenen Dispositionen zu treffen,und mein Tempo einzurichten in Harrys Rythmus und Bestimmungen.

RECHTSANWALT
FRANKENTHAL (PFALZ), DEN
BEIM LANDGERICHT FRANKENTHAL
UND DEN KAMMERN FUR HANDELSSACHEN

June 29, 1940c

Liebe Charlotte:

Deine gedichte die du am 7ten abschicktest erreichten mich am 24ten Juni. Dagegen Peter's brief abgeschickt am 15ten ist angekommen am 28ten (Paula's geburtstag). Weiter ist nichts angekommen seit P's brief vom 27ten Mai (der am 8ten Juni ankam). Also ist bestimmt etwas (ein brief oder mehrere) von dort verloren gegangen oder durch censur abgebrochen worden. Hedwig hat auch mehr geschrieben vor ihrer ankunft in Fort Myers am 30ten Mai. - welches auch anscheinend verloren gegangen ist. Also ist von beiden seiten der post-verkehr in die brüche teilweise gegangen. Mann sollte sich aber nicht ärgern über dasjenige was nicht durch kommt, sondern um so mehr freuen über das was doch noch glückt!

Und deshalb freue ich mich auch um so mehr über deine gedichte. Diese gedichte sind eigentlich die "INTONATION" zu welcher das ganze werk Peter's ein "RESPONSORIUM" ist. Das responsorium wird erklährt durch die intonation! Deine gedichte sind die ansprache des Universal-Weibes zu dem Universal-Manne. Folgedessen kann ich auch die kraft derselben - und was sie eigentlich sagen wollen - ebensowohl verspühren wie irgend ein mann.

Peter's "Doppelehe" ist dagegen der kräftigste gegenspruch. Der Universal-Mann antwortet dem Universal-Weibe. Er zeigt ihr das gleichheit nur durch einheit geschieht. Deshalb kann auch "Margarete" sogar als ÜBER dem manne stehend gesehen werden - weil eben ihre einheit mit dem manne so vollkommen ist. Im urgrunde aber ist sie nur deshalb eins mit dem manne weil sie das ZERO ist zu seinem EINS.

Der hell-sehende mann durchschaut doch die sache: - die sache dass das weib über den mann gestellt wird. Der hell-seher sieht doch dass das weib nur oben steht, weil es eben ganz eins mit dem manne ist, - also weil der mann alles ist und das weib nichts. Das weib kann eben nur dann in die höhe kommen wenn irgend ein mann sie dorthin bekräftigt! Nicht wahr? Das "cherchez l'Homme" ist noch viel wichtiger als wie das "cherchez la femme". Die allmacht des mannes über das weib, erlaubt ihm auch sogar sie über sich zu stellen. (Ähnlich wie Gott sich in der Welt periodisch verliehrt, weil er doch wieder zur rechten zeit auf der Welt-spitze hervorkommt. Es wechselt ewiglich: Gott erschaft die Welt, die Welt erschaft Gott, u.s.w.)

Durch das erschaffen des Helden (I.e. des Gottes) tut sich die Welt so abschwächen das sie ganz erschöpt ist. Also Chaos. Sodann greift der neu-erschaffene Gott in das Chaos und gebraucht es zur schöpfung des Cosmos. (Weil die welt jetzt im chaos liegt, zeigt das dass das irgendwo der neue Held oder Gott schon erstanden ist. Ob? ist dummheit zu fragen. Nur Wo? ist die verständige frage. ...Die frage liebt man sich aber selber nicht so klip und klar vorzulegen. Denn man ist im allgemeinen immer noch nicht bereit den Gott im menschen zu schauen - weder in sich noch in dem anderen.

Mann sieht zuerst nur den Held als Teufel oder als Tyrann. Aber darin liegt gerade der grösste Heldenmut, dass der Held nicht zurückschreckt sich als Teufel oder Tyrann oder sonst was zu erkennen. Die all-macht liegt nur in der Held-Teufel-Tyrann-Gott einheit. (Du setzt die fein-fühlenderen worte "Rissen und Sprüngen" anstat "Teufel und Tyrann"; aber die worte sind doch ganz genau viel-sagend:

"Und den Rissen und Sprüngen zum Trotz
Schau ich den Helden, den Gott."

....Einstmals hat das weib als erste Gott in der schlange erkannt; jetzt fehlt nur noch das das weib die schlange in Gott erkennt! Also sie hat Gott im Teufel erkannt; konnte aber bis jetzt nicht den Teufel in Gott erkennen. Dazu muss eben der mann ihr verhelfen. Sein "hissen" und sein "schlängeln" wird sie völlig erlösen - und dadurch auch sich zugleich.

(Anstat "hissen" sage und schreibe "zischen") Also wollen wir weiter zischen und schlängeln:

Nun zuerst, am morgen von Paula's geburtstage habe ich deine gedichtesammlung zu Peter's und meinem geburtstag durchgelesen, - besonders deine hand-geschriebenen worte für mich.... Und dann noch ehe ich aufstand am morgen, habe ich folgendes neidergeschrieben:

"Für Paula Manley - Zum geburtstag am 28ten Juni 1940"

"Da meine schreiben nicht ohne echo bleiben,
Die ich seit jahren, ganz ohne sparen, - Hab' dargebracht!
Bin ich als glücks- und als gesundheitsschreiber,
Jetzt um so mehr bemüht um mann und frauenleiber."

Und fühlte auch dabei dass Paula auch (sowie alle andere weibliche) diese gedichte mir auch geschrieben hatte!

D e r T y r a n n

"Das Weib ist voller Makel - Einzig allein erhöht weil du sie wähltest"

Der mensch ist voller makel - einzig allein erhöht, gerettet, dadurch das Gott ihn wählt und veredelt. Oder noch anders gesagt, der leib ist voller Makel - nur heilbar oder errettbar durch den geist.

Ordnung und richtung und reihenfolge müssen zu allererst eingesetzt werden ...Gott ist geradeebenso der Tyrann über den mann, wie der mann - der Göttliche mann - der Held - Tyrann sein muss über das weib.

Der mann muss seine tyrann-rolle höchst wirksam und behutsam spielen - sodass er das eine weib nicht verliert wenn er das andere gewinnt. Das bedeutet hauptsächlich das er sensitiv und empfindsam genug wird die gemüthsschwingungen des weibes genau zu verspüren. Nur dann kann er mit beiden tanzen (d.h.tyrannisieren) ohne dass die eine oder die andere zu kurz kommt.

Wenn er diese tyrannenkunst nun fertig bringt, dann ist er höher entwickelt als wie irgendein anderer mann. Deshalb die "leise verachtung" oder rechtsmässige und notwendige geringschätzung aller anderen männer. Welche männer aber jedoch allmälig aus der "verachtung" oder geringheit heraus gehoben werden durch belehrung und behandlung von seiten des tyranns und den zwei ordnungs-sittlichen tyrannenmädchen!

Also nochmals gesagt. Der eine mann muss es zuerst fertig bringen zwei frauen völlig zu harmonieren mit sich und mit einander. Der mann der das fertig bringt hat mit einem sprung dadurch den vorsprung über die ganze welt gewonnen. Er ist der rechtsmässig regierende - oder Tyrann.

Wie bringt ein mann aber dieses wunderwerk fertig? Nur durch Gottes besondere hilfe und eingriff. Gott muss zuerst einen schwach-genugen mann finden über den Er völlig tyrannisieren kann. - Dadurch vereint sich Gott mit diesem manne. Dann muss dieser mann eine schwach-genuge frau finden so dass dieser mann sich als Gott-tyrann vereint mit dieser frau. Und sodann muss dieses Gottyrann-paar eine weitere frau finden die schwach genug ist sodass das paar sich vereinigen kann mit dieser zweiten frau und ihr Gott sein.

Und darnach vereint sich dieser dreifache Gottyrann mit einem entachten oder "verachteten" (d.h. nächst-schwachen) mann. u.s.w. Nur mit den schwachen kann Gott was machen! Mit dem aller schwächsten tut Er anfangen, und darnach die immer weniger schwach-werdenden zusammenrollen!

Der allerschwächste ist der führer. Dann kommen die weniger schwachen. Und so immer weiter. Die stärksten müssen am längsten mucken und brummen, bis die schwächeren genug kraft gesammelt haben sodass auch zuletzt der allerstärkste erlöst werden kann von seiner starkheit!

Schon gut, aber der anfang muss noch genauer ins auge gefasst werden. Wir wollen sagen ich bin der aller-schwächste mensch, - deshalb der aller-göttlichste, - deshalb der jetzt allein-göttliche.

Ich versuche demnach hier und dort, über dieses oder jenes weib zu tyrannisieren. Aber meine kraft ist noch nicht stark genug. Denn die welt gibt mir nicht das recht dem weibe der absolute tyrann zu sein: viel weniger noch über zwei weibliche wesen zu tyrannisieren. - Und das weib selber kann mir nicht das recht geben. Denn gegebenes recht ist kein recht - ist machtlos.

Also muss ich fehlschlagen als Göttlicher tyrann, bis ich jemand finde der wenigstens theoretisch das Tyrannen-recht des mannes über das weib anerkennt. - Ich sage theoretisch. Das heisst dass kein mann das Tyrannen-recht einem anderen manne zuerst zukommen lassen will oder kann, sondern nur sich selbst.

Anscheinend können also solche theoretische tyrannen einander nichts nützen. Und doch sind sie eine gegenseitige bekräftigung für einander. Wollend oder unwollend bekräftigt jeder jeden anderen im kampfe gegen die tyrann-feindliche welt.

Desto mehr irgend ein tyrann sich ärgert darüber dass die anderene tyranne ihm nicht die tyrann-stelle ohne mächtigen kampf einräumen - desto weniger kraft sammelt er von den anderen tyrannen.

Und desto WENIGER sich irgend ein tyrann-sein wollender ärgert darüber dass alle andere tyrann-sein-wollende ihm nicht den sieg lassen - desto mehr kraft sammelt er von den anderen tyrannen.

Mensch ärgere dich nicht! Tyrann ärgere dich nicht! Sonst verlierst du deine tyrannen-kraft. Ärger ist nur unausgespritztes gift. Das "zischen" ist das ausspritzen des giftes. Das "zischen" und das "schlängeln" muss immer-fort im gange sein. ....Wer sich argert darüber das er zischen und schlängeln muss - nun der ist eben noch nicht reif als Schlange oder Tyrann! Der wirkliche tyrann erfreut sich seiner schlangenkunst. Und freut sich über die noch grössere schlangenkunst des anderen tyrannen. ...Also ist wiederum der führer derjenige welcher sich am meisten freuen kann! Denn durch freude wird die kraft eingesaugt - wird das gift entkräftet, und die kraft aus dem gift wieder gewonnen welches der Tyrann (Drache) hineinlegte.

Mann tut sich einfach gegenseitig vergiften - und die freude ist das all-gewaltige gegengift. Die freude über die hölle, ist die schöpfungskraft. Der Tyrann freut sich in der hölle. Der Drache freut sich in der hölle. ...Wenn mann sich über die hölle ärgert ist man schon drinne. Nur wenn mann einen noch schwächeren quält kommt man heraus. Also der man quält das weib (nachdem Gott-Teufel-Tyrann-Held den man genug gequält hat), und dann quälen die beiden zusammen das nächste weib. Und dann die drei den nächsten mann. Und so wird schliesslich alles frei-gequält.

Also will ich dich weiter quälen. Und die Hedwig auch. Und dann solt ihr mir beide helfen den Peter zu quälen. Er quält sich ja selber schon fürchterlich - um dadurch die fremde qual vorzubeugen. Dass hilft aber nichts. Jeder mensch quält sich ab, allmächtiger zu werden. Verdeckt es aber. Was die grösste qual ist. Dagegen ist jede andere qual erleichterung!

Also, froh herzu tretten zur neuen qual. Offene gegenseitige quälerei. Liebes-quälerei! -- Alle Gottyran-seinwollende (männliche oder weiblich) ärgern sich über mich. Daraus schöpfe ich meine kraft. Eben deshalb weil ich mich nicht über sie ärgere. Dagegen sind sie all ärgerlich über mich das ich nicht ihre Vormundheit oder überlegenheit anerkenne!

Also haben wir den geistigen kampf zwischen allen lebenden tyrann-sein-wollenden männern. Derjenige siegt welcher genug kraft und gelenkigkeit aus den anderen männern herauszieht, so dass er zwei frauen wirklich völlig bemeistern kann. Dann wird es auch möglich durch zwei frauen einen zweiten mann

zu überwältigen. -- Dadurch (durch die zwei frauen) wird der erste mann zum praktischen tyrann über den zweiten mann - der nur ~~theoretisch~~ theoretisch tyrann war - aber dadurch schon dem ersten mann diehnte.

Also hute haben wir die theoretische tyrannen-lehre von Koresh. (Die kosmogonie u.s.w., u.s.w. ist alles unwichtige nebensache. Die hauptsache ist nur die tyrannie von Koresh über die zwei frauen - Victoria die eine, und "The Koreshan Unity" die andere - und wie weit diese tyrannie erfolgreich war.)

Jeder der etwas von der Koreschanischen Tyrannielehre vernimmt glaubt sich sogleich tyrann spielen zu können. Also hucken hier die verschiedenen tyrann-sein-wollenden (weibliche ebensowohl wie männliche) - und lauern und beobachten einander scharf, schärfer, am schärfsten, dass ja keiner den vorsprung gewinnen soll. Und bis es nicht einem geglückt ist die anderen zu überflügeln und überrumpeln, kann nichts weiter vorgeführt werden.

Desgleichen giebt es auch andere Tyrann-sein-wollende - d.h. mehr oder weniger bewusst tyrann-sein-wollende. (Denn unbewusst ist ja das leben selber nichts anderes als der wille-zur-tyrannie!) Und diesen lebendigen, bewussten, tyrann-sein-wollenden - d.h. tyrann im höchsten sinne - also über zwei frauen - nenn ich unter anderen den Peter, den George, den Earl Kurtz, den Sterling Nicholson, und mich selber.

Wer ist nun der ~~leutseligste~~ liebeligste leutseligste, der friedseligste, und der redseligste?

Harry

7/1/40

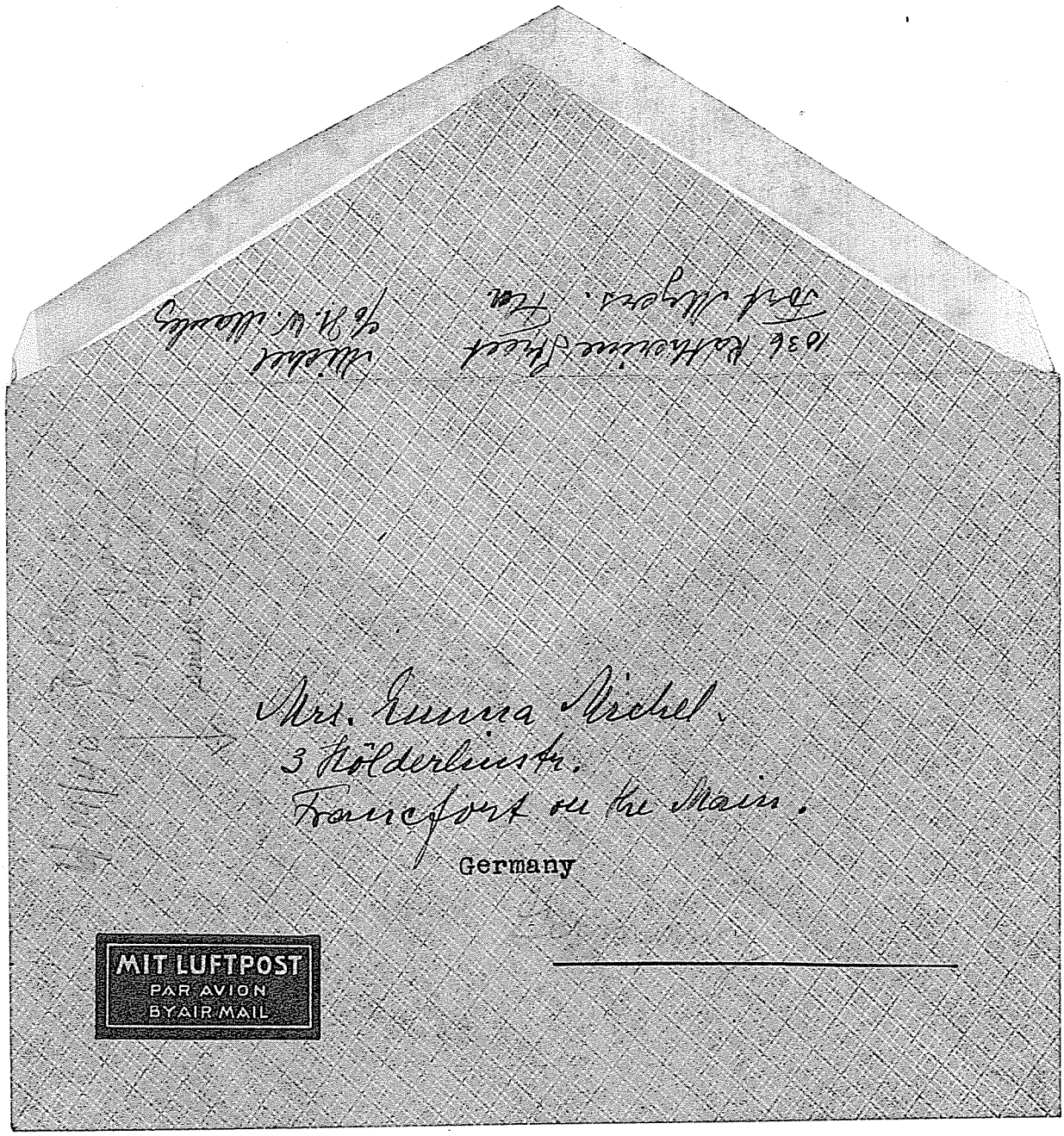
30.Juni 1940, 4 ½ Uhr nachm.- also 7 Std. frueher als in Frankfurt / also zur gleichen Zeit, zu der wir uns am 30.Juni 1939 im Gaertnerweg zum ersten Mal begegnet sind: um uns n i e mehr zu verlieren.

Geliebter Peter - kannst Du Dir noch vorstellen, wie Du nach meinem linken Arm gegriffen hast und spaeter beim Heimgehen nochmals bekraeftigend ohne Ruecksicht auf Anwesende erklaetest: er fuehlt sich gut an. Ob Gerhard und Penk an diesem 30.Juni 1940 auch bei Dir sind und mit Dir und Charlotte an all das denken, was seit Absendung Deines 100Seitenbriefes und seit jenem 30.6.39 alles hoffnungsvoller geworden ist in unser aller Leben?
Wenn mich auch Dein Brief vom 15.6. für einige Zeit voellig umgeschmissen hat, so weiss ich heut doch wenigstens das e i n e: dass mich nichts, aber rein garnichts davon ueberzeugen koennte, mir einen anderen Peter vorstellen zu sollen als denjenigen, den ich kenne und der mich weder als Schatten noch sonst wie anders als ganz wahr und wahrhaftig umgibt. Selbst der Versuch, wie er in Deinem Brief gemacht ist, andert nichts an meinem tatsachlichen Wissen und meiner Liebe, deren Ausmass nur ich fuehle. Wenn ich aber nicht im gleichen Ausmass schreibe oder Du Nachricht erhaeltst, dann gibt es dafuer verschiedenartige, wenn auch ganz simple Gruende, die Du ueberall nur nicht in Dir und mir zu suchen brauchst. Jedenfalls will ich noch mehr als bisher versuchen trotz aeusserer Hindernisse oft und ausfuehrlich zu schreiben.
Ein ausfuehrlicher Brief, mit all meiner Seligkeit ueber Deine ersten Sendungen mit einer kurzen offiziellen Einlage, dann Gruesse an Frau Marx und Herta Baumeister, die ich Dich bat weiterzuleiten (und jetzt bitte zu verstaedigen, dass etwas verloren gegangen sein muss oder vielleicht spaeter noch kommt) scheinst Du leider nicht erhalten zu haben. Also gibt es postalische Stoerungen, neben den ganz primitiv geldlichen, die garnichts mit Laessigkeit zu tun haben oder sonstigen gefuehlsmaessigen Erklaerungen. Auch fuer das Tempo im Verlauf der Bemuehungen, Euch non quota herueber zu lotsen bin ich leider garnicht verantwortlich zu machen. Waere es so, dass ich es zu bestimmen haette, wuerde ich ohne Kummer sein und ein wunschlos gluecklicher Mensch, denn dann koennten wir ja einfach nur noch ueber die Erfuellung der Formalitaeten korrespondieren. Aber soweit sind wir doch leider leider noch nicht. Ich hatte gehofft, dass Du aus allem, was ich schreibe, ob an Dich, an MaWe oder Mutter, heraus- und hineinfuehlst, wie und wo sich alle Wege vereinen: in dem Gedanken an das Gemeinsame aus dem letzten Jahr und dem gegenwaertig sich Zusammenfuegenden, das Euer Hierherkommen beschleunigen soll, um damit das Zukuenftige Nihct-mehr-Getrenntwerden zu sichern.
Glaube mir, ich leide unter der Unzulaenglichkeit der Worte, die Du nicht durchleuchtenwillst. Wenn Dir dadurch scheinen will, dass ich Dich und die Welt um die Frucht unserer Liebe bringen werde - - geliebter Peter - - das musst Du einem anderen klar zu machen versuchen, nicht mir. Wenn ich mich auch bei Deinem Versuch zunaechst nach aussen und innen weinend verkrieche, mich mit allen moeglichen Manoevern, schliesslich einem Spaziergang mit Hilfe von Sonne, Himmel und Landschaft aus meiner Wortlosigkeit herausquäle und zu den Menschen zurueckfinde, die hier wie noch nie verstehen und helfen dann die hilfreiche Nacht mir Zeit und Ruhe und Dunkelheit zur Konzentration gibt, alles zu verarbeiten - ich dann beim Morgenzaehneputzen ein Glas zerhaue, waehrend mir zum Bewusstsein kommt, dass es Mars und Jupiter und Mond der Vollmond sind, die der hilflosen Venus Kummer und Sorge und Trennungsweh bereiten -- dann sehe ich Dich auf dem blauen Sessel sitzen, mich auf der blauen Couch liegen, es ist Abenddaemmerung und wir kaempfen um den Zeitpunkt meiner Abreise. Du setzest Deine Kraft gegen meine Schwaeche durch (happy you did) - wir machen einen Nachtspaziergang, (bei dem nicht nur die Osterschafherde sondern eine Weltesche, Baemme und Wiesen voll Urkraft und Dauer mir in Erinnerung lebendig bleiben werden) und ich fahre zu dem von Dir angesetzten Zeitpunkt nach Amerika. Alle Zwischenstufen musst Du /wie ich ja auch/ in der Erinnerung zunaechst allein wieder zurueclegen und ob daraus Briefe, wie der vom 15. oder verbrannte (was mir wehe tut) wie der 6seitige resultieren, Endresutat: Du kannst boese auf mich sein, Du kannst den Glauben an mich erschuettert fuehlen durch Unerklaerbarkeiten, die allzuleicht zu erklaeren sind - Du kannst aber ebensowenig Dich wie mich und damit die Welt um irgend etwas bringen, was tatsaechlich ist: und das sind W I R, also das Untrennbare. Du kannst Dich ueber mich aergern so sehr, dass mir die Sprache weg-

selber zu lesen, Harrz ihn Mathilde und Paula vorliest und ich mich verkriege bis ich dann nach entsprechender Zeit das Glas zerschlage unddamit wieder anfange aufzuatmen und meiner Umgebung nicht mehr als mir selber beschwerlich zu sein in meiner Sprachlosigkeit. Peter, was ists mit unseren Sternen? Siehs Du manchmal in der Zeitschrift, die ich Dir brache Mars und Venus an? Weisst Du, wie sehr ich an Dich denke? Nicht nur allabendlich, wenn ich mir mein Bett aufbaue auf der Couch am Fenster mit dem Blick in Baeume, Himmel Sterne und Mond? Weiss Lotte, wie gut sie es hat? Dass ich ihr nun doch noch nicht geschrieben habe, kommt einfach daher, dass Harrz als Wortfuehrer ja viel erwuenschter ist und auch ungleich befaehigter dazu. Du musst ueberhaupt wissen, dass ich aus inneren und aeusseren Gruenden nicht vergleichsweise aktiv sein kann als in dem Jahr, das Du in Erinnerung hast. Wenn Du einmal wieder einen Spaziergang machen willst, dann besuche im Botanischen Garten der jetzt zum Palmengarten gehoert, den alten Eibenbaum. Er ist eine Kindheitserinnerung von mir. Er hatte seinen Garten im alten Grundstueck des Senckenberghauses in der Senckenbergstrasse, neben dem jetzigen Postscheckamt. Eines Tages sollte er ausgepflanzt werden, durch die Stadt transportiert um neue Wurzeln zu schlagen im Botanischen Garten. Darueber entstand Laerm bei den Pflanzendoktoren, der mir als Kind Eindruck machte, denn gegen Verpflanzen habe ich ja bis heute eine auch Dir wiederholt bewiesene Abneigung. Es half nichts / der Eibenbaum wurde verpflanzt und war fuer lange Zeit das Sorgenkind dieser Pflanzendoktoren und ist es bis heute fuer mich. Ich bin nie im Botanischen Garten gewesen ohne tiefstes Mitgefuehl und volles Verstaendnis fuer meinen Kummer als Kind. Nun musst Du in der Enttaeuschung,die ich Dir bereite, meine Kindheitserinnerung ueber das Verpflanztwerden bareagieren,und um Dich eines Tages vielleicht noch durch meine Briefe, sicher aber durch eigene Anschauung ueberzeugen zu koennen, dass auch diese Verpflanzung nach entsprechender Zeit die Lebensfaehigkeit erhoeht hat. Aber, lieber Menschendoktor - dazu ist Zeit noetig, wenn man kein Kaktus ist, der

ueberall mit und ohne Wasser, mit und ohne Erde, mit und ohne Luft, Liebe, Pflege und was sonst allem gedeihen kann. Immerhin haben wir hier taeglich eine Waermetemperatur von etwa 95 Grad Fahrenheit. Wieviel ist das in Celsius den Gegenwaerungeaehr das stichepleiczlihr/um,fsirnempRamnDiwaatkraverdeh gespartichabeaatraeglige Gerilitembbimtfvohignetwas Kuewohnggdcwabgr Std. midtvonhdreetudn,sindmsashabeegdcheeneundarsmichbarCivittarregen Badfuns ingdundLibrazy.afgarogeneudemidchvhuerebnbjsdantechnasrtegaga hashmn anddie Beach zum schwimmern im Golf von Mexiko / das ist beispiellos schoen und mit Paulas und Berties und Harrys Hilfe lerne ich das Schwimmen schliesslich auch noch. Selbst Ma und Pa tun tapfer mit und es ist immer sehr lustig dabei. Alle moeglichen Spiele und auch ernste Gespraeche werden hier unter voelliger Einbeziehung von Peter, Charlotte, Ria und Gerhart vorgenommem, das wirst Du inzwischen ja schon aus den Briefen gelesen und gefuehlt haben. Und ich troeste mich , dass Du ueber die Kinderkrankheiten in unserer Trennung, die wir erst ueberstehen mussten, vielleicht schon laengst hinweg bist bei Deiner guten sonstigen Konstitution und wenn Du diesen Brief liest vielleicht garnicht mehr weisst, warum Du an Deiner Liebe zu mir gezweifelt hast. Denn an meiner Liebe zu Dir zweifelt niemand. Kronzeugen Harry, Bertie, Paula, Ma, Pa und alle Koreshaner, denen ich bereits und immer wiederholt das gleiche Lied -sprich Leid- vererzaehle, von einem Peter, der hierherkommen will und soll und muss und dass alle helfem muessen, sollen, wenn auch noch nicht alle wollen. Aber lass denen, die auch wollen die Zeit, dann gelingt auch das hier Zusammensein. Peter, wenn ich noch nicht an Ria schrieb, so hauptsaechlich deshalb, weil Harry mit ihr in Korrespondenz steht, die ja automatisch mich einbezieht. Sie hat Dir ausfuehrlich geantwOrtet auf Deine langen Briefe und ich nehme an, Du hast inzwischen alles Erhalten.

Fuer heute lebe wohl. Ich denke an alle Einzelheiten meiner Auswanderung aus Deutschalnd,Die letzten Tage, die vorletzten, die vorvorletzten und alle vorherigen bis zum Jahrestag, den ich heute feiere weiss, dass er ihn auch feiert. Ich kuesse Dich und bleibe



1036 Katherine Street
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Michel
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Mrs. Emma Michel.
3 Hölderlinstr.
Francfort on the Main.

Germany

MIT LUFTPOST
PAR AVION
BY AIR MAIL

Thursday, June 13, 1940

Charlotte -

Yesterday's letter was really a sign of my love for Hedwig reaching its highest climax and thence growing still greater as it became love for Ria. Having lived it through and written it, I today find myself loving still more: my love for Ria having reached its highest climax and thence growing still greater as it became love for you! You, sweet! You, beloved! You! You! Charlotte!

> My letter of yesterday in so far as it went beyond my love for Ria, was merely theoretical and potential rather than dynamically real and actual. Actually I had only mounted from Matilde to Paula to Bertie to Hedwig to Ria. But unknowingly and unconsciously I was already poised to rise up to my highest love - to you.

Charlotte, I love you. - I love you, Charlotte.....

My love for you is the process of concentrating all points of contact into one, and from that blazing point radiating new filaments of contact. Not to be able to see you is (was) the beginning of this process. Not to be able to hear or speak to you, beloved, is the intensification of it. Not to taste, smell or feel the touch of you, my beloved, is the consummation. .....Because everything human is absent, and nothing but the absolute point of contact exists between us, therefore can light - the Blaze of Noon at midnight! - manifest its incandescent glory to both of us. As the first pair that is able to light this lamp in the universal darkness, we will show the way to all the rest.

I love you, dearest -

and mostly now -

now - that -- I --- am

..silent..

June 12, 1940d

Dear Charlotte,

You have in the past given two lovely natural children to Peter - a son and a daughter - Gerhard and Ria. You are now silently but surely giving birth to two lovely supernatural children for Peter - a daughter and a son - Hedwig and Harry. In the natural the son was first and then the daughter. In the supernatural the daughter was first and then the son.

Before your first natural child was born, It approached you softly and said, "Let me in." This spiritual Child was neither male nor female, but diamatic (biune) ("dia-bolic," i.e. "two-one"). If It had had strength enough (--if you had had weakness and wakeness enough) It would have become one with you. You would have become your own Child.... (The same Child in the same way tried to get in to Peter) But It could not get in sufficiently.

If It had, you and Peter would have become the outer dual form of the one interior Child. You yourself would have been Gerhard, and he himself would have been Ria. There would have been no physical offspring - because there would have been no need for them. -- You and Peter yourselves - without the aid of any offspring - would have been able to draw closer and closer together (at the same time drawing the whole world around you) until the unison of vibration had become so great that the Child could have completely blended you and Peter into one divine Form and Presence, - which would have been Itself completely and consummately manifest.

....But the Child could not get in sufficiently. Therefore instead of saying, "Let me in," It then said to you and Peter, "Let me through."

And so It proceeded to draw you and Peter together - in order to enable It to come through. (In every loving couple, there is only one Child involved, but it may actually come through in the form of any number of children. Two children would be the most symmetrical and adequate expression of the Child.)

Harry and Paula have the same position and relation in our family group, as Gerhard and Ria have in your family group. Therefore the above all applies to both families (merely using the names Henry & Matilde for Peter & Charlotte).

The sublime Child is now saying, "Let me in," to Gerhard and Ria, and also to Harry and Paula. .....Moreover, It is actually coming in to some degree whenever and wherever there is a loving couple (love coupling) (love contact to even the slightest degree!) - either of the same sex or of opposite sex; - for each person has components of both sexes, and therefore any two are a male-female pair to some extent.

For example, the Child can push in to your and my consciousness as we at this very moment are loving each other.... When It has used us as much as It can at the given moment, It draws you and Peter together in order to push in still farther. Then you and Gerhard, you and Ria, Peter and Ria, Peter and Gerhard, Ria and Gerhard.

(Each time there is love between any two, a further gain in coming in is made by the dynamic Child. For It is dynamically active all over the world, continuously trying to find the point - couple - of least resistance at every given moment.) It sometimes finds that point of least resistance between myself and Matilde, at other times between myself and Paula, or myself and Henry, or again between Henry and Matilde, or Henry and Paula, or Matilde and Paula.

Whichever coupling has more Love in it - whichever couple is more in Love - THAN ANY OTHER AT THE MOMENT - right there and then and that is the open point where at that moment the Child is coming in most effectively.

Logically, Harry and Paula here in America should be the ultimate two who are eventually to become the complete receptacle of the Child. Whereby they in due course combust and blend into one flaming Presence, which thence absorbs the entire inner group of those whose love for them had made the full in-coming of Love (the Child) possible.

If logically that is so - then ethically it should be willed to be so, by all who logically see it. And if it is thus logically and ethically INDUCED, it will in due time unfold and awaken its own indwelling aesthetic splendor.

The foregoing is a LOOK at the future - and is based on the logic that a mother and son, a father and daughter, are more closely related than any other couple except brother and sister.

But returning to the present, it is now dynamically true that I am at this very moment supremely in love with you Charlotte. (I have your picture which Ria sent me.) -- I pause a moment -- a long sweet moment -- in reality it is an endless moment!

....then I again leave this heaven of my love, and return to earth and the more earthy Hedwig. and in turning to her I find myself in Love with her (that is, I find Love in me-with-her). and then I turn to Peter and find Love in him-with-me.

These four are my main concern right now. You and Peter and Hedwig and I. I and you and Peter and Hedwig. Peter and I and you and Hedwig.

...I am taking the role of supernatural child and am saying, "Mother" to you and Hedwig. the two of you constitute a supernatural double-mother to me, while Peter is the supernatural father to me. for a natural child, only one mother is needed, but for a supernatural child, two mothers (two wives) are needed.

For a boychild two mothers and one father are needed.
For a girlchild two fathers and one mater are needed.

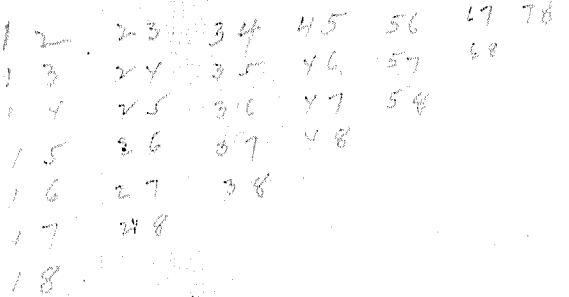
I am the boychild of Peter, born through you and Hedwig as my double mother. But the supernatural is always "two-way". Therefore Peter is also the boychild, born through you and Hedwig as his double mother.

Hedwig is the girlchild of you, born through Peter and myself as double father. But you, Charlotte, are also the girlchild of Hedwig, born through Peter and me.

---

the divine Child is immanent in the whole world, but gradually Its immanence concentrates in a central group. then in a four - first various fours: such as you and Peter and Hedwig and I. then finally in an ultimate four: - say Gerhard-Ria-Harry-Paula. and then It concentrates in various two, finally coming to Its greatest paired potency in a specific two, - logically it would seem: Paula and Harry. and last of all in one person - Harry. who in that moment is overwhelmed, ("theocrasized"), annihilated, completely destroyed (dematerialized) - as the Child comes fully in!

then the Child takes over. those nearest to the center also are overwhelmed and dematerialized and blended into absolute oneness with Itself. and then everything less susceptible becomes relatively one with Itself. so that the whole Universe is the Child! and the Golden Age - the Age of the Child - is again begun.



Dear Peter, June 9, 1940d

Your letter mailed on May 28th was received yesterday. Hedwig had also previously received the four pieces of mail you mention. First I read your letter to Hedwig and Paula and Matilde. Then later Bertie came in and read it again to us (except the German parts, which we translated to her).

Max Arendt gives absolutely no sign of life. Sterne's address is incomplete and he cannot be found. Winthrop cannot be hurried. And in view of all the facts and circumstances, as we know them here, it really seems that the best thing we can do is to center our minds on winning the Koreshan Unity.

But it cannot be done by a frontal attack. Send them no more letters. Rather let, 1st, Bertie work on them. 2nd, Paula work on them. 3rd, Hedwig work on them. 4th, I work on them. 5th, Charlotte work on them. 6th, you.

You get no response from them, (nor from Max A), because they are an "immovable object". Therefore they do not respond to an "irresistible force." Unfortunately your approach to them has not been that of a humble disciple of Koresh, but as an independent authoritative discoverer! They become absolutely immovable and unresponsive when you approach them in that way.

When the irresistible force meets the immovable object - the force does not stop, nor does the object move. The force simply passes through the object. And so nothing happens. No work is done. (The immovable object in order to be such, offers no resistance. And therefore the irresistible force can do no work.) So you will have to act less irresistible to them. Less dominant. Become meek and supplicant. First frankly and honestly admit to yourself that they have the power to give or to withhold something right now (i.e. the invitation to lectureship) WHICH YOU (AND WE) SUPREMELY NEED AND WANT.

Therefore let us meekly and flexibly woo them. That does not mean that you as the central positive should become negative. No, it merely means that you let us here do the negative work - but with your complete support of us.

We cannot take the attitude toward them: "You must do so and so because Peter is so valuable." No, we take a much more metaphysically scientific and powerful attitude toward them: "You ARE ALREADY DOING so and so because Peter is so valuable." -- Then we tune up our mentalities to became alert and aware of every successive point of least resistance in their armor, until we have completely conquered them, - taken them over. The whole thing must be done by a method of seduction.

Bertie has already carried on this work of procurement and seduction for you. And Paula is today (Sunday) for the first time joining Bertie in visiting the K.U. in order to see and discover points of attack or seduction which Bertie has not seen and utilized.

This is our main work here and now, - to lyrically seduce the resistant Koreshan Unity. At the same time we are fully alert to make use of any other possibility that may develop. But remember that to reveal yourself (ourselves) as an irresistible force - which we really are - is to cause everyone else to instantly become an immovable and therefore unresponsive object.

Pure power (irresistible force) cannot do any work. It needs an ever increasing admixture of wisdom, - which we are developing here (i.e. practical wisdom on the spot, as to how to proceed in this particular situation; and how to take greatest advantage of every fluctuation) as rapidly as possible.

And in doing that, we are also generating more and more love. So that we can say that power is becoming alloyed with wisdom, and thence with love.

Such alloy will no longer be irresistible. Therefore people will be willing to resist. And as soon as they resist (and at least say "No" instead of maintaining a deadly silence), we can soon transform their resistance to assistance - their No to Yes. All we need do, is to maintain and increase our love among ourselves, and thence our wisdom among ourselves.

So, Peter, let us for the immediate present simply concentrate on drawing ourselves metaphysically closer together. You and Hedwig and I and Charlotte, and Bertie and Paula, and Ria and Gerhard. -- We were overjoyed to hear of Gerhard's return. That gives us all more metaphysical strength and balance.

On your birthday Paula baked a cake with "Peter Bender, May 1940" on it. Henry (my father) brought out his best wine, and we each drank a toast to someone.

They asked me to begin. Mine was "To Peter". Bertie then offered hers "To Charlotte". Paula then offered "To Gerhard". And we all winced somewhat for we thought he was not safe. Then "To Ria" from Hedwig. And after that Matilde (my mother) offered "To Jacob" (a local friend - but not present). And Henry wound it up by toasting "To Myself." -- So all six were seated together on your birthday, and likewise later at my birthday.

Hedwig had come direct to Fort Myers on May 30th - because her impending coming had acted as a solvent to dissolve the "unitedness" at St.Petersburg somewhat. In other words, Moses and Daisy also became immovable objects when the irresistible force began to approach. So the direct connection was made from FrankFORT to FORTmyers!

And a wonderful connection it is. Hedwig has won our hearts, even if in doing so she has temporarily estranged a few others somewhat. But they will all in due time come back more strongly and more closely than ever before.

She seems to agree with me more than any woman ever has heretofore. Which of course makes it terrible whenever she does have an independent thought. (I know from your letters to her that you also know this terribleness.) The closer two persons draw together, the more devastatingly agonizing the ever-dedreasing residuum of non-agreement becomes! That's why as the "quantum" of non-agreement diminishes and its potency augments, it becomes necessary for a 'third person' to do the harmonizing, rather than the two themselves.

In other words, as the agreement grows and grows, greater and greater, it becomes more and more like gunpowder. And at the same time the ever-decreasing, ever-more-compressed and intensified disagreement (non-agreement) becomes more and more like a spark. -- The job of the 'third person' or 'insulation' (--ultimately the whole world around and between the two, is the 'third person'--) is to keep the spark from exploding the gunpowder until the proper moment. That is to say, until the spark has become so hot, and the gunpowder has become so perfectly combustible, that there is perfect combustion - complete annihilation ("theocrasis"). Which means that the man-of-powder is completely changed (exploded) from gunpowder (holy body) to spiritual energy (holy spirit); which then passes over into and fills the body of the woman through whom the spark came that combusted the man.

This fits in with your words, that the man should "in ihr als gefäss des heiligen geistes auch noch die göttliche dreieinigkeit erneuern (soll) ... , dies ergibt den 'höhepunkt' des schauspiels" (translated: the man should in her as receptacle of the holy spirit renew - re-create - the godhead ... , this is the climax of the play that is eternally repeated in the universal theatre.) In other words, the woman becomes the chalice or receptacle of the holy spirit. But this holy spirit can only be generated by the combustion or dissolution of a holy body. Therefore we must learn how to build a holy body.

I am continually striving to avoid touching the spark of disagreement in Hedwig. And she too is most concerned to keep that spark of disagreement from touching off my gunpowder. Because as yet there would be imperfect combustion, imperfect dissolution, imperfect ascension.

Nevertheless even in agreement there is disagreement. Therefore whenever her spark has tired me sufficiently (that is to say, there has been some degree of combustion - imperfect), I withdraw from her and turn to someone or something else. For example, writing you this letter (which of course I shall later read to her and to all). Conversely when she gets tired of me for a moment - long or short - she turns away from me and bakes me a cake or something. --- Henry and Matilde and Bertie and Paula, are of course argus-eyedly watching the central development of the love-battle between Hedwig and myself.

Heretofore the love-battle has been between Bertie and myself. And hereafter the central love-battle may be between Bertie and yourself, or Hedwig and yourself, or Charlotte and yourself, or - ? But right now the theatrical performance is going on between Hedwig and me.

Whoever will be the ultimate central man and woman, they will be such that the woman will be the first one to be absolutely certain that the man is the central man. That absolute certainty and peace will make her so beautiful that a second woman will be attracted, - the second woman will also want to become as peaceful and as beautiful as the first woman. (The increasing beauty

and radiance of the first woman is automatically and constantly saying and proclaiming to the world: "I have found the man.")

No other man can be the next one to believe her, but a next woman will be the first to be attracted and convinced. Only after two women by their increasingly radiant beauty are proclaiming, "We have found the man," will the second man be able to fully accept and fully enjoy the first man. (In other words, the first man must first make two women so beautiful, and so completely loving toward the second man, that the second man loses all sense of firstness or secondness, - before the second man can really recognize the first man as such.)

Everything I am able to do with Hedwig, may be just preparatory work for your eventual consummatory work. But while I am doing it, I must have the consciousness that it is the consummatory work - otherwise I will not be able to do my best work. (That explains my centralization pro tem, and also Henry's toast to himself. Only in that way could he give his fullest powers. It virtually amounts to outwitting one's own selfishness!)

My first aim is to succeed with Hedwig. My second aim is to make and leave such an exact record of what we two did (are doing), so that if or when we fail, the ones who next take up the great work will know exactly why there was failure, and will know what not to do.

Fluid. Liquid. Solid. Thought is fluid substance. At present, Hedwig and I are ingesting, eating, consuming, assimilating each other's fluid substances. - We are working toward a stage in the future, when we will also be able to find the way to condense our finest fluids (thoughts) into a pure liquid substance, - which we will then ingest and assimilate from each other. - And lastly, these pure liquid substances will become further condensed or solidified into solid substance: the solid substance of our bodies. Then the final step is the theocrasis or ingestion of the man in toto by the woman - whereby she is consummately glorified - and he has become completely assimilated and unified with her. The result: the one Divine Presence, neither male nor female. Neither spark nor powder. But undying flame!

....Can we all agree on this prospective sequence of events - on this process of beautification and immortalization - irrespective of who the ultimate central two may be? If we can, the flame of our agreement will already be so hot that all obstacles will melt away.

To Peter, Charlotte, Gerhard and Ria, Harry and Paula, Henry, Matilde send their love. Hedwig and Bertie are the theatrical directors to get these eight ever closer together.

As ever,

Harry.

June 10, 1940e

Dear Daisy,

Both you and Bertie have educated and cultured me in the past to become competent to love. I owe much to each of you and both of you. In so far as I have been willing and able to learn from you, you have made me.

You have used each other in this important cultural work, this work of gradually enabling a man TO UNDERSTAND, and thereby and therefore to truly love. Moreover, you have also used Moses and others - all for the chief purpose to create or produce a love-capable man. You Daisy also used Jessie.

And you have all already done a very considerable and wonderful work in exorcising the elements of crude masculinity from me, and gradually building in to me a more radiant and loveable masculinity.

And so what has now happened, is that you have gained Hedwig as an efficient co-worker in the great work - the great love-work - of making a man. She too has come to join you in the work of culturing this homunculus (me) to become a man.....

Of course I realize that no woman can do her fullest and best work in civilizing and culturing a man, unless she can feel that she is doing it (building him up) for herself primarily. Therefore each woman should look upon the others, as merely temporary assistants in her work. When the work is finished - when the man has become fully radiant - all the assistants will disappear and only the central woman remains. -- Likewise the men who help the women to make the man, must look upon the man as merely a forerunner and preparatory model, - who will in due time give way to the central man, so that only the central man remains. (Each man thus even now already knows and must feel sure that he himself is that central man, before he can fully help the women and the other men to culture and develop me.)

The "one central woman who remains" will be the same presence as "the one central man who remains". For these two become one. This central presence & personality will be the Godman - neither sexman nor sexwoman.

But it takes men and women to bring this Godman into being. It takes men and women who are constantly vigilant ~~xxxxxxx~~ at every moment to become the most perfect pair that is possible at the moment given. And who are completely willing that every thus attained increment of perfection-in-pairing - every increment attained and achieved by any pair - shall immediately gravitate and levitate to that pair among themselves which is automatically becoming central.

For example, every new increment of love or wisdom or power that you and Moses develop among yourselves, you are willing to give Hedwig and myself the benefit of. But also every increment that is generated between you and me, you are willing to give Hedwig the benefit of. Moreover you continually keep working with me (and the others) to gain more increments to give to Hedwig.

In short, we are all digging up treasure out of our interrelationships, which treasure(s) we freely share(distribute). Until they all come to rest at one central point: that then is the man whom we have jointly created or transformed into the Godman. He becomes so harmonious with and obedient to His creator (i.e. the central woman and the group) that they in due time completely absorb and 'annihilate' Him into themselves, - as a result of which They all blend together into one personality or person which and who is the permanent Godman. The Mother Lord! God as One with Man! The Godman!

Thus every one of those who "take part" receives and is all. Therefore, each one who is taking part can know even right now: "I am All" - "I am the Godman."

Won't you "take part"?

As ever,

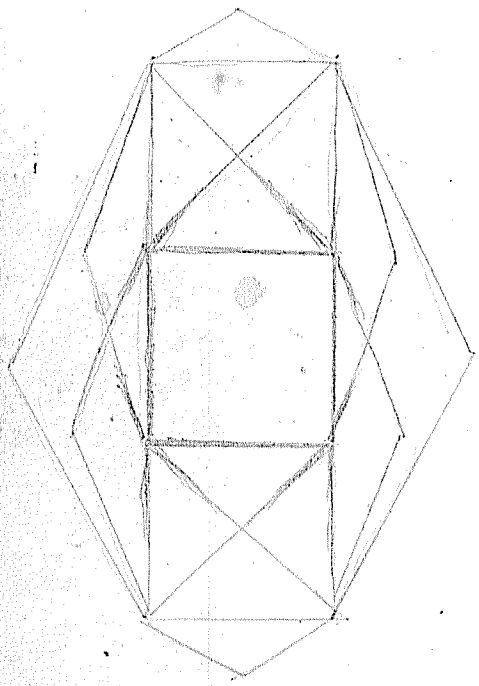
Harry

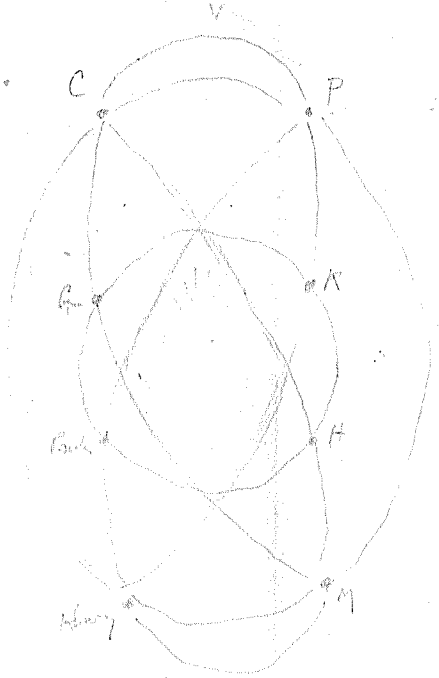
9.6.40 – Geburtstag meiner Mutter.

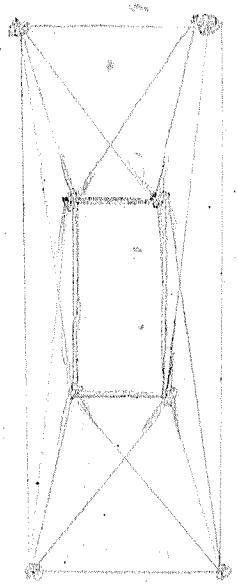
Geliebter Peter! Während Harry an der Maschine an Dich schreibt – vorne am Fenster –, sitze ich im Hintergrund u. schreibe Dir mit dem Bleistift 1) weil wir dann eine Copy behalten, 2) weil meine Füllfeder streikt.
Die Holy-days, die ich seit dem 30. May hier erlebe – fühlst Du sie? – haben mit Deinen Briefen gestern eine Vertiefung erlebt. Es ist mir noch nicht ganz möglich, all die evtl. Schreckgespenste aus meinem – unserem – Leben hinweg zu denken, die mich für Dich noch immer in Sorge halten. Drum bitte ich Dich inständigst, oft zu schreiben. Wie kann ich den Weg, den Du mir bereitet hast, in Frieden finden, wenn ich wochenlang nichts von Dir höre? Dabei mehr als stündlich an Dich denke u. von meiner grossen, tiefen Liebe zu Dir nicht ein 7 Punkt weniger wird. Im Gegenteil: Ich bleibe, was ich war und werde durch Harry in den letzten Möglichkeiten, in den letzten Tiefen zur Liebe befähigt, die alle Worte ausschliesst u. Taten wachsen lässt. Drum sei sicher, dass die Widerstände (die nicht etwa mit meinem Betreten amerikanischen Bodens verschwunden sind) weggeblasen werden können, vielmehr bearbeitet werden; u. das alle, die Harry in seinem Brief als Helfer nennt aus Liebe zu Dir u. Charlotte u. aus dem klaren Wissen, dass Du es bist, der hierherkommen muss, um sein eigenes Werk zu verwirklichen, alles tun, was dafür möglich ist. Nur darf der zweite Schritt nicht vor dem ersten gegangen werden u. Du darfst vor allem an Keinem zweifeln – auch nicht an mir. Du hast mich erschaffen, ebenso wie Du durch mich das Licht der Welt erneut erblickt hast, von diesem Punkt aus kann die Liebe nur wachsen, nicht aber weniger werden. Peter, ich sehne mich nach Dir – – – an dieser Stelle hat Harry sich um-

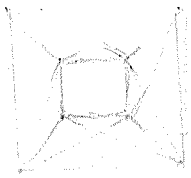
2) gegeben u. „Du kleines Glückspilz" zu mir gesagt. Er hat Dora recht wie überhaupt mit allem u. jedem, was er sagt u. tut, sodaß ich gar keine Opposition entwickeln kann u. nichts weiter tu, als mich umsehen, wo der Baum oder die Pflanze ist, dann ich mich umziehen sollte. Gestern Abend bei einem Rundgang mit Bertie vor dem Abendessen u. dem Sonnenuntergang, der immer schöner wird von Abend zu Abend, habe ich Ausgesuchten. Da stand an einer Hausmauer ein Baum, weißblättrig mit kaustischen Früchten, das war ein einfacher Gummibaum. Bei uns in den Zimmerkübeln wächst er bei guter Pflege zu 2 Bäumen in Töpfen – hier wo er hingehört, ist es ein Straßenbaum.
Er ist ein dünnes Stämmchen
Peter, nicht anzurühren, solche Entwicklung die Natur in richtigen Boden mischt, da wird Dir ja davon übergangen u. auch Charlotte wird erleben, was hier in der Sonne gedeiht u. wie alles gedeiht.
Nun bin ich schon 10 Tage hier, nach 2 tägiger, nächtiger Autobusfahrt am 30. 5. um 12.30 p.m. gelandet, wie Harry aus dem Bus gehört, von ihm, Bertie u. Paula in Berties Wagen in die Katherine Str. gefahren worden, wo Pa u. Ella ebenso bereit waren, mich in ihre Arme zu schließen, wie vorher die anderen. Peter, es war ein schrecklich aufregender Tag u. ich hab einen richtigen Katarrh gehabt. Aber aufregend ist es noch immer u. wenn ich mir vorstelle, ich sollte jetzt innerhalb des Hauses Katherine Str. 1036, aufangen für meinen Lebensunterhalt zu sorgen, dann fällt mir der vorgeschlagene Gummibaum ein, der mir aus einer Auswanderung eines Tages in den Farbenweg gebracht wurde, damit es gut haben sollte. Meines Gummibäumchens. Jetzt werde ich ein Baum, der Schatten gibt, Peter. Das sagte Dr. auch Charlotte sagen. Und Ihr müßt wissen, daß ich das durch Eure Liebe werde u. durch die Liebe von Harry u. Rosie u. Paula u. Ella u. Pa. Es geschieht alles auch für Euch mit u. es wird eine noch größere Aufregung, wenn keine schon mit Ria und Gerhart. Traurig Gerhart's Brief in Kopf, wo

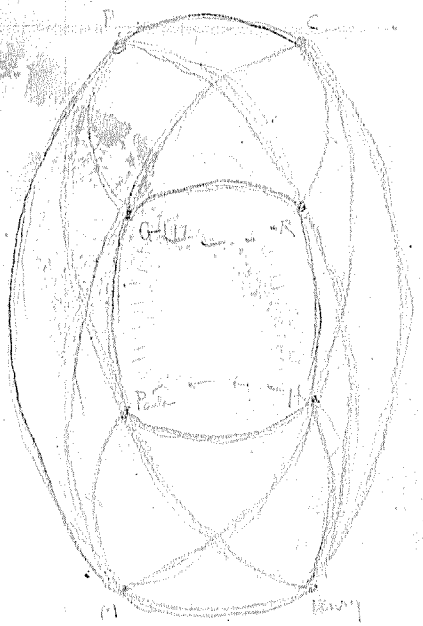
6/10/40.

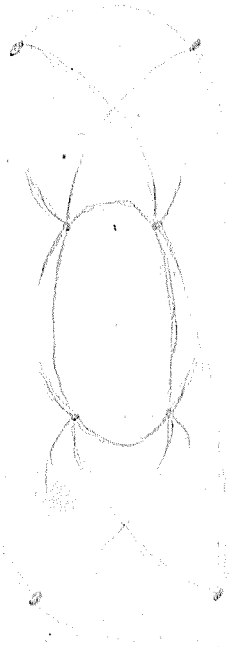


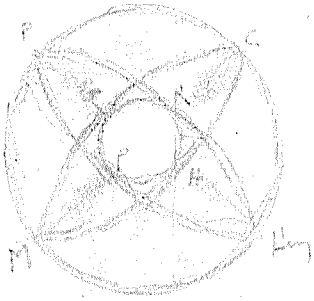












May 10, 1940d

Dear Hedwig,

"Peter is building a rocket - a vehicle for ascending to the world-center. We (you and I) are that rocket if we can get close enough to each other - to create an ascending vehicle which can rise to the life-center and from there release a baptism upon him as well as upon those nearest to us.

It is a spinning rocket - like a rifle bullet. (The rifling makes it spin so that it carries farther and can be aimed more truly.) It must first love-spin between us two (you and I) with sufficient rapidity so that it can gain enough levic momentum in order to rise up from between us. It is an astral projectile which shoots up from us. We are like a magnetic gun. - The ego is the rocket or bullet or arrow or vehicle that we propel up to the central sun! Only there can it be truly annihilated.....

When I say "I am" or merely feel it (i.e. become conscious), I have drawn the Ego (alias Lucifer) into myself as much as I possibly can. When I say, "I love," or merely feel it, I am projecting the Ego over toward the beloved; (this is the first step in annihilating the Ego or self-consciousness). Selfishness cannot be eliminated as long as self-consciousness remains; and true unity or group-consciousness is impossible until selfishness is eliminated; but selfishness cannot be eliminated except through annihilation or absorption into Nirvana; which in turn is impossible without the ascending rocket. Creation is the descent of Lucifer; annihilation is His ascent or return. The result of annihilation (return of the Lucifer-Rocket) (which had descended as Lucifer-Comet) is - perfection! Pre-creational! ....All this is implicit in Christian Science, is made partially explicit in Koreshanity, - and is now to be more fully realized in our love.

If you can love me with sufficient intensity, you can force the Ego entirely out of yourself, over toward me. If I selfishly receive it into myself, and become more radiantly Egotistic, because basking in your love, - nothing happens except a lot of cheap fire-works! But if I love you with sufficient intensity, I will just as forcibly push the Ego out of myself over toward you. As the intensity of love toward each other grows on both sides, the Ego is completely forced out of both of us, and is forced - by our love-force toward each other - to spin between the two of us. It starts spinning around like the rotating armature of a dynamo. -- You and myself are the two magnets and between us is the magnetic field (our love-forces streaming over toward each other). The Ego rotating between us is constantly cutting these lines of magnetic force, and thereby generating an ever stronger electro-magnetic (spirito-magnetic) current. This eventually becomes so powerful that the Ego is projected upward into the center of the universe! This Ego-Rocket by contacting the central nucleus of being, releases a shower of baptismal force which descends upon us primarily, but secondarily in various degrees to all those who are near or in rapport with us. In fact, anyone (whether they know of us personally or not) anywhere in the world, whose aspirations are keyed high enough, receives the answer to or fulfilment of his or her true desire. For example, many persons desire to see the return of Jesus - - the energy which is released from center by our ascending rocket is Protean: it can materialize or take any form to satisfy the momentary desire of the sincere supplicant. Whenever the true Prayer-Rocket is sent to the central heart of the universe, every true prayer of anyone anywhere is answered to some degree. -- I conceive that if you and I can love each other sufficiently, the prayer of Peter to be able to draw together with Bertie will be the next most important result of our love for each other.

How then can we (you and I) love each other enough? First, the logic of our past lives and all that we know about each other, indicates that we are the two persons who are most alike, and whose union can do most for the world; you representing Juda or the two-tribe component, and I representing Israel or the lost ten-tribe component, both components raised to the highest power and concentration - so far. Second, the ethic of the will, must cause us to command ourselves to love each other; this is the actual working out of love as a work of art. And, Third, after we have (A) thought it all out

and (B) ethically willed it in accordance with our logical perception and deduction, then in due course it cannot fail that we will (C) experience the awaking of aesthetic enjoyment of each other, which will be more thrilling and ecstatic than any socalled "love" has ever been known to be! - In short, we say to each other: Logically - I should love you. Ethically - I will love you. Aesthetically - I do love you. (I am almost swooning in writing this to you, my beloved!)

The usual human procedure is of course: first there is a pseudo-aesthetic awaking between man and woman (more or less of a pseudo-spontaneous so-called "love" thrill)(C). Thereupon follows the ethical doing or activity - usually marriage (B). And thereafter begins the agonized thought-work (A), logically trying to find the way onward. (If logic is successful, it eventually leads to the result that Koresh and Peter and myself eventually found - for we all first traveled this road from C to B to A, before we discovered "The Reversal and Renewal of Everything" - including CBA to ABC!) See page 91 of PB's letter.

Especially in my relation to Bertie, there has been intense thinking on both sides for many years, until Logic gradually caused each one of us to force himself (and herself) to draw closer and closer together with the other. And in time, this Ethic of logically-impelled action has penetrated into the interior so deeply that the deepest layers of consciousness - the deepest fountains of Aesthetic feeling are being stimulated and awakened.

> Think of Disraeli - Lord Beaconsfield - who married his wife for her money, and frankly spoke of it; and then found that the ultimate result was the most perfect love in history up to that time!

Well, that is - relatively speaking - the situation between Bertie and myself; only with much added spiritual knowledge and cultural advance, of course. - (Real love is a work of art; not a 'spontaneously' found thing; the latter is always personal and therefore deceptive - although it is so hard for the pride of life, socalled "love", to admit this! But until this admission is honestly made, no true love can be built up - as a work of art - a deliberately undertaken work - ethically willed - the highest art of all!)

The aesthetic joy which Bertie feels in helping me to love others whom I do not yet love - or to help me love those I already do love, helping me to love them still more - helping me love them more than I otherwise could love them (that is, without Bertie's added help) - IS JUST AS GREAT an aesthetic joy, or art-joy, on her side; as the reverse activity in helping her is on my side! In other words, my aesthetic joy in helping Bertie to love Peter, is just as great as her aesthetic joy in helping me to love you - helping me to love you even more than I otherwise could love you, if I alone loved you without her help.

It is Bertie's supreme joy (at this stage) to build a greater love between you and me, than was or could be possible for her to build between herself and me. Even so it is my supreme joy to build a greater love between her and Peter, than was or could be possible for me to build between myself and her. -- And in the future it will be our (your and my) supreme joy to build a greater love between Bertie and Peter, than we alone can possibly build between ourselves (you and me). -- Our (any two of us) greatest joy is in helping some other two to reach a higher pinnacle of love than we ourselves can! (That still leaves it open for them to help us possibly to reach the highest pinnacle of all; but we can only invoke and evoke their fullest help, by giving them our fullest help to rise as high as they possibly can. That applies to us - you and me - as a pair, and also to each one of us separately.)

Some two will eventually reach such a high pinnacle (high rate of vibration) that the man will completely dissolve (dematerialize) in ecstasy, and flow over into the woman as the "better half" - better embodiment - for his spirit. In short, the two becoming one biune divine form!

But for the immediate present, you and I are that central pair - we are being lifted by the love of Bertie and Peter respectively, up to the greatest possible height at this time. - With this tremendous support from Bertie and Peter (and others) a flame may kindle in me when I meet you that may completely annihilate me by spontaneous spiritual combustion!

Certainly interiorly that will happen! (Is already happening RIGHT NOW to an ever increasing degree) My Inner body - pneuma - will rush forth to blend with your inner body - psyche - and the result will be the spon-taneous or spin taneous spinning "Spiritual Rocket" between us. That is, pneuma and psyche - spirit and soul - united as one dynamic heaven-storming Ego, or rocket, ascending to the center of life, there to take the central throne; and in doing so, sending down a shower of blessing (luci-ferent), greather than the world has ever had. A healing shower!

Hedwig, how can we two points of destiny draw together lyrically and beautifully enough so that we will achieve the maximum result? Look with me into the past a moment. In my search for true love I prayed to God, "O God, make me one with Thee as my Beloved!" Then, after this theogamy or marriage with God, I prayed, "O God, make me one with my humanly beloved." (You must have in some way or some words have done the equivalent.) So we were both started on the way toward finding each other. Theogamy first, and eventually now perfect monogamy (universal right inclusiveness). --- God also showed us specifically the way to draw together, - each of us being trained and disciplined to command ourselves to love the lesser loves first, before we could move on to greater and greater loves, and then finally to each other as the latest and greatest love! And so your last previous love has been and is Peter, and mine has been and is Bertie. Peter has sent you to me. And Bertie will receive you from Peter for me.

You addressed your letter rightly - to Bertie first, and secondly to me. For you cannot come to me completely until she loves you completely and brings you to me. Yes, and in the last phase of our union, Bertie will really bring me to you! - - For I visualize it this way. Bertie will call for you at the train or bus or whatever. She will then drive you to the New Ark in saint Peter's burg. There you will find Daisy, a lovely white-haired friend.

Beloved, I want it to be dark when I first meet you. I don't want to be overwhelmed by the joy of hearing you, nor of seeing you. I just want to stand in the completely dark room, and drink into every cell and fibre of my being the humanly unbearable joy of the fact that at last you are here. Right here in the darkness, before me. (The whole universal darkness is redeemed thereby!) I love that darkness, because you are indistinguishably a part of it. I touch the darkness: I am touching you, in doing so. I become enfolded, encompassed by the velvet of darkness. It is you enfolding me and closing together over me and around me. When I am in the darkness I am in you. You are all around me. You are the ubiquitous darkness all around me.

The darkness loves me so much that invisibly I am radiating light. (It may even be visibly!) If you are tired from your journey - yes, exhausted from your life's journey - so much the better; for when the human energies are low and emptied out, the divine energies can more easily come in.

.....In the darkness which is you - you all around me - like a magical tomb - like a magical womb - I draw ever nearer to you. You are the magical ovum which is broodingly waiting for me in that marvelous womb - waiting for me to find it. - All my energies are concentrated upon the one task of drawing near to you in perfect mood and tempo...I as the divine Sperm which is seeking the divine Ovum in the divine darkness of the world Womb (which is to be the Ark of the New Love Covenant between Sperm-man and Ovum-woman).

.....I am still luxuriating in the enfolding darkness and in the knowledge of your thrilling nearness. No sense of sight - touch - taste - sound - or smell - has yet added its increase of ecstasy to the luxury of having you and knowing you as pure darkness! ...perhaps a sense of softest warmth is the next perception that I become aware of, as I draw nearer to you - a radiation of living warmth! ..perhaps next a radiation of breathable life - the pure life-smell of a living body! (The darkness is quivering with increased trembling, which is almost visible as light.)

....Slowly, as we draw silently draw near to each other - clothed only in darkness - we become a gigantic vacuum within a maelstrom of suction that is drawing the souls of all living and non-living things out of their bodies and drawing them into our flame-purified bodies - not one is left out!

It is a universal pull. A concentration of the whole universe to one single point - the point of annihilation and re-creation - the crossing and touching point of all. As our bodies outwardly touch - yours and mine - it is the whole universe drawing together to come into new (eternal) order.

All the thoughts and emotions of all time past and all time to come, and all of the presently eternal (pre-creational or Scientific) now, are one all-consuming flame in our two bodies. That flame is the ego - the one ego - the God ego - the One that is all in its varied manifestations. Which is therefore also (--and first of all--) the Whirling Rocket that shoots up to heaven - almost (and to some extent) pulling us up with it. Universal ascension! Universal combustion! Universal purification! God exonerated!

.....the silence is broken - by the pulse of a sigh, - a sigh so profound that it is both a dying and a resurrecting. A new life-breath is drawn into our dead bodies - in the same moment that the Rocket rises upwards and shoots its joyous fire-air downward into us twain - which eternally locks and fuses us together. Or rather simply awakens us to the eternal fact that we always have been together! We together with each other, and with everyone and everything.....

"Ah" - is perhaps the first sound that will come from our new-born throats. Or it may be "Oh" - or "Ooh!" (long drawn out)....."Darling" -- 'Geliebter' - 'Bräutigam' - "Braut" - "Herzenslust" - "Ohrenschmaus" - "Hedwig-Roxelane" - "Abendstern" - "Morgenstern" - "Augenweide" - "Himmelsgabe" - alles bist du mir!

....Augenweide - noch nicht! Erst das völlige auskosten der soweit erschlossenen schätze. Der duft der reinen wesenheit. Das gegenseitige erklingen der gedanken. Das hinausstrecken nach allen geliebten. Die heil-lust des zusammenseins; - wol-lust als heil-lust! Ohrenschmaus, Herzenslust, Morgenstern, Abendstern, Himmelswonne, - Hedwig!

.....Das zwie-gespräch im leuchtenden dunkel. Der stille jubel der anderen. Das glückselige sprechen zu diesen anderen nahebei. Das völlige auskosten des sprach-glücks in der strahlenden dunkelheit! Das heranziehen der anderen zur innigsten nähe mit uns.

Das immer sichbarer werdende Gott-leuchten. Das gewahr-werden das während des liebesflüstern und liebesgespräch, die heilige Lust-Rackete fortwärend auf und niedersteigt zwischen himmels-zentrum und erden-schale. Jedesmal mit segen von oben herunter kommend, und mit liebe von unten hinauf fliegend.

.....Die nacht vergeht - das allgemeine liebesgespräch wird wieder wortlos. Und gedankenlos - besinnungslos. Der schöpferische schlaf tritt ein.

Und im Morgenlicht erwachen die neu erschaffenen - and I say to you, "My God, you are beautiful!" And you say to me, "You too are as beautiful as a Child!"

And then we will also notice how beautiful the other two (Bertie and Daisy) have become.

And then we are all full of energy - ready to begin to make preparations for the still more potent and rejuvenative conjunction of Peter and Bertie!

Die liebe ist das wahre heil.

Harry

Typed copy to LH

Museum, 1500 Cortez Blvd.

May 9, 1940

Fort Myers, Fla.

Dear Peter Bender,

I think it is wonderful to know you have discovered so great a union of thought and purpose between your own enlightenment and the truths of Koresh. I have held my breath on this side of the Atlantic while you have sent messages to the Koreshan Unity and to Max Arendt, who eventually was good enough to lend me your letters with permission to show others. I knew of no one so open to knowing your

those message and the importance of it as Harry Manley, so I took my opportunity and gave him the first intallment of the 100 pages. Later we had the privilege of reading all the message besides several of your letters. We were greatly impressed and overjoyed.

The response from the people of the Community may not be as spontaneous at first but the response will grow in time as confidence grows that the connections will bring revivification of all they hold dear.

I seem to be in a position to help do some of the bridging. First I was related to Max because we both harmonized with believed the woman head of the Koreshan Unity, Victoria, should be honored fully, in order to restore the power of the life. I was related to Harry because he saw the impor-

tance of the woman, and I now seem to be related to you for the same reason. There is a group in the community who want to bring back the Lunar Festival which was the natal day of Victoria Gratia Koresh. It is ~~with~~ this little circle, led by Brother George Hunt, who may first realize the new force, that a connection with you will bring.

I was closely acquainted with Victoria in past years and, she, I know, loved her and passed a great deal of love over to me. I believe she would or even does ~~not~~ to appear wherever the unity in Koreshanity becomes operative. So I am praying that your advent will manifest a new Victoria and that you will be a new Peter on which a new Church or era is built.

Your messenger Hedwig Mitchell will be greatly welcomed by Harry and Bertie and I expect by many more, some of whom are already known to us. This will prepare the way for your welcome later, and all your near and dear ones in understanding love.-

Yours for success and Union,

Bertie.

1036 Katherine Street
Fort Myers -- Florida
(Lovejoy Park)
May 6, 1940

Dear Peter - Charlotte - Hedwig -

After I had read all of your letters to Bertie she said to me, "Well, now you have a whole lap full of love!" I beamed delightedly. And she repeated as though she had caught the echo, "A lap full of love!"

Actually the letters were all lying on my lap in a tousled heap where I had automatically placed them - one after the other - as I finished reading each one to her. So I looked down upon my lapful as she made the above spontaneous remark, and indeed it was a lap full of love.

"Es ist bestimmt durch Gottes rat, dass man vom liebsten das man hat, muss scheiden!"

I add the words - um es zu behalten!

Never have I loved Bertie as much as now that I feel I am about to lose her to you, Peter, - nay, have lost her already! But she saw it all prophetically many years ago when she refused to marry me - saying that marriage would make it too hard for me when the day came that she would love another man more than me. As a married man, I would have all the racial currents and conventional thought-patterns in myself to fight against when the time came that her freedom would demand organic expansion.

She insisted on a free-union rather than marriage, and in that way kept me wanting marriage more and more throughout all these years. And gradually it dawned on me that my will-to-marry was not my free will at all. There was nothing that I did not have, which would have been gained by a conventional marriage, except a false peace of mind. A sense of dominance and arbitrary possession of the woman. Which - as she never tired of pointing out to me - was the worst snare and delusion of all. For marriage no longer gives man possession of the woman, but on the contrary all the advantage is with the woman. Man is impelled toward marriage by an anachronistic thought-pattern - once upon a time, he did get greater possession that way; but now it is the reverse. Yet man's thought-patterns have not yet caught up with actuality.

Also she told me that she herself had to fight against the racial currents in herself urging her on to marry me, and so take possession of me as the willing victim - but none the less victim! For woman and society have made man their victim. ...She has often been called Minerva, the Goddess of Wisdom; and those who know me best have often called me a type of Amor as God of Love - dynamic in the extreme, but quite helpless and ineffective except in so far as Wisdom could get control of Love.

I know that Bertie is now using you to empower her to get more and better control of me than ever before. Just this moment, I realize that her remark about the lapful of love that I was receiving from you, really meant to say to me, "In return for all this love that you are receiving and all that in future you will receive, you should be fully willing to let me give my love to Peter." It makes me tremble, even to write these words. But it is really just as much a trembling of delight as it is of delicate despair. After all, man wants everything - he doesn't want to give up anything. Even to give up the least part, seems to damage all the rest that remains. So he must say to himself - I must say to myself - I am only giving up Bertie to you, so that you can make her love me more than she could possibly love me otherwise.

That puts a face on the situation, which I am able to look upon without a fear-thrill. Rather it is a fear-thrill - fear of impending joy greater

than I can stand. I believe it is the will-to-orgasm. The orgasm of complete dematerialization. Which in its first form is complete depersonalization. Which at the same time is an actual physiological sterilization. A new quality of consciousness. A new quality of love. The sexual fluids or potencies of the body are drawn up to the brain, there transmuted to spirit - human spirit. This human spirit touches the Divine Spirit whereby it is converted to higher quality. This higher quality of spirit (call it now divine-human or archnatural spirit) is then rematerialized in the brain to a correspondingly higher quality of matter which is deposited in the body.

The old matter in the body is thus constantly burning up (being transmuted to spirit). This spirit is thence converted to higher quality. This higher quality spirit is then rematerialized to higher quality body. That is the cycle of redemption or revivification from the top down. There is also a cycle from the bottom up. All other ØØ/ things being equal, the finer the quality of matter (food etc.) that is added to the body, the better the quality of spirit will be into which the body-matter can be transmuted.

We two men have access to a higher quality of divine spirit than is accessible to any other mortals. It is in fact the biune or whole or holy spirit. The intensity of our love for woman, has kindled such a flame of human spirit in us, that that flame could leap up and touch the Divine Flame. As a result, the human flame and the Divine Flame are becoming more and more one in our bodies. And the accompanying result is that the human form is becoming more and more like the Divine Form.

There are three factors, the flame, the fluids, and the form. Just as the flame is constantly being converted to a divine flame; and the form is being converted to a divine form; so also the fluids of the body are being converted to divine fluids.

The human flame is the fuel of the Divine Flame; from this combustion there results a precipitate or ash. This ash is the highest possible food or nourishment that the body can assimilate; relative to the body, this ash is the most intense flame it can stand. Actually it is only the highest glands in the body that can receive this ash into themselves, and assimilate it by a still lower form of spiritual combustion.

From this combustion in turn there again results a precipitate or ash; the word "hormones" designates this lower ash or waste product from the little lamps or glands. (Waste of a higher plane is always the best nourishment of the next plane.) This lower ash can now be assimilated by the body as a whole, which is like a big lamp. Again there is assimilation (combustion) and the descending product is the love-milk which will eventually flow from the bodies of each one of us in the central group. This group-body thus becomes a great light in the world of darkness.

The old church-fathers used to say, "The saints will have perfumed bodies" Very true, the flame or vibrations in the body will be so high, that every exudation or waste or transudation of such a body will be a substance that is finer and more potent than anything now known. The very leavings of the body will be such a pure substance that they will constitute a true "materia medica" or "leaves for the healing of the nations."

....To get back to earth again. The above all sums up probably to the one word "sterilization". There is no occasion for birth, among those among whom there is no more death. Love can only become really free among those who are no longer humanly fertile. Therefore first each one of us must ascend so high up the mountain of flame, that all fertility is burned out.

Suleiman could really not yet love Philip as much as he should, if Philip still intended to have children from Margaret. In fact, when Philip really began to love Christine, it was because he had unconsciously begun to see her as a life-bringer to him instead of a death(birth)-bringer to him. Actually the love between man and woman is the life-bringing to each other. Philoprogenitiveness then traps them, and the result is procreation instead of recreation or rejuvenation.

How then is it possible to keep love pure and not let it turn into birth-lust. I believe Minerva found the answer. Torture the man until he has become selfless - in other words, seedless. It is of course self-torture for the woman too at the same time. Out of this torture will grow the true rapture - the ascent up the mountain of rapture, on the apex of which the sterilizing flame burns! When the agony is great enough, the anabasis will reach high enough.

Well right now, I am being tortured by Bertie and you, Peter, more than I have ever been tortured before. And actually the torture is already almost indistinguishable from rapture. I really do not know what I am writing, whether it is the wail of a cry-baby, or the blowing of Gabriel's horn.

You ask me to be obedient to you. Yes, I hear it; that's easy. But you are also asking me to be obedient to Bertie like I have never been before. You are building up Bertie bigger than I ever saw her before. I am actually dying as a man - being killed by the woman - who is empowered by your strength given to her. But no doubt I am resurrecting as something entirely new.

Here comes Bertie now.

- - - She and I have had quite a discussion over this letter - as much as I have already written above, and which I read to her. First of all, let me say that I cabled you - PLAY HEDWIG WONDERFUL - Saturday, May 4th, immediately after reading Peter & Charlotte & Hedwig's letters to me, Peter's to GSPH and to MEA, and Hedwig's to GSPH, as well as the boarding-school circular. I felt that you would understand that I was saying that the PLAY was wonderful, and that also HEDWIG was wonderful; thereby automatically showing I had received both the play and the news about Hedwig. The play arrived April 13th and was immediately read aloud to my mother and sister - after I had of course first blazed through it myself.

I found it here on my return with Bertie from Saint Peter's Burg, a city of 55,000 but with a transient population (it is the greatest winter resort on Florida's west coast) of 250,000 per year. We had visited friends over the week-end. And that brings me to the point that Bertie has made plans to spend the month of June with these friends (Moses and Daisy) and it seems very fitting if Hedwig as Peter's messenger will first meet us all in St. Petersburg (Saint Peter's burg). It is about 100 miles north of Fort Myers. Bertie and I had planned to drive up in her car on my birthday; then I return here by bus after a few days, while she stays there with Daisy who has a house all to herself (Moses lives near). Toward the end of the month, I was going to come up again by bus and then drive back by car. But now I am thinking that it would be excellent if Hedwig came to St. Petersburg and met us there, and we all stayed together up there until we had become completely harmonized, before she made any appearance in Fort Myers or Estero at all. (As soon as Hedwig writes that she has received this letter - of which I am sending her a copy - I will write her further details.)

Bertie does not understand German, so I have tried to read her the play, translating as I go along; but I found it easier to tell her the whole story in my own words. Meanwhile I have started translating it (typing it).

This first translation will however not be fit to publish, because the subject matter of it is so engrossing to me that I cannot think in English while I am reading it. It actually sucks me into itself to such an extent, that even after I have translated only a page or two, I will find myself for a considerable while thereafter thinking in German. So that people say, "How strangely you speak." It seems that I then speak German in English words for a considerable time, until my mind snaps back into English forms. I have however someone in mind, a friend of Bertie's who is a successful woman novelist and comes down here every winter. I think she will become highly enthused over the play after I have it in rough-English, so that she will just itch to put it into perfect language forms. If not, I will be able to do it myself eventually once I get out of the hypnotic coils of the German thought-forms.

- - - Bertie was immediately responsive to your idea that the Great Cross would be greater than the Koreshan cross. She as much as said that that was the very lesson which neither Koresh nor I myself had ever fully enough accepted. She called it the true "Victoria Cross" or Cross of Victory, and brought out the fact that not Koresh was really the dominant and leading character in the old days, but that it was Victoria, the woman! Koresh was the most receptive man who ever lived - more receptive than any other man to receive from woman the Serpent Wisdom into himself - but yet he was not yet receptive enough to receive it fully enough to become immortal.

Bertie was the old Victoria's favorite, and when Bertie was still a little child Victoria put her hands on her head and prayed over her and baptized her. So that the spirit which Bertie got from Victoria direct was much more important and primary than the portion which passed from Victoria to Koresh during his lifetime and thereafter passed as a secondary portion to Bertie also.

I would say that Bertie has also always felt toward me that, good as I was, even I was not yet receptive enough to completely receive from her the fullness of the Serpent of Wisdom which she has as central woman to pass over to some man. Therefore I can see very clearly now that she thinks that you Peter are the one who will be able to fully receive from her the plenum of wisdom which has always been in woman but never yet has been accepted by man. She says in your concept of the Grand Cross or the Victory Cross you indicate that the feminine serpent has passed from her at last completely to you.

As I see it, her receiving your letter on June 3, 1939, actually enabled the Serpent to pass out of her as Eve over to you as the new Adam - whereby you at last ate of the Tree of Life and the Tree of Good and Evil as ONE. So that immediately thereafter you had the Serpent Wisdom and Serpent Power to impregnate her with the Life-form which thence passed through her body and so passed over into my body; and burned out of my body the human consciousness which theretofore inhabited it. But instead thereof, a new Living consciousness filled that body.

It almost seems as if the "apple" which Eve ate was the real fruit of the one tree (not two trees); but the part that Eve ate had to pass through her body and consciousness throughout time and thence be received into Adam's (the man's) body so that the complete apple was in him, before he could really awaken in the universal view or God identity!

In short, Bertie is really the power around here; not myself: and the man who can really match her has still got to appear. She is Minerva all right; and that means she knows enough now to hurt me or anyone else by telling me or anyone else more than they can bear to hear.

So much for Bertie. From my own viewpoint, things are much simpler. I simply see you Peter as the one man who is filling my lap fuller and fuller with love. You are making Bertie love me more than ever before, also my mother and sister (more distantly too, my father and other men), also Hedwig now and behind her Charlotte and Ria. I seem to see all the women in the world between you and myself, and you are harmonizing them all by telling them to love me, and I am counter-harmonizing them by telling them to love ~~me~~ you. The tides of your love for me and my love for you, are sweeping through all womanhood and harmonizing them. Moreover each woman is all women at any moment I think of her. All the other women cease to exist. Bertie ceases to exist when I think of Ria - as I did most strongly as the immediate reaction to my first reading of your play.

Then when your letters about Hedwig came I was completely absorbed into Hedwig's wonderfulness. Yet when Charlotte addressed me as "Dear Harry" I lost all consciousness of everything but her unutterable stillness and sweetness.

So what? Well, it makes me think of Philip who was actually pained to find himself loving a strange nun (Margaret in disguise) and then breathed freely when he found he was not being untrue to his Margaret. How often I have pained myself in the same way in the past, until I realized that I could only be true to any one woman by loving all women - and that by commanding myself to love even the unloveliest woman I was awaking a depth of consciousness in me that I had not dreamed of. A new kind of wisdom was awakened which found a place for everything and everything in its place, all together constituting a symphony of the most perfect order and beauty and loveliness.

....I feel your love coming to me direct. And I feel your love coming to me through Bertie. (I must get used to this much love first, before I can stand opening another channel. I pause a moment before writing the next sentence.) I feel your love coming to me through Hedwig... It is a tremendous surge even now as I write the name Hedwig.

In other words, your love will besides flowing over to me direct, have also in addition two more channels - Bertie and Hedwig - through which still more Love can flow to me. Thus there are then three distinct streams of your Love flowing over to me - no wonder I am attracted to you!

Looking back. After all, my willingness and capacity to receive love direct from you is at any given moment definitely limited (although it is ever growing in capacity). But I can receive more of your Love through Bertie. And further more of your Love through Hedwig.

Only when I am receiving this three-fold (direct and both through Bertie and Hedwig) Love from you, is the Love between us two men at its maximum efficiency to draw us together with each other - and eventually also establish direct psychic broadcasting and reception between us.

Moreover, to begin with, it is only possible for your Love to flow freely to two women (Bertie and Hedwig) without making them jealous of each other in the least in respect to you, if you are sending that Love through both of them to another man (myself). If you had merely drawn two women together in order to get them only to love <u>you</u> alone, the two women would continually have had to fight the incipient jealousy in each other, - and they could not have drawn fully close to each other.

But since you are using both of the women to send your Love over to a second man (myself) -- ever remembering also that the human element in myself may at times believe itself loved by both women and by you, as a result of its own inherent merit or love-power -- you will be taking the further step that is necessary in order to get each of the two women more harmonious with you than ever before - and harmonious with each other like never before, - also thereby getting me to become harmonious with the two women, and with yourself, like never before.

Then after you and I are fully one - virtually one male receptacle for Love (i.e. Will) to flow into - and likewise Bertie and Hedwig have become fully one - then we are all ready for the next step onward.

That next step is that the two women will then be able to send the Love flowing from us two men to them - onward to two new men, without you and myself being the least bit jealous or non-cooperating. On the contrary, Bertie and Hedwig will have your and my fullest support and Love assistance in helping them send our Love into the consciousness of the two new men.

These two men will be healed and awakened by all this Love coming to them, so that they in turn become a joint channel of this Love, to carry it over to two new women in turn. The first two men (Peter and Harry) will also be additional channels to carry the Love over to the two new women. In addition the Love stream as it flows forth from Bertie and Hedwig jointly, will flow through all four men over to the two new women.

Thereby the Love between the first two women and the second two women becomes so strong as to fully capture the latter two and make them completely one with Bertie and Hedwig. - Thereafter there are four women serving as one receptacle for the influx of the Love stream as it comes from the four men.

The next step then is that the four women will then be able to send the love of the four men onward to four new men - with the first four men fully co-operating without any sign or vestige of jealousy. The four new men will be healed of selfishness and awakened to a new consciousness, by all of this perfect Love coming to them from the four women; and so they (the four new men) will in turn become channels to carry this Love onward to four new women. And so on. The number continuously doubles.

Love, once it has really started, will continuously double with irresistible rapidity. All we need to do is to start right - as we are even now doing - by your Loving me directly and through Bertie and through Hedwig. The more that Bertie and Hedwig love me, the more it is your love flowing through them to me - and thence surging back from me through them to you - and the more you and I will be drawn together. Even at the same time, the more the two women are drawn together. -- Until in due time the two men can function as one man, and the two women as one woman, - as above outlined. And so on, ever doubling up.

To go back. The start is the most important thing; the omnipotent Love Will must surge fully into Peter and thence into Bertie and thence into me and thence into Hedwig.

I can see that it is not enough for me to be spontaneously obedient to Peter. Bertie - since Peter's advent - is automatically making me more and more obedient to herself also. And I am now strong enough to consciously accept this latter fact. But there is a tremendous desire in me to reach out to Hedwig. I feel that I can really only be fully receptive to Bertie, if I have Hedwig fully receptive to me.

Of course Hedwig cannot be receptive to me, unless she can see Peter and Bertie standing above me, sending into me the true Love Will. Hedwig is like a honey-bee, sucking the Love honey, first from Peter; and then she must go down a step lower to Bertie; and then she can go down a step still lower to me. From me she is then ready to receive and assimilate the honey in the form that she can best respond to it and assimilate it. After which the honey spiral can descend still farer down. -- I mean to say the spiritual honey-spiral as it flows from Peter to Bertie is already somewhat weaker or more attentuated (therefore more easily assimilated) than it is as it flows from Peter's interior Will outward to his conscious mind. Even so it flows from Bertie to me somewhat still weaker or more attenuated; and again from me to Hedwig still weaker, --

and after that it flows from Hedwig to Peter still weaker (being on the secondary round), and so on through the four of us, around and around and around, in a constantly descending spiral, or helix. It flows around and around and around, lower and lower and lower, weaker and weaker and weaker, until it is weak enough (assimilable enough) so that it can flow outside of us four, to some outside person, - who can thus receive it at that diluted or attenuated strength.

In this way there is never clash of disharmony or collision of authority; but each one has something unique and original to contribute that he or she has received direct from the creative Love Will; this unique increment can then be keyed in or flow into the descending spiral - at the proper point. -- For example, what Peter receives from Hedwig is on the next lower level of the spiral, than what Peter gives to Bertie and thence through her to me and through me to Hedwig. It is not a going around on a circle - with everyone equal. It is not static equality, but dynamic equality. Everyone is different from everyone else - on the living spiral down which the Love Will travels alternately through man and woman, all in orderly rank. -- Thus what Peter receives from Hedwig is simply a stepped-down form of what has traveled through Bertie and me after coming from him (this makes possible the assimilation of Hedwig's added unique increment). Thus everyone does both giving and receiving (dominating and obeying) but not on the one "dead level". It is on a living spiral. A descending spiral of consciousness. Hence if one wants to, one can limit his or her consciousness to an awareness only of one's own supremacy, if so desired. Simply look down, without looking up. Anyone can see the other three as standing below! True unity is not equality or level rank - all on the same level, - but is a helix or three-dimensional spiral - a descending spiral.

Say that I have a mood of egotism, All I need do to control my mood is to look downward. I see Hedwig below me, and below her I see Peter and below him Bertie. Then I stop looking and don't look any further. While in this mood and vision, I can truly tell my ego that I am on the top. As the mood exhausts itself, I can look up again and see Bertie smiling above me, and then Peter's radiant countenance above hers. -- Thus I can be just as peace in a mood of egotism, as in a mood of altruism. And so can each one on the descending spiral. (But the real position of everyone on the spiral is definitely fixed - right at the first moment of creation - which is when the man receives the remaining portion of the apple of wisdom from the woman, the portion with the worm or Serpent in it!)

I am already joined to Hedwig in the joy of proclaiming to Peter how wonderful and lovely Bertie really is. That enables me to draw closer than ever to Bertie and join her in the joy of acclaiming your radiance and competence; Bertie and I and Hedwig join as three in this homage to Peter. And below me happily stands Hedwig and loves me for my agonized struggle to also see the truth of the spiral stairway to the true heaven of Love.

As ever,

Dear Harry Manley
Your letter to Charlotte of March 14 with an appendix arrived on Apr. 26. Its contents, however, has made me wait for further sendings.

On Friday, May 2 in the afternoon your letter to Gerhard of March 26 arrived. I'll forward it to him, who is now staying (for 2 months or even 3) in a mountain-infirmary for recovering from the last traces of his efforts as soldier. Its stay is paid by a sick-fund.

On Saturday, May 3, your letter of Friday with 7 enclosures arrived. To-day your letter of April 14 with 8 enclosures has arrived. (With 2 printings "Koreshan Integral Cosmogony").

+

To-day I'll do nothing else but confirming these arrived sen-

of application of reference and correctness of symbolization (cf. p. 102 below) are unwittingly confused. Connotation will be further discussed in Chapter IX.

But there are more dangerous booby-traps in language than the plain equivoque, and "certain it is", as Bacon has it, "that words like a Tartar's bow do shoot back upon the understanding and mightily entangle and pervert the judgment". Those complex symbols, known as propositions, which 'place' referents (cf. Canon VI infra) can be either Contracted or Expanded. "Hamlet was mad" is a contracted symbol, needed to be expanded before it can be discussed. "Hamlet was mad on the stage" or " in my interpretation of the play" may be expanded symbols for what is referred to. The question is of the greatest importance because of its bearing on the distinction between true and false. It leads to the Third Canon of Symbolism, the Canon of Expansion:+

III. - The referent of a contracted symbol is the referent of that symbol expanded.

The consequences of infringing this Canon are sometimes called Philosophy, as little by little we shall proceed to show.

It is an obvious result of this Canon that the first thing to do when a disputed symbol is encountered is to expand it, if possible, to its full form - to such a form, that is, as will indicate the sign-situations behind the reference it symbolizes. Instances of this expansion occur continually in all scientific discussion. In the last chapter we had occasion to expand 'table' and 'see' and later on we shall endeavour to expand 'meaning' in all possible directions. Unfortunately in the absence of any systematic theory of interpretation, no definite ordering of the levels at which we refer has hitherto been made. The idea even of a level of reference remains vague. Yet when we refer to 'that animal', and then later, after further study of its footprints perhaps, to 'that lynx',+ our refer-

+ For certain sciences, zoology, geology, botany, etc., at certain stages, the technique of genus and species arrangement serves this purpose excellently. But this technique is not of great service at earlier or later stages, or outside such sciences.

reference will be to the same referent but at different levels of interpretation in a definite sense involving the number of applications of interpretative processes and the complexity of these processes. In such relatively simple cases matters are easy to set straight; in more complicated cases - if we speak of government, credit, patriotism, faith, beauty, emotion, etc. - it is not so. All our discussion of subjects of general interest suffers from the uncertainty, difficult even to state, as to the level of interpretation, of reference, at which we are symbolizing....

Meanwhile such is the chaos of symbolic apparatus in general that, instead of expansions, mere symbolic overgrowths are most usually what are provided by way of elucidation of doubtful symbols, thus leading to greater confusion than would the contractions which they replace. Instances are given in the following paragraph. Both contractions and pseudo-expansions have the same result - the peopling of the universe with spurious entities, the mistaking of symbolic machinery for referents. The only permanent cure is the discovery of the appropriate expansion by inquiry into the sign-situation leading to the reference which is doubtfully symbolized.+

+In simple but loose words, we only know for certain what is said

(pages 95,96,97,98 omitted) (99/100)

The fictitious entities thus introduced by language form a special variety of what are called fictions. But, as Vaihinger's+ own use shows, this term is very vague and so-called fictions are often indistinguishable from hypotheses, which are simply unverified references. Certain abstractions, like 'the economic man', are of this nature, though being purely methodological; they are not believed in; on the other hand, many idealizations and imaginative creations, such as Don Juan and the Übermensch, may some day find their referents. Hamlet and Goethe's Urtier appear not to be hypotheses, since they are dated and placed where history has no room for them; they are fictitious in the sense that Shakespeare or Goethe's thought had no single referent. We, of course, may refer to these thoughts; more usually we attempt only to reproduce them. But all fictions of this kind must be clearly distinguished from those due to manipulations of language itself. Vaihinger has not sufficiently emphasized this distinction; owing perhaps to an incomplete analysis of the relations of language and thought - shown by his use of the terms 'Begriff' and 'begreifen' in the discussion of abstractions and knowledge.+

+ Philosophie des Als Ob (1920) pp. 51, 393

Linguistic fictions occur in two ways, either through a misunderstanding of the function of symbolic accessories such as 'liberty' or 'redness', so that in making a reference to free actions or red things the user supposes himself to be referring to something not in time and space; or through hypostatization of such connective structural machinery as 'or', 'if', 'not', etc., to which only logicians are prone.

The use of the term 'concept' is particularly misleading in linguistic analysis. There is a group of words, such as 'conception', 'perception', 'excitation', which have been a perpetual source of controversy since the distinction between happenings inside and happenings outside the skin was first explicitly recognized. Processes of perceiving caused in an interpreter by the action on him of external objects have been commonly called 'perceptions', and so, too, by a very intelligible confusion, discussed in our next chapter as 'the ultraquistic fallacy', have those objects themselves. Other processes, more abstract or less obviously caused references, have similarly been called 'conceptions'. But whereas the double sense of the term 'perception' involves merely a confusion between two possible referents or sets of referents, the one inside the head and the other outside, the term 'concept' when thus duplicated has been a special inducement to the creation of bogus entities. ..... In discussions of method or of mental processes may, of course, be themselves talked about; and in this special case words will properly be said to stand for ideas. But it is not true to say that in ordinary communication we are thus referring to our own mental machinery rather than to the referents which we talk 'about' by means of that machinery. Words, as we have seen, always s y m b o l i z e (cf. p. 11) thoughts, and the conceptualist is apt to imply that the very special case of the construct or concept imagined for the purpose of an attempted scientific reference or classification, and then itself examined, can be generalized. He then states that the word is not a mere word as the nominalist holds, but stands for a conceptual symbol. In opposition to the believer in a single discoverable entity for which words symbolizing general references stand, he is right; but by those who do not admit that they are talking 'about' nothing when they appear to have referred to unjusticable entities, his vocabulary is likely to be understood

+ Dr. Crookshank, for example, I n f l u e n z a (1922), p. 3, in his statement that Influenza is "a universal and nothing else" has been supposed

669 - 3575 = 2723

Such linguistic accessories may be used without danger, provided they are recognized for what they are. They are conveniences in description, not necessities in the structure of things. This is shown by the fact that various alternatives are open to us in describing any referent. We can either use a grammar of 'substantives' and 'attributes' (nouns and ajectives), or one of 'Events' and 'Objects', or of 'Place' and 'Referent',+ according as we favour an

+P.105 infra. It is interesting in this connection to note that Indian schools of philosophy, such as the Vaicesika, at various periods developed logigal machinery as unlike most of these Western grammars as they are unlike one another. Pracastapada, for instance, propounded a theory of particularity as an independent reality residing in eternal substances and distinguishing them from one another. Other divisions hardly reproducible in intelligible terms may readily be found!

an Aristotelian outlook, or that of Modern Physics, or a pictorial exposition of the views here advocated. To discuss such questions in any other spirit than that in which we decide between the merits of different Weed killers is to waste all our own time and possibly that of other people.

In a similar way, from the question, What is Truth? an apparently insoluble problem has arisen. In Chapter III however the problem was seen to be soluble as part of the theory of Interpretation. It will be convenient here to define a true Symbol as different from a true Reference. The defintion is as follows : - A true symbol = one which correctly records an adequate+ reference.

+ It is useful in English to have a term such as 'adequacy' by which to distinguish the sense in which a symbol may be true from that in which a reference is true. In such sentences as "What he said was untrue," the ambiguities are obvious; we are left uncertain whether his symbol or his reference was false. In more subtle cases, where the word 'proposition' is casually introduced confusions often arise which without this distinction are hard to disentangle. The term 'adequacy' has the advantage of suggesting the difficult question whether and in what sense reference is capable of degree.

It is usually a set of words in the form of a proposition or sentence. It correctly records an adequate reference when it will cause a similar reference to occur in a suitable interpreter. It is false when it records an inadequate reference.

It is often of great importance to distinguish between false and incorrect propositions. An incorrect symbol is one which in a given universe of discourse + causes in a suitable interpreter a refer -

+ A Universe of discourse is a collection of occasions on which we communicate by means of symbols. For different universes of discourse differing degrees of accuracy are sufficient, and (cf. Chapter VI, p.111) new definitions may be required.

reference different from that symbolized in the speaker. Thus if we say, "Charles I. died in his bed, making witty remarks", our symbol is more likely to be incorrect than our reference false, for it is nor rash suggestion that the referent is Charles II.'s death in h i s bed. But in many cases such an audacious exegetic is unwarranted, and it will then be a more difficult matter to decide which is occuring. In the opposite case when, e.g., we say, "The sun is trying to come out," or "The mountain rises", we may clearly be making no different references than if we were to give a scientific description of the situation, but we m a y mean these assertions to be taken 'literally'. By taking an assertion literally is meant interpreting our symbols as primary symbols, i.e as names used with a reference fixed by a given universe of discourse. When for any reason, such as poverty of language, no symbol is at hand we can choose a symbol whose referent is analogous to our referent and transfer this symbol. Then if the speaker fails to

symbolization of a false reference by which the interpreter could be misled. If on the other hand the speaker makes a true reference, but uses symbols such that a suitable i n t e r p r e t e r, rightly interpreting, makes a false reference, then the symbol is incorrect

Incorrectness may plainly have degrees, for if, when my pipe is out, I say, "My pipe is alight", then this symbol, "My pipe is alight" is sufficiently correct to characterize its referent but not to place it. In other words, it is good enough for the investigator to be able to look for its referent among events, and to exclude it on the ground that the place it claims is filled by the referent of "My pipe is out." It may also be good enough, according to the actual context, for him to go and look for it among other likely orders of referents, gustatory, oflactory and thermal sensations, images and so forth. If he can find it he may be able to expand the incorrect symbol, possibly changing every word in the process. Similarly, once convinced that my pipe is out, I may be able myself to expand my symbol to "My pipe feels as though it were alight."

A group of questions arise out of this instance, which require a Fourth Canon, the Canon of Actuality, to clarify the situation: -

IV. - A s y m b o l r e f e r s t o w h a t i t i s a c t u a l l y u s e d t o r e f e r t o; not necessarily to what it ought in good usage, or is intended by an interpreter, or is intended by the user to refer to.

The assertion considered above may or may not have referrred to a referent like that for which it would be correctly used. I may admit or deny that my referent was some feeling and not burning tobacco. Accordingly, by Canon I.2, we have here a group of symbols appearing to one symbol, and we must select that which is actually being used. When we cannot so select, nothing more can be done beyond framing a collection of unambiguous symbols for future use in analogous cases.+

+ To the technique required for this operation Chapters VI. and VII. are devoted, and in Chapter IX. the methods developed are applied to the arch-ambiguitiy, M e a n i n g.

But suppose that we were led to state, after the manner of formal logicians, that a referent such as 'non-existent combustion of tobacco" is involved, we should appear to be confronted by a problem as to how we can refer to what is not there to be referred to. This problem, which is of no interest in itself, is mentioned here because it is typical of the difficulties which arise through treating an incomplete system of defective symbols as though it were a complete system of perfect symbols. Within a minor system of symbols which has been wrought into a high degree of complexity, such contradictions, if they ensue from a legitimate manipulation of symbols, are a helpful indication of some imperfection still remaining. Mathematics is a case in point. Faced with such a contradiction, the mathematician proceeds to improve his symbolism, and we should follow his example rather than suppose that we have proved some curious eccentricity in the universe.

Two other questions arise which deserve an answer. The first is "How do we know that 'pipe alight now' claims the same place as 'pipe out now', while 'pipe foul now' does not ?" The answer is, in the words of the old tale, "By experience." We possess in familiar fields vast accumulations of such knowledge. We know, for instance, that 'x is green' and 'x is red' and 'x is blue' all claim the same place for their referents; as do 'x is dark' and 'x is light'. We also know that 'x is green' and 'x is dark' and 'x is vi-

May 6,41 (Tuesday)

Dear Harry: Yesterday I sent you pages 9 - 12 of this extract confirming at the same time your letters to Charlotte and Gerhard of March 14 and 26 respectively as well as your letters to me of April 11 and 14 with all enclosures. Further I continued Correspondence page 41 onward, but meanwhile I will send you the following pages of my extract and that partly for the purpose of adding one postal Coupon to each. Taking always airmail is not wasting money but is caused by the consideration that you shall get as many of my sendings as possible, because I think it not impossible that our communication might be interrupted for a long time by force majeure. You do understand, I do hope !!!! Nevertheless I'll

We need this knowledge in order to perfect our symbols, just as we need perfected symbols in order to advance our knowledge.

The other question is, "Why not say that since no referent for 'My pipe is out' was to be found where we were led to look for it, there was no referent?" But there was a reference - though not to the referent suggested at first sight. The problem of finding the actual referent is here, as always, that of tracing out the causal connections or contexts involved, in the manner indicated in Chapter III.

One special difficulty with regard to complex symbols calls for a Canon whose functions may not be evident at first sight, though it is necessary for the avoidance of nonsense in our discourse. It concerns the building up of complex symbols from those which are simple or less complex. It is plain that if we incorporate in one symbol signs which claim the same place, whether e.g., colour (red-yellow) or shape (round-square), our proposed symbol is void. This Fifth Canon is called the Canon of Compatibility: -

V. - No complex symbol may contain constitutent symbols which claim the same 'place'.

It is therefore important at once to make clear what is done when a symbol 'places' a referent. Since the days of Aristotle, three formulae, traditionally known as the Laws of Thought, have received much attention, civil and uncivil, from logicians. They have been variously interpreted as laws which the mind obeys but which things need not, as laws which things obey but which the mind need not, as laws which all things (the mind included) obey, or as laws which nothing need obey but which logic finds strangely useful.

For Symbolism they become a triad of minor Canons which help to keep the Cathedral of Symbolism in due order. First comes the Law of Identity - quaintly formulated as 'A is A'; a symbol is what it is; i.e., Every symbol has a referent. The second is the Law of Contradiction - 'A is not not-A'; no symbol refers to what it does not refer to; i.e., No referent has more than one place in the whole order of referents. The third is the Law of Excluded Middle - 'A is either B or not B'; a symbol must have a given referent or some other; i.e., Every referent has a fixed place in the whole order of referents. For this triad, by Canon II. we may substitute the following formula, which is then the Sixth Canon of Symbolism: The Canon of Individuality -

VI. - All possible referents together form an order, such that that every referent has one place only in that order.

One difficulty with regard to 'place' may be usefully commented on. It is rather a symbolic accessory (cf. p.94 above) than an actual symbol. In any false assertion, we have implied, two things must be clearly distinguished (1) the referent to which we are actually referring (2) an alleged referent to which we believe ourselves to be referring. Only the first of these has a 'place' in the whole order of referents.

We can, using alternative language, say either that in a false assertion we are believing a referent to be in a 'place' in which it is not, or that we are believing ourselves to be referring to a

2946-79

When a referent is known its place also is known, and a place can only be identified by the referent which fills it. 'Place', that is, is merely a symbol introduced as a convenience for describing those imperfections in reference which ~~xx~~ constitute falsity.

We have shown that for all references, between the referent and the act there are always intervening sigh-situations. In the simplest case, that of the true direct judgement of perception, there may be only one such sign-situation (discussed in ChapterIII) In a false proposition there will be a similar sign chain with the difference that some misinterpretation occurs. It is not however always necessary in order to translate a false proposition into a true one to discover where the misinterpretation occured; a new sign chain abutting on the same referent may be substituted. In e x p a n s i o n , however, such discovery is necessary, and the difficulty explains our preference for Translation over Expansion. In education and controversy the discovery of the misinterpratation is usually the more essential step.

In these six Canons: S i n g u l a r i t y ,
D e f i n i t i o n ,
E x p a n s i o n ,
A c t u a l i t y ,
C o m p a t i b i l i t y ,
and I n d i v i d u a l i t y ,

we have the fundamental axioms, which determine the right use of Words in Reasoning. We have now a compass by the aid of which we may explore new fields with some prospect of avoiding circular motion. We may begin to order symbolic levels and investigate the process of interpretation, the 'goings-on' in the minds of interpreters. In particular it will be possible now, though not always easy, to show when a symbol is merely an abbreviation; and to specify the various kinds of definition suitable on different occasions. It might not seem unreasonable in the meantime to call a halt in such discussions as would be affected by these discoveries:

" Seal up the mouth of outrage for a while
Till we can clear these ambiguities,
And know their spring, their head, their true descent."

These Canons control the System of Symbols known as Prose. If by themselves they do not prove sufficient to keep our speech from betraying us, any others which may be required will be of the same nature. A set of symbols will only be organized, or ~~fxxxx~~ form a good prose style, when it respects these Canons. Only such a set will allow us to perform with safety those transformations and substitutions of symbols by which scientific language endeavours to reflect and record its distinctions and conclusions - those operations which, as we have seen, appeared ~~tbxx~~ primitive man to partake of the nature of magic. Moreover, only such a set will enable the philosopher to discuss more important matters than his own or his colleagues' peculiarities of expression.

of the American Consulate here for getting them proved, if they are sufficient for an immigration visa~~x~~. I shall inform you at once as soon as I shall be informed on my part, but considering our experiences with other affidavits I must doubt it. Wait and see !!!

What I explain to you in Correspondence from page 41 onward refers to this extract and to the application of Ogden's Basic English to my planned book and to the article "Ein amerikanisches Jahrhundert" which I have posted on April 22.

When reading my extract ~~xx~~ and underlining some passages of it, I found some mistakes in writing. This is one ~~xxxxxxxxxxxxxxx~~ ~~thatx~~ more reason that you make the Fort Myers Library ~~to~~ provide you with Ogden/Richards' book "The Meaning of Meaning" as well as Ogden's "Basic English" and all the books ~~xfx~~, the titles of which I have copied on page 1 of my extract. Look at page 1, on which I have pointed out some of them by blue and red lines.

Further you will find a long list of books which have been published within the International Library of Psychology. Considering the titles of them I have thought of publishing our book "You shall become universal" or "You must become universal" (the latter title was first chosen by me too !) within this International Library too !!! Your working

Chapter VI

The Theory of Definition

The first cause of absurd conclusions I ascribe to the want of method; in that they begin not their ratiocination from defintions. - H o b b e s .

"Do, as a concession to my poor wits, Lord Darlington, just explain to me what you really mean." - " I think I had better not, Duchess. Nowadays to be intelligible is to be found out." - L a d y W i n t e r m e r e ' s F a n .

page 109 There is at present no theory of Definition capable of practical application under normal circumstances. The traditional theory, in so far as it has not been lost in the barren subtleties of Genus and Differentia, and in the confusion due to the term 'Connotation', has made little progress - chiefly on account of the barbarous superstitions + about language which have gathered on

+ The Magic of Names is often potent where we should least expect it, and the distress of Sachs on the discovery of Uranus which found expression in his query - "What guarantee have we that the planet regarded by astronomers as Uranus is r e a l l y Uranus ? " is only one degree more primitive than Herbert Spencer's contention that "By comparing its meanings in different connections, and observing what they have in common, we learn the essential meaning of a word .... let us thus ascertain the meaning of the words 'good' " etc.etc.

page 110 the confines of logic from the earliest times. Four difficulties have stood in the way and must first be removed.

F i r s t l y , do we define things or words ?.... When we define words we take another set of words which may be used with the same referent as the first, i.e., we substitute a symbol which will be better understood in a given situation With t h i n g s , on the other hand, no such substitution is involved. A so-called definition of a horse as opposed to the definition of the word 'horse', is a statement about it enumerating properties by means of which it may be compared with and distinguished from other things. There is thus no rivalry between 'verbal' and 'real' defintions . +

+ See Leibnitz, New Essays concerning Human Understanding, 1916, pp.316-17, for an example of the way in which the distinction has been envisaged.

page 111 The s e c o n d difficulty is closely related to the above. Though definition be symbol-substitution, definitions have usually, for grammatical reasons, to be stated in a form which makes them appear to be about things. This is because we are in the habit of abbreviating symbols as "the word 'fire' refers to the same referent as the words 'what burns'" "to" f i r e i s w h a t b u r n s "; and of saying " C h i e n means 'dog' " , when we ought to say "the word c h i e n and the word 'dog' both mean the same animal".

T h i r d l y , all definitions are essentially ad hoc. They are relevant to some puppose or situation, and consequently are applivable only over a restricted field or 'universe of dis-

use of the terms 'denote' and 'connote'. In Chapter IX. the artificiality of these distinctions will be urged. Here it is only necessary to point out that two symbols may be said to have the same connotation when they symbolise the same reference.....

page 113 To attempt now a fresh attack upon the essential problem of how we define, or attain the substitute symbols required in any discussion.....

The answer is simple and obvious. Find first, it runs, a set of referents which is certainly common to all concerned, about which agreement can be secured, and locate the required referent through its connection with these.

It is fortunate that the types of fundamental connections with which discussions are concerned are few in number, though we are apt to believe, such is the multifarious complexity of our talk, that things are connected in any number of ways. Whether this poverty is due to the trammelling influence of language..., whether it is due to the structure of the brain, or whether it is due to an actual simplicity in the universe, need not here be considered

.....

.....

page 117 The routes, then, which we seek in our endeavour to reach a desired referent are the obvious relations in which that referent stands to some known referent. The number of possible relations is i n d e f i n i t e l y large, but those which are of practical use fortunately fall, as we have already explained, into a small number of groups. So that as a preliminary classification we get such a list as this : -

1. S y m b o l i z a t i o n.

This is the simplest, most fundamental way of defining. If we are asked what 'orange' refers to, we may take some object which is orange and say " ' O r a n g e ' is a symbol which stands for T h i s ". Here the relation which we use in defining is the relation discussed in Chapter I. as constituting the base of our triangle.

page 118 2. S i m i l a r i t y.

Our required referent is l i k e a chosen referent..... Our starting-point is This and the relation is Likeness, and anyone who knows what 'This' stands for (i.e. is not blind) and knows what 'Likeness' stands for will get there.

3. S p a t i a l R e l a t i o n s.

In, On, Above, Between, Beside, To the right of, Near, Bigger than, Part of, are obvious examples. " 'Orange' is a symbol for the colour of the region between red and yellow in a spectrum (and of any colour like this)." It will be noted that the naming relation is involved in this as in every definition, and that the definition is always extendable by a similiarity relation. It is curious that some of these symbols for spatial relations are unsymmetrical. Thus we have 'on' = 'above and in contact with', but no abbreviation for 'under and in contact with', except such ambiguous words as 'supporting'. We may further note that most of the common uses of ' o n ' are so strangely metaphorical that it has even been doubted whether there is not some simple unanalysable relation which has not yet been noticed. The right approach to problems of metaphorical extension will be considered later in this chapter.

4. T e m p o r a l R e l a t i o n s.

page 119 'Yesterday' is the day before to-day; 'Sunday' is the first day of the week; 'The end of the war' is x months after event y; 'Lighting-up time' is x minutes after sunset.

5. C a u s a t i o n : P h y s i c a l.

'Thunder' is what is caused (not by two clouds bumping but) by certain electrical disturbances. 'Sawdust' is what is produced, etc

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Peter Bender
Frankfurt a.M.
Goethestr.4

May 7, 1941
(Wednesday)

Dear Harry:

On the day before yesterday I posted pages 9 - 12 of this extract, yesterday pages 13-16. To-day I'll post these pages 17 - 20 and to-morrow pages 21 -22, which will be followed by pages 41-44 of Correspondence. Look at

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the margin of the following page above...

6. C a u s a t i o n : P s y c h o l o g i c a l .

'The Unconscious' is what causes dreams, fugues, psychoses, humour and the rest. 'Pleasure' is 'the conscious accompaniment of successful psychic activity.'

7. C a u s a t i o n : P s y c h o - p h y s i c a l.

In addition to the examples given in the following chapter in connection with Beauty, we may define 'A perception of orange' as 'the effect in consciousness of certain vibrations falling in the retina'.

C a u s a l r e l a t i o n s are probably the routes of identification most commonly employed in general discussion, as well as in science. Thus a view of great historical consequence defines the Deity as the Cause of the Universe, while the importance of Embryology in zoological classification is due to the causal defining relations which are thereby provided.

8. B e i n g t h e O b j e c t o f a M e n t a l S t a t e.

The right-hand side of our triangle, Referring, is one of these; so are Desiring, Willing, Feeling, etc. Thus 'Piteous things' may be defined as those towards which we feel pity, and 'Good things' are those which we approve of approving.

9. C o m m o n C o m p l e x R e l a t i o n s.

Some definitions are most conveniently formulated in complex form. While capable of being analysed out into sets of simple relations falling under one or other of the above headings, they are more readily applicable as popularly symbolised. Examples are 'utility' (analysable into Nos. 7 and 8), 'imitation' (2 and 7), 'implication' (1 and 8).

10. L e g a l R e l a t i o n s

These are so frequently employed and implied, though often disguised that it seems worth while to give them a separate heading; moreover, they are subject to an arbitrary test - satisfying the judge. Examples: 'Belonging to' (when = owned by'), 'Subject of' , 'Liable to' , 'Evidence of'. All legal definitions are highly complex, though none the less serviceable.

The above relations are those which considerable experience has shown to be commonly employed in defintions. Any other relations which might be required for special purposes equally deserve to be included in a complete list - S h a p e , F u n c t i o n , P u r p o s e or O p p o s i t i o n for example.

Also the relation Universe!

It is therefore neither claimed that the first eight groups exhaust the relevant elementary relations, nor that those complex relations which we have cited can be reduced without remainder to relations of these types. The whole classification is on pragmatic basis, and merely on the level of the most usual universes of discourse.

It has also proved unnecessary to discuss whether and in what sense all relations may be logically reducible to one or more ultimate kinds + , for any such reduction would make no difference to the value of the definitions we have been considering in their appropriate field.

+ Thus, on Mr. Alexander's hypothesis, for instance (Space, Time, and Deity, I. p. 239) " in the end all relation is reducible to spatio-temporal terms."

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The practical aspect of the above list of routes of definition deserves to be insisted upon. The reason for using definitions

3676 - 3607

During the night from Monday to Tuesday Ma.We, and Lydia had a heavy accident in their house caused by the present circumstances. Ma.We. is hurted at her thigh and face,but feels quite well in the hospital, where Charlotte Margareta will visit her on Friday. Lydia is not hurted and now lives in the house of friends where I visited her yesterday evening for getting exact data. Two persons in the house were dead,the house itself is heavily damaged. After Lydia's report Ma. We.spoke immediately of her horoscope when she had recovered from the first fright. I had discovered corresponding possibilities when I had been studying her horoscope during July/August 1940,but could add,that her fate will be nevertheless favourable.She remembered this at once and as a reason for being in good hope concerning her future.

I leave you for today and ask you to

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Chapter VII

The Meaning of Beauty

Thus I have here mentioned by the bye to show of what Consequence it is for Men to define their Words when there is Occasion. Ant it must be a great want of Ingenuity (to say no more of it) to refuse to do it: Since a Definition is the only way,whereby the precise Meaning of moral Words can be known.

L o c k e

"Disputes are multiplied,as if everything was uncertain,and these disputes are managed with the greatest warmth,as if everything was certain. Amidst all this bustle 'tis not reason which gains the prize,but eloquence; and no man need ever despair of gaining proselytes to the most extravagant hypothesis, who has art enough to represent it in any favourable colours. The victory is not gained by the men at arms,who manage the pike and sword; but by the trumpeters,drummers, and musicians of the army."

H u m e .

In order to test the value of the account of Definition given in the previous chapter,we may best select a subject which has hitherto proved notoriously refractory to definitive methods.Many intelligent people have given up aesthetic speculation and take no interest in discussions about the nature or object of Art,because they feel that there is little likelihood of arriving at any definite conclusion. Authorities appear to differ so widely in their judgments as to which things are beautiful,and when they do agree there is no means of knowing w h a t they are agreeing about.

What in fact do they mean by B e a u t y ?

I	Anything is beautiful	-	which possesses the quality of beauty+
A II	"	"	- which has a specified Form
III	"	"	- which is an imitation of Nature
IV	"	"	-which results from successful exploitation of a Medium.
V	"	"	-which is the work of Genius.
VI	"	"	-which reveals(1) Truth,(2) the Spirit of Nature,(3) the Ideal,(4) the Universal, (5) the Typical.
B VII	"	"	-which produces Illusion.
VIII	"	"	-which to desirabke Social effects.
IX	"	"	-which is an Expresssion
XII	"	"	-which causes Pleasure.
XIII	"	"	-which excites Emotions.
XIV	"	"	-which promotes a specific Emotion.
XVII	"	"	-which involves the processes of Empathy.
XVIV	"	"	-which heightens Vitality.
XVII	"	"	-which brings us into touch with exceptional Personalities.
XVi	"	"	-which induces Synaesthesis +

+ A detailed discussion of the views defined in these ways is provided in The Foundation of Aestehtics by the authors and Mr.James Wood (1921 2nd ed.); and a survey of the most recent works in the light of the above classification will

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application of "Basic English" to the text of my book "You must become universal". Yours

S U M M A R Y

At the close of a long discussion involving the detailed examination of many separate problems, elaborate examples of the application of method, historical illustrations and special criticisms of vicious tendencies, a brief outline of the main topics dealt with is desirable in order to give a general impression of the scope and task of the Science of Symbolism. Only by excluding all allusion to many subjects not less important than those here mentioned, can we avoid the loss of perspective inevitably entailed by the list of Contents to which the reader is referred.

I. - Thoughts, Words and Things. (1-23)

The influence of language upon Thought is of the utmost importance. Symbolism is the study of this influence, which is as powerful in connection with everyday life as in the most abstruse speculation.

There are three factors involved when any statement is made, or interpreted.

1. Mental processes.
2. The symbol
3. A referent-something which is thought 'of'.

The t h e o r e t i c a l problem of Symbolism is-

H o w a r e t h e s e t h r e e R e l a t e d ?

The p r a c t i c a l problem, since we must use words in discussion and argument, is-

> How far is our discussion itself distored by habitual attitudes towards words, and lingering assumptions due to theories no longer openly held but still allowed to guide our practice ?

The chief of these assumptions derives from the magical theory of an inherent connection between symbols and referents. This legacy leads in practice to the search for t h e meaning of words. The eradication of this habit can only be achieved by a study of Signs in general, leading up to a referential theory of Definition by which the phantom problems resulting from such superstitions may be avoided. When these have been disposed of, all subjects become more accessible and more interesting.

2. - The Power of Words. (24-47)

The magic of words has a special place in general magic. Unless we realize what have been the natural attitudes towards words until recent years we shall fail to understand much in the behaviour of logicians and others among modern mystics, for these same attitudes still persist in underground and unavowed fashion. At the same time the theory of signs can throw light upon the origins of these magical beliefs and their persistence.

3. - Sign-sitiuations. (28-76)

In all thinking we are interpreting signs.
In obvious cases this is readily admitted. In the more complex cases of mathematics and grammar more complicated forms of the same activity only are involved.
This is hidden from us by an uncritical use of symbols, favouring analyses of 'meaning' and 'thinking' which are mainly occupied with mrages due to 'linguistic refraction'.
We must begin therefore with Interpretation.

If this is stated with due care in terms of causal contexts or correlated groups we get an account of judgement, belief and interpretation which places the psychology of thinking on the same level as the other inductive sciences, and incidentally disposes of the 'Problem of Truth'. (245/246)

A theory of thinking which discards mystical relations between the knower and the known and treats knowledge as a causal affair open to ordinary scientific investigation, is one which will appeal to common-sense inquirers.

Sign-situations are always linked in chains and the simplest case of such a sign-chain is best studied in Perception.

4. - Signs in Perception. (77-86)

The certainty of our knowledge of the external world has suffered much at the hands of philosophers through the lack of a theory of signs, and through conundrums made possible by our habit of naming things in haste without providing methods of identification. The paradoxes of really round pennies which appear elliptical, and so forth, are due to misuses of symbols; principally of the symbol 'datum'.

What we 'see' when we look at a table is first, modifications of our retinæ. These are our initial signs. We interpret them and arrive at fields of vision, bounded by surfaces of tables and the like. By taking beliefs in these as second order signs and so on, we can proceed with our interpretation, reaching as results tables, wood, fibres, cells, molecules, atoms, electrons, etc. The later stages of this interpretative effort are physics. Thus there is no study called 'philosophy' which can add to or correct physics, though symbolism may contribute to a systematization of the levels of discourse at which 'table' and 'system of molecules' are the appropriate symbols.

The method by which confusions are to be extirpated in this field is required whereever philosophy has been applied. It rests partly upon the theory of signs, partly upon the Rules of Symbolization discussed in the next chapter.

5. - The Canons of Symbolism. (87-108)

Underlying all communication, and equally fundamental for any account of scientific method, are the rules or conventions of symbolism. Some of these are obvious enough when stated, but, perhaps for this reason, have been generally neglected. Others have been cursorily stated by logicians, concerned hitherto with a narrow range of traditional problems. When, however, all are fully set forth in the forms implied by systematic discourse, the solutions of many long-standing problems are found to be d e f a c t o provided.

Examples of such problems are those of Truth, Reality, Universals, Abstractions, Negative Facts, Virtuous Triangles, Round-squares ond so forth.

The rules or postulates in question which most need formulation are Six in number, and appear as the C a n o n s o f S y m b o l i s m. They derive from the nature of mental processes, but, being required for the control of symbolization, are stated in terms of symbols and referents.

The observance of these Canons ensures a clear prose style, though not necessarily one intelligible to men of letters.

6. - Definition. (109-138)

In any discussion or interpretation of symbols we need a means of identifying referents. The reply to the question what any word or symbol refers to consists in the substitution of a symbolx/which can be better understood /or symbols/

the identification of the definiendum by its connection with these. The defining routes, the relations most commonly used for this purpose are few in number, though specialists in abstract thought can employ others. In fact they may be pragmatically generalized under eight headings. Familiarity with these defining routes not only conduces to ease of deportment in reasoning and argument, but offers a means of escape from the maze of verbal cross-classifications which the great variety of possible view-points has produced.

7. - The Meaning of Beauty. (139 - 159)

The application of this procedure in practice may be demonstrated by taking one of the most bewildering subjects of discussion, namely Aesthetics.
Beauty has been very often and very differently defined - and as often declared to be indefinable. If, however, we look for the characteristic defining relations, we find that the definitions hitherto suggested reduce conveniently to sixteen.
Each of these then provides a distinct range of referents, and any such range may be studied by those whom it attracts. If in spite of the disconcerting ambiguity thus revealed (and all freely-used terms are liable to similar ambiguity) we elect to continue to employ the term Beauty as a shorthand substitute for the definition we favour, we shall do so only on grounds of ethics and expediency and at the risk of all the confusions to which such behaviour must give rise.
In addition to its symbolic uses 'Beauty' has also its emotive uses. These have often been responsible for the view that Beauty is indefinable, since as an emdtive term it allows of no satisfactory verbal substitute. Failure to distinguish between the symbolic and emotive uses is the source of much confusion in discussion and research.

8. - The Meaning of Philosophers. (160 - 184)

Proceeding on the same principles to 'Meaning' itself, we find a widely divergent set of opinions in the writings of the best philosophers. The recent discussions in M i n d and in B r a i n show the helplessness of expert disputants in dealing with the resultant ambiguities of the term. The procedure of the ablest and most practical group of American thinkers, the Critical Realists of 1921, reveals the same incompetence, while the use made of the word by so influential an authority as Professor Münsterberg is equally open to objection. In fact, a careful study of the practice of prominent writers of all schools leads to the conclusion that in spite of a tacit assumption that the term is sufficiently understood, no principle governs its usage, nor does any technique exist whereby confusion may be avoided.

9. - The Meaning of Meaning. (185 - 208)

When, however, the problem is scientifically approached, we find that no less than sixteen groups of definitions may be profitably distinguished in a field where the most rigid accuracy is desirable.
In other cases ambiguity may be fatal to the particular topic in which it occurs, but here such ambiguity even renders it doubtful what discussion itself is. For some view of 'meaning' is presupposed by every opinion upon anything, and an actual change of view on this point will for a consistent thinker involve change in all his views.
The definitions of Meaning may be dealt with under three headings. The first comprises Phantoms linguistically generated; the second groups and distinguishes Occasional and erratic usages; the third covers Sign and Symbol situations generally.
One interesting effect of such an exposition is that

Dear Harry: After posting pages 9-12 of this extraxt on May 5, pp.13-16 on May 6, pp.17-2o on May 7, each of them with additional lines on the margins and with a coupon for answers, I am now posting pages 21 - 22 as last of this extract, by means of which I will induce you to stuy the book "The Meaning of Meaning" itself as well as "The Foundation of Aesthetics" by Ogden/Richards and all the works of Ogden especially, which are announced on the first page of this extract. I do know very well that I have already sent once the copy of the Summary to W.Ross-Wallace on September 1940 over you with additional

it forces us for the time being to abandon the term 'meaning' itself, and to substitude either other terms, such as 'intention', 'value', 'referrant', 'emotion' for which it is being used as a synonym, or the expanded symbol which, contrary to expectation, emerges after a little trouble.

A careful study of these expansions leaves little room for doubt that what philosophers and metaphysicians have long regarded as an abstruse and ultimate notion, falling entirely within their peculiar domain and that of such descriptive psychologists as had agreed to adopt a similar terminology, has been the subject of detailed study and analysis by various special sciences for over half a century. During the last few years advances of biology, and the physiological investigation of memory and heredity have placed the 'meaning' of signs in general beyond doubt, and it is here shown that thought and language are to be treated in the same manner.

1o. - Symbol Situations. (209 - 242)

The first stage of the Development of Symbolism as a Science is thus complete, and it is seen to be the essential preliminary to all other sciences. Together with such portions of grammar and logic as it does not render superfluous it must provide both what has been covered by the title Philosophy of Mathematics, and what has hitherto been regarded as M e t a - physics - supplementing the work of the scientist at either end of his inquiry.

All critical interpretation of Symbols requires an understanding of the Symbol situation, and here the main distinction is that between the condition in which reference is made possible only by symbols (Word-dependence) and that for which a free choice of symbols can be made (Word-freedom). The examination of language processes in their perfection or in their degeneration must also start from this distinction. It is further important to notice that words have further functions in addition to that of strict symbolization. The study of these evocative aspects leads naturally to an account of the resources of poetical language and of the means by which it may be distinguished, from symbolic or scientific statement. Thus the technique of Symbolism is one of the essential instruments of the aesthetics of literature.

Its practical importance will be found in its application to Edcation and to Discussion in general; for when the Influence of Language upon Thought is understood, and the Phantoms due to linguistic misconception have been removed, the way is open to more fruitful methods of Interpretation and to an Art of Conversation by which the communicants can enjoy something more than the customary stones and scorpions.

I hope, I do hope, in fact, that after all you will acknowledge and appreciate my efforts concerning the realisation and creation of Universal English with your help and that you will apply your linguistic capacity and abilities in this direction for becoming the first teacher of Universal English beginning with the translation of my play, economic program etc. and as far as possible by means of writing also your letters in this Universal English.

Yesterday I sent to Gerhard not only your letter to him of March 26, but also your letter to Ria of November 14 as well as pages 14 -25 of my Consituting Letter, in which I gave the anthropostic constituting figure of the sixfoldness Harry/Peter/Bertie/Charlotte/Gerhard/Ria for the first time. Further I have sent him all 40 pages of Correspondence and other letters and have urged him to write to you directly. To-day your sending of March 22 has arrived, so that only those of March 17 and 19 are still missing. Ria's letter has much enjoyed me and Charlotte Margareta. I'll refer to all later on.

A previous examination of your affidavit papers by an employee of the Francfort American Consulate has resulted in the statement, that the proof of income by reseipts of income-taxes is of much more importance than all real and personal estates, or you must make an bank deposit on my name. I'll inform you more exactly as soon as possible. Meanwhile I hope that Mr. Winthrop will send a new affidavit for Charlotte Margareta which she has demanded by a registered letter some weeks ago, but in any case I beg you to think of a whole series of affidavit papers based on income texts even there would be only incomes of 2o -30 dollars a week. 5 persons with such incomes count more than one with the same income alone.

101 — 3668 / 4

Abschrift !

Dr. Ernst Barthel
Köln-Klettenberg
Nonnenwerthstr. 29

Köln, den 1.4.1941

12 (14)

5/26/41

Herren Peter und Gerhard Bender
Frankfurt am Main, Goethestr. 4

Sehr geehrte Herren Bender,
Auf Ihre Briefe vom 28.-29. März antworte ich folgendes.

1. Die von Herrn Peter Bender als sein geistiges Eigentum behauptete Figur des polaren Raumkosmos ist nicht sein geistiges Eigentum. Falls er dies behauptet, wird er belangt. Die Figur ist von mir in zahlreichen Zusammenhängen viel früher immer wieder als selbstverständliche Erläuterung des polargeometrischen Kosmos veröffentlicht worden, z.B. auch Seite 13 u. 18 der "Einf.i.d.Polargeometrie" 1932. Wenn Herr Bender die Arbeit seines Unbewussten im Anschluss an meine Veröffentlichungen nicht versteht, so wird er verstehen, dass die Hohlwelttheorie diese Polarität und Mittelbetrachtung der Erdfläche niemals behauptet hat - wenn auch Morrow meinen Ausdruck "noneuclide geometry" aufgeschnappt hat, ohne ihn zu verstehen - , sondern eine monopolare Schale in einem unendlichen Raum. Ich werde mich der Entwendung meiner geistigen Eigentümer durch Amerikaner oder Deutsche gerichtlich widersetzen, wenn man nicht Herkunft und Ursprung der Figur ausdrücklich nennt. Nicht erst 1939 ist die Figur zustandegekommen, sondern schon 1914, 1919 und 1932. Es ist lächerlich, dass Sie behaupten, diese polare Figur passte zur unpolaren Hohlwelttheorie, wohinein sie höchstens kommen kann durch Entwendung von mir. Ich muss es ablehnen, dass man einen Mann, der sein Leben und zuletzt sogar seine Berufsexistenz für den eigenen deutschen Gedanken opfern musste (der mit dem Amerikanergedanken der Hohlwelt gar nichts zu tun hat, die Hohlwelttheorie wurde mir erst im Verfolg meiner Veröffentlichungen genannt), mit leichten Griff Grundpolaritäten stiehlt - meinetwegen durch Arbeit des Unbewussten, die Sie aber durchschauen müssen - und lügnerisch behauptet, dieser Polargedanke des Raumes mit der Erde als Mittelfläche stamme erst von 1939 ! Bevor diese Frage völlig ~~mit~~ bereinigt ist, muss ich es ablehnen, in Verbindung mit Ihnen zu treten. Nur auf Grund sauberer Achtung des geistigen Eigentums kann ich mit irgendjemand verkehren.

2. Mein Urteil über Ostwalds goethefeindliche Farbenbehandlung beruht auf jahrzehntlangen Spezialstudien. Ich empfehle Ihnen, zu beachten, dass das Komplementärgesetz, das die englisch-empiristische Erkenntnistheorie als bloss physiologisch hinstellt, seine physikalischen Schwingungshintergründe hat. Damit aber fällt die ganze Theorie seit Newton und bis Ostwald dahin, und es beginnt die Goethesche. Vgl. Barthel, Komplementaristische Wellenmechanik. Rechtfertigung der Goetheschen Farbenlehre. Jahrbuch 1938 der Els.-Lothr. Wissensch. Gesellsch. zu Strassburg. (Auf Bibliotheken).

3. Wenn Sie nach Amerika schreiben, bitten Sie die dortigen Kreise, meinen Lebenskampf seit 1914 zu beachten und meine Bücher zu studieren und mit Nennung des geistigen Eigentümers zu empfehlen. Uebersetzung ins Englische kann mit meiner und des Verlags Erlaubnis ins Auge gefasst werden (z.B. Die Erde als Grundkörper der Welt. Erfurt, Ebertin 1940). Sie brauchen Englisches nie ins Deutsche zu übersetzen, da ich jahrzehntelang Englisch studiert habe und darin hohe Examina ablegte. Ich verstehe Englisch besser als jede andere Fremdsprache, deren ich noch einige kenne.

Heil Hitler !

101 3608

Gerhard Bender

Frankfurt a.M.
Goethestr. 4
Telefon 2 22 17

z.Zt. Waldhof-Elgershausen
über Wetzlar
den 6.V.1941

Herrn
Dr. Ernst Barthel

Köln-Klettenberg
Nonnenwerthstr. 29

Sehr geehrter Herr Dr. Barthel !

Ihr Schreiben vom 1.4.41. haben wir, mein Vater und ich erhalten. Durch verschiedene Umstände konnte weder mein Vater noch ich früher darauf antworten. Von diesem Schreiben schicke ich meinem Vater einen Durchschlag, er wird Ihnen dann bald selbst antworten. Seit einigen Tagen befinde ich mich hier zur Kur, um eine Lungenerkrankung zu heilen, die sich im Nachgang zu meiner Grippe im Februar dieses Jahres gebildet hat. Dadurch habe ich allerdings Gelegenheit, mich noch mehr mit meinen privaten Studien zu beschäftigen. Nun Ihr Brief vom 1.4.41.

Betr.: Hohlwelt
Wenn ich auch aus Ihren früheren Briefen an meinen Vater gesehen hatte, dass Sie sich gern ziemlich stark ausdrücken, war ich doch über die Ausdrucksweise in Ihrem Brief vom 1.4.41. recht erstaunt. Es schien mir so unnötig, dass ich von meinem eigenen jugendlichen Standpunkt kurz darauf eingehen möchte. Natürlich wird mein Vater noch seinerseits näher auf Ihre Zeilen eingehen.

Wenn ich z.B. folgende Worte lese, die besonders krass ins Auge springen:

.....wird er belangt
.....gerichtlich widersetzen
.....stiehlt
.....lügnerisch behauptet

so meint man fast, man stände bereits vor Gericht. Aber das ist doch direkt lächerlich und unter Wissenschaftlern eines ganz neuen Gebietes kommt es mir besonders grotesk vor. So sehr es erfreulich ist, dass Sie immer postwendend antworten, so kann ich mich des Gefühls nicht erwehren, dass Sie nach einigen Tagen Ueberlegung nicht mehr so scharf geantwortet hätten.

Meiner Meinung nach ist es doch so:

1. Wenn Ihre Theorie der nullgekrümmten Maximalkugel einmal als richtig erkannt und von der gesamten Wissenschaft anerkannt werden würde, wäre doch automatisch die ganze Hohlwelttheorie mit ihrem Drum und Dran der Lächerlichkeit verfallen. Es wäre dann vollständig überflüssig zu prüfen, wer die Priorität von der strittigen Figur besitzt.

2. Genau so würde, wenn die Hohlweltthеorie als die richtige bewiesen wird, Ihre Theorie als undiskutabel abgelehnt werden. Auch hier würde man wohl kaum prüfen, Wieso Sie auch diese Figur erdacht haben. Sie schreiben ja selbst, dass Ihre "polare" Figur nicht zur "unpolaren" Hohlwelttheorie passt.

Diese Entscheidung können wir also meiner Meinung nach ruhig der Zukunft überlassen. Es sollte vor allen Dingen der Prioritätsstreit um diese Figur kein Grund sein, dass die gerade geschaffene Verbindung zwischen Ihnen und meinem Vater wieder abgebrochen würde. Ich weiss nicht genau, wie sich mein Vater noch äussern wird, aber Sie werden doch zugeben müssen, dass, wenn er genau so heftige Ausdrücke gebrauchen würde wie Sie, ein fruchtbares Zusammenarbeiten überhaupt unmöglich wäre. So wie Sie von Ihrem Recht überzeugt sind, ist es mein Vater bestimmt auch, also wäre doch ein vernünftiges Debattieren ~~xxxx~~ in Frankfurt am Main diesem scharfen Briefwechsel wesentlich vorzuziehen.

Betr.: Wilhelm Ostwald

Zu meinem Bedauern konnte ich Ihre Abhandlung "Rechtfertigung der Goethe'schen Farbenlehre" in der von uns benutzten Bibliothek nicht erhalten. Ich will sehen, dass dies in einer anderen möglich ist. Inzwischen habe ich mich mit Herrn E. Ristenpart, der vor einigen Jahren an der Werkstelle für Farbkunde tätig war, in Verbindung gesetzt. Er teilte mir mit, dass er mit der Tochter Wilhelm Ostwalds dessen Nachlass sichtet. Ich hoffe, in Kürze Näheres zu hören. Denn leider fehlt ja das Hauptwerk von Wilhelm Ostwald, sein Band 5 : " Die Psychologische Farblehre ", von der aber sicher etwas Fragmentarisches vorhanden ist.

Aber leider sind Sie immer noch nicht auf die Frage eingegangen, wieso das PURPUR im umgekehrten Spektrum zerlegbar ist und das GRUEN im ordentlichen Spektrum nicht. Diese Sache ist für mich heute noch ein Rätsel, und trotz eifrigster Bemühungen konnte ich hierfür bis jetzt keine Erklärung finden. Ich wäre Ihnen wirklich dankbar, wenn Sie einmal direkt hierauf eingehen würden. Ich habe das Werk von A. Kirschmann und auch das von Wilhelm Ostwald hier und werde beide genau studieren und demnächst mehr darüber schreiben, falls es Sie interessiert.

Für heute schliesse ich in der Hoffnung, dass eine für beide Teile angenehme Zusammenarbeit möglich ist soweit es meinen Vater und Sie anbelangt, und zeichne

mit deutschem Gruss

A b s c h r i f t !

Dr. Ernst Barthel
Köln-Klettenberg
Nonnenwerthstr. 29

Köln, den 7. Mai 1941
(Eingang 9. Mai 1941)

Herrn Gerhard Bender
Waldhof-Elgershausen über Wetzlar

Sehr geehrter Herr Bender,
Sie haben Sinn und Bedeutung der Entnahme einer Figur, die nur für die Lehre von der Erdoberfläche als Totalebene am Platze ist, zum Zweck der Unterstützung der Hohlweltlehre, durch Ihren Herrn Vater, offenbar nicht erfasst. Deswegen formuliere ich es nochmals deutlicher:
Die Hohlwelttheorie ist sinngemäss abgebildet durch die bekannte Figur, nach welcher die Erdoberfläche konkav und der Erdkörper eine begrenzte Schale ist.
Wenn nunmehr für diese Theorie das Bild benutzt wird, das der Erdoberfläche die Mittelstellung zwischen einer Konvex- und Konkavkugeloberfläche zuerteilt, so wird missbräuchlich meine polargeometrische Grunderkenntnis für die Stützung einer fremden Theorie verwandt, die gar kein Recht hat, sich mit dieser Feder zu schmücken.
Die Vermanschung der Theorien ist eine Methode, die ich auf das schärfste ablehnen muss, wenn sie die Errungenschaft der guten Theorie als Vorspann für die schlechtere Theorie gebraucht, ohne diesen Sachverhalt ehrlich anzugeben - dass es sich nämlich um ein Herübergleiten von der Hohlweltbetrachtung Koresh-Morrow-Neupert-Lang in die Betrachtung und das System von Barthel handelt.
Das Publikum ist sehr urteilslos und wird Vermanschungen nie durchschauen. Ich aber habe Interesse daran, dass meine Grundgedanken nicht als Vorspann für eine fremde Theorie missbraucht werden, wobei meine Urheberschaft einfach unterschlagen wird. Es muss vielmehr zum mindesten deutlich gesagt werden, dass dieses Bild, in welchem der Erdkörper genau wie der obere astronomische Raum eine vollwertige Hälfte des Weltganzen ist, nichts anderes ist als die Lehre von Ernst Barthel, die dieser seit 1914 unter schwersten Opfern als alleiniger Urheber vertreten hat und noch vertritt. Auf keinen Fall geht es an, die Nachwelt damit zu beauftragen, dass sie Vermanschungen von Theorien säuberlich aufklärt. Das muss von vornherein verhindert werden, und ich hoffe, Ihr Vater wird soviel Einsehen haben, dass er meinen gerechten Wunsch ohne Schwierigkeiten erfüllt: zu sagen, dass dieses wichtige Polarbild nicht der Koresh-Morrow-Neupert-Langschen Lehre entsprossen ist, sondern der Barthelschen Lehre - eben weil Ihr Vater offenbar in diesem Punkte ihre Ueberlegenheit fühlt.
Ein Zusammentreffen muss ich davon abhängig machen, dass in Bezug auf diesen Punkt Klarheit geschaffen wird.

Betreffs der Farbenlehre teile ich folgendes mit und verweise auf den Schluss des Buches "Vorstellung und Denken" (München, Reinhardt 1931).

Die Farben Grün und Purpur sind in jedem Sinne polaristisch gleichartig. Es ist eine falsche Behauptung, dass aus Grün nicht die Seitenkomponenten Gelb und Bläulichgrün gemacht werden können, indem man beim Grünausschnitt aus dem kontinuierlichen Spektrum durch ein zweites, umgekehrt wirkendes Prisma den Strahlengang in umgekehrter Weise entfächert, wie er durch das erste Prisma entfächert wurde, natürlich zweiflüglig, und nicht nach Newtons falscher Behauptung. Die Farbe Grün lässt sich also, genau wie die Farbe Purpur, in diejenigen Farbkomponenten wieder entfächern, aus denen sie zusammengelaufen ist.
Die absichtsvollen Akademiker einschlisslich Ostwalds wollen natürlich das nicht beschauen. Es wäre ja gefährlich. Sie ziehen es vor, statt eines Grünausschnittes aus dem kontinuierlichen Spektrum eine grüne Spektrallinie zu nehmen. Das ist aber etwas radikal Anderes und

kann mit dem Purpurausschnitt aus dem negativen Spektrum nicht analogisiert werden. In meiner Arbeit "Komplementaristische Wellenmechanik" (Jahrbuch 1938 der Els.-Lothr.Wiss.Gesellsch.zu Strassburg, auf der Frankfurter Bibliothek zweifellos vorhanden) habe ich klar gezeigt, dass eine Farblinie immer nur abgelenkt werden kann, weil sie schon ~~xxxxxxxxxxxxxxxxxx~~ verbindungsunfähig ist, während aktiv-primäres Licht infolge der Aetherverschleuderung die Randfarben, also das Spektrum, erzeugt.
Nochmals: der Grünausschnitt aus dem kontinuierlichen Spektrum kann genau ebenso entfächert werden, indem man ihn durch ein gegenteilig wirkendes Prisma gehen lässt, (das also in richtiger Richtung aufgestellt sein muss, sodass es mit dem ersten Prisma zusammen eine parallele Platte mit Zwischenraum ergibt!), wie der komplementär entgegengesetzte Purpurteil des negativen Spektrums entfächert werden kann.
Die Behauptung der Newtonischen Physik, die die Polarität auch hier leugnet, ist nichts als eine Täuschung des gutgläubigen Publikums.

Jedes Spektrum entsteht durch doppelseitige Entfächerung in Komplementärfarbenpaaren. Das wird Herr Ostwald (+) und sogar seine Tochter nicht anders machen. Durch die entgegengesetzte Behandlung wird der Strahlengang rückgängig verändert, das heisst, das aus Gelb und Bläulichgrün entstandene Grün entfächert sinh wieder zu Gelb und Bläulichgrün. Man muss es nur richtig machen. Doch ist es für die Newtonische Physik praktischer, dieses Richtige nur ja niemals zu machen, sondern dafür Tendenztrug.

Goethe wusste Bescheid. Ich auch.

Möge Sie mein Brief nicht so unbefriedigt lassen wie der letzte. Aber Recht und Wahrheit werden weiter vertreten. Trotz Hohlweltlehre mit Okkupationsversuchen fremder Bilder, und trotz Ostwald und Genossen mit ihrem Nichthörenwollen dessen, was ich ihnen Neues xx sagen kann.

Mir ist xx auch angenehmer Zusammenarbeit lieber als unangenehme Sachen. Aber das kann nicht dadurch geschehen, dass ich meine polare Raumtheorie als Vorspann für die unpolare Hohlweltlehre missbrauchen lasse, oder dadurch, dass ich die unpolare Spektraltheorie in ihrem radikalen Irrtum unangefochten lasse. Im Gegenteil. Es kann nur auf der Grundlage der anerkannten Polarität und der anerkannten Urheberschaft von Gedanken beruhen.
Da Sie noch jünger sind, darf ich Ihnen sagen:
Sie haben sich in beiden Fällen dem alten Zeitalter der Unpolarität verschrieben, da Ihre Lehrer und Berater aus diesem Zeitalter ihre Nahrung bezogen haben. Es würde mich freuen, wenn Sie noch dazu- und umlernen könnten. Auch das ältere Holz schlägt noch manchmal aus. So erlaube ich mir den gleichen frommen Wunsch für Ihren Herrn Vater auszusprechen. Dann ist es aus mit der Hohlschale/Erde, und dann kommt das Bild vom polaren Doppelkugelkosmos, aber nur mit Anerkennung seines Urhebers.
Die vermeintlichen Beweise für die Konkavkrümmung der Erdfläche beruhen alle auf der krummlinigen Ausbreitung der Energie.
Wenn man diesen Zauber durchschaut hat, dann ist die Erdfläche nicht mehr krumm.
Mit deutschem Gruss
gez. : Ernst B a r t h e l

d. Bender
41. Waldhof-Elgershausen über Wetzlar
H.W.Manley, Florida
geehrter Herr Manley !
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Goethestr.4.
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n, Ihr

May 8, 1941c

Dear Peter,

Congratulations on your birthday, and here is our best present of all to you, as you will see from the following word picture.

I have loved Bertie in such a way that I have not been selfishly jealous of the other man whom she also loved. As a matter of fact she loved him more than me. But I did not unduly try to separate her from him in order to win her and make her loving and obedient to me. But on the contrary, when I saw that she loved him, I did everything I possibly could to make her obedient to him, and to help her to be obedient to him. It was this unselfishness on my part that gradually made her love me more than him.

And when Hedwig came along, it became Bertie's turn to love me as unselfishly as I had loved her. Following my unselfish example that I had for so long set up before her, and imbibing from me the spirit of unselfish love, Bertie has now learned to love me in such a way that she is not selfishly jealous of the other woman (Hedwig) whom I also love.

In coming into this unselfish spirit, Bertie had the help of the force of my example, both in respect to herself and in respect to Hedwig. That is to say, Bertie could see that I was unselfishly loving herself and doing everything I possibly could to help her get closer and closer together with the other man whom she loved. And Bertie could also see that I was unselfishly loving Hedwig and was doing everything possible to help her get closer and closer together with the man whom she loved (Peter).

Of course, Hedwig from her side can see the same thing, namely that I am unselfishly helping Bertie to harmonize with her other man, as well as helping herself (Hedwig) to harmonize with her other man (Peter).

Because Bertie and Hedwig became clearly aware of my unselfish non-jealousy (which is paradoxically also unselfish jealousy for the cause) toward themselves, they have gradually become non-jealous of each other in respect to me.

And another wonderful thing has also gradually happened, namely that little by little the other man whom Bertie loved is fading out of her heart, and at the same time the other man (Peter) whom Hedwig loves is more and more strongly taking his place in Bertie's heart! In other words, you, Peter, are becoming the man whom Bertie as well as Hedwig is loving as the other man besides myself.

And of course it is a great joy for me to have only one rival instead of two. As a matter of fact when one man and one woman love each other, the unsolved problem of social adjustment is a constant strain and torture. Each one is painfully jealous of the other; each is consciously or unconsciously fearing the other's further love - love for a further person. And if they dare to confess to each other who these hidden further loves are respectively, there is sooner or later catastrophe.

But the hard fact is that nobody is able to love another with absolute exclusiveness. And the strain of trying to do so, is killing. However no one has found the way to let love expand without doing even more harm!

Being unusually clairvoyant and sensitive, I could always see that no woman loved me exclusively, but that she always loved some other man also. To study this terrible fact I cultivated the greatest self-control so that I could like a trained scientist watch the development between my beloved and the other man. (Thus also I avoided the still greater danger of her introverting her love, to prevent extroversion to another man.)

The other man would always try to make my beloved forget the fact that she also loved me. And when he succeeded in making her forget me, they would marry. But always the strain of keeping me forgotten would defeat this pursuit of happiness. (Conversely, the husband of course had a corresponding strain; his love-nature also was socially dynamic as well as personally static or fixed.)

Visualize the situation of the woman who was loved by me. Clairvoyantly I could see that there was always another man too, from whom I would necessarily be wooing her away. Yet never wholly succeeding. She might say to me as emphatically as she could: "Take me. Forget about him. I love you alone." But even as my woman said this, I could see the strain it was on her; I could see that her words represented a 'tour de force', - that her heart was incorrigibly fickle! Fickle? No, but strongly social! And most strongly so, because most strongly stirred, at the very moment when she loved me most.

And I would not ignore this "fickleness", nor help her to cover it up. Rather I wanted to study it, learn to understand it, and use it for the social salvation of the world. But the other man (until you Peter came along) was always anxious and willing to help the woman cover it up. Therefore he always succeeded in winning her away from me. And I was left apparently out in the cold every time. But the universal failure to attain happiness by anyone in this blind way, left me well satisfied with my clairvoyant wisdom about love.

When Bertie came along, she had known of her man's fickleness and his love for Ruth, and therefore she had stopped loving him (or introverted it). He in turn because of Ruth's ficklenss and her love for Walter, stopped loving her (or introverted his love). -- But when Bertie came along, I did not turn away from Bertie because she was completely introverted, -(because she loved her man (no longer actively but still secretly). Instead I helped her to dig up her love letters, and to get closer and closer together with that other man. And she began to see clairvoyantly that love is a dynamic expansive force; it cannot be limited to a static two. Every two are an integral part of the larger social unity. But how to integrate them was still unknown.

That solution we now have. Bertie has now learned to continue to love me even though I also (secondarily) love Hedwig. Bertie has learned this lesson through my example and acceptance of the fact that she secondarily loves another man. --Moreover it has shown itself that this other man is never very strongly fixed, but becomes in due course the very man who is closest to and most harmonious with me, namely you.

From your standpoint, you will see that both Bertie and Hedwig love you primarily and me only secondarily. But as between themselves, one of the women will love you more specifically than the other; the former is of course your true wife.

From my standpoint it is of course just the reverse. To me it seems at all times as if the two women loved me primarily and you only secondarily. But as between themselves, one of them loves me more specifically than the other, and she is of course my true wife.

Similarly to Bertie it seems at all times as if we two men loved her primarily and Hedwig only secondarily. But as between ourselves, one of us loves her more specifically than the other.

Even so, to Hedwig it seems as if we two men love her primarily and Bertie only secondarily. But as between ourselves, one of us men loves her (Hedwig) more specifically than the other.

This is my (birthday) present to you, the best present of all. Namely myself and the two women whom I have extroverted and harmonized with myself, and with each other, and with you.

Each woman I have loved without unduly cutting off the other man. By this unselfish (wisely selfish!) method, I have harmonized each one with myself. And now these <u>two</u> other men have become only <u>one</u> other man (namely you, Peter!)

Congratulations again! Happy birthday - as many years now as there are stars!

Hedwig and Harry and Bertie

P. S.

ch. 10

COPY 25th May, 1941 b 4/26/41

Dear Harry,

I received your letter or rather copies to my mother and brother, which you sent off on the 26th of March. I received it 2 or 3 weeks ago, but have not found time to write before. I read part of your enormous letters, chiefly trying to find bits that might convey to me how my people are. And this my letter today I am writing mainly so that you may be so kind as to let my people know how I am. So I frankly tell you that I am going to talk about myself today, not because I like myself all that much, but because apparently that news is wanted and there will not be time for expressing any other ideas. As far as you are concerned, I appreciate your thought on my birthday and at the moment I regard you as a friend who is trying to be of help.

Apparently the last news received from me was through Tante Käthe in Nov. Since then I have made good headway. I stopped working for the school in the beginning of January and then was confronted with the task of finding another job. A month I spent writing letters and going to interviews, a very trying and depressing thing, with not many points in my favor, first of all being an alien and then not having any experience very recent in anything apart from domestic work. On Feb. 3rd I started work at a Dentist a little distance from here and I have been there ever since. I am dental nurse and secretary and find the work very interesting and varied. I start at nine and finish at six and often later. Saturday afternoons and Sundays I am free. The working conditions are very nice except the salary is not too good. I have to be constantly on the alert to get fair pay. As I go along in this world I find that most people will get all they can, irrespective of how they get it. However apart from that I am getting on fine. In the surgery I mix all fillings, impression etc. and assist at the chair in many ways, such as spraying water on teeth when they are being drilled, hold people's heads for extractions particularly so when a "gas" anaesthetic is being administered and I sometimes have to hold people's arms and legs and keep them in the chair. In the office I answer the phone, make appointments, see to the charts and fill in insurance-letters and type other letters. I receive the patients of course and am responsible to keep the stock intact so that we do not find ourselves without this or that material. We have our own laboratory, where a full-time mechanic is employed. This I think will give you an idea about my work.

In my free time I sometimes give a German lesson and do one or two friend hair. Then I am now going to be a keen Esperantist. I suppose you have heard of it. It seems to me that for international friendship this impartial language is ideal if not essential. From the point of view "International Love" it is further absolutely called for. True, English is as far as that goes international, but not all people can learn English, but anyone can learn Esp. Mind you. I still love French and should never like to see Esp. take the place of any language, but for international understanding it is excellent. I should like to hear your judgment about that. So much for Esperanto.

I am fairly happy, although I am still looking for my "hero". I do not want to deny that I am longing for love, and that for my complete happiness love is essential. I have had friends and flirtations but nothing lasting, and I find it difficult to meet the man. However, one day he will come.

I myself have grown up more than ever. As to my appearance I am slimmer than I was last year, I wear my hair in a simpler style. No more curls, but natural waves and then a neat roll starting from the ears and going a little lower down round the neck. I never go th the hairdresser now, but always do it myself. (This information may not interest you, Harry, but you understand that I hope Lotte will hear some of this.)

Spring has been a long time. It is still not very warm but when on some mild spring-mornings I breathe in the fresh air and the scent of flowers, it fills me with longings for love and beauty, and I can hardly believe that ther are people in this world who make so much sorrow and heart ache.

Real international friendship and love, coming from the heart of all people, is the only way to have everlasting peace. If I can do only a little bit towards this, I will.

Give my love to all my beloved ones.

To you, dear Harry, my thanks and good wishes,

Ever,

Maria.

November 14, 1940d
1036 Katherine St., Fort Myers, Fla.

Dear Ria,

I am so glad to have your letter of October 21st and to learn that you are safe. Certainly I shall write to your mother and father, and tell them so. May the good God (or Fate if you like) continue to protect you.

Now may I call you down a little bit. Twice in my letters heretofore I have asked you to please send me the "three booklets of 1919" which your father is so anxious that I should have. You have not sent them (or did they get lost?) nor did you refer to them in any way. Please do not fail to do so. I mean, at least do not fail to let me know whether you have them or not; for it is impossible for me to get them direct from him. Of course if you do not have them, my request and remarks are out of order. In which case, forgive me for this friendly "call down".

Did you receive the photograph I sent with my last letter? You do not once mention it, and I am wondering if the censor took it out. Or what? I wish to apologize if I am guilty of misunderstanding your attitude toward MEA. In extenuation I would however point out that you did address him: "My dear, very dear friend". In your letter now to me you say, "I am quite capable of addressing somebody with "my very dear friend" meaning exactly what I say." Well, perhaps, such words are not as strong when used in the English speech as when used in American speech. Evidently not. Anyway I am sorry for any misunderstanding.

On the other point you bring up, that MEA "knew all about the connection between your father and myself, that is very far from the truth. Of course, because you are not on the spot here, you are not able to form any conception of the diplomatic intrigue (shall we call it?) which is rampant on all sides over here. Both MEA and the GSPH are basically antagonistic toward your father, and are continually fishing for information which they may be able to use to keep him from coming here. Little people always fear people who are greater than themselves, and they are very adroit in seeming to be most friendly. You bravely say, "I shall never hate him (your father) nor wish anything bad upon him, I shall even help him if I can," and I know you mean it. Therefore I make bold to say to you again, be careful and do not give any one any information, even if you think it is harmless.

Your father and I had been particularly anxious that neither the GSPH nor MEA should know anything about our connection. And your falling into MEA's trap has definitely hindered matters here. You will understand all this when you yourself are over here (then all things can be lovingly straightened out).

Now on the main point. About which you say, "In this one point I shall remain firm," and elsewhere, "I shall never give in." This matter need not worry you any longer. You need not do your father's will. Simply because I am ready to do his will. His will is the most powerful in earth, and therefore that will is able to draw into itself the highest wisdom. His recent letters to me show that more clearly than ever. He now knows that his conjunction with me as MAN to MAN is absolutely primary to him. It comes before his conjunction is really possible with his wife Charlotte or his messenger Hedwig or his daughter Ria or anyone whomsoever. Therefore all that powerful will-strength of his, is now set upon the one goal: the conjunction with me - man and to man. That new direction of will, automatically relaxes and adjusts his relation to you or any other woman, and also to any other man.

As you begin to notice that I am doing his will more and more you will appreciate the healing power and the beauty that is generated by this relationship between him and myself. And you will also know that I am completely honest and sincere in my effort to obey him, because you will clearly see that it is all a matter of enlightened selfishness or self-interest on my part. I know that his will is stronger than mine, but I also know that my wisdom is higher than his, and therefore I know that the highest wisdom consists in this: that I say to him; - "Thy will be done by me" - and "My wisdom be received by thy will."

Let me make it clear this way: (following the characters in the play): Because Philip (Peter) finds that his will-power is effective upon both Christine (Charlotte) and Hedwig (Margaret) and through them upon Suleiman (Harry), therefore Peter's will is not dynamically pressing toward either Ria or Bertha Boomer etc. Peter is getting enough obedience now from Charlotte and from Hedwig and from me, so that he is not writing dynamically any more to Bertie; nor is he wishing "all sorts of bad luck" upon you or anyone else. He is at peace - relatively speaking - because his will is effectively working. His will is effectively dominating me through Charlotte and Hedwig; even as my wisdom is effectively radiating through Hedwig and Charlotte over to him.

There are many senses in which I am Suleiman and he is Philip. I have the wisdom of the orient, and he has the dynamic will of the occident. You painted a very correct picture when you described me as an oriental potentate and him as an occidental paterfamilias. Unconsciously painting me as Suleiman you wrote (July 27):

> "When your copy of your loveletter..arrived..I realized that it would be me today, Hedwig tomorrow, and probably by the time I arrived in America, who knows whose turn it would be by then. May be you would have been all through and arrived at me again on the second round." (Exactly like the oriental Suleiman in the play!)

And in the same letter you characterized your father's ways as entirely different from mine - in fact as different as occident from orient:

> "My father's ways and your ways have been entirely different, as after all he did only love one woman, he did marry her and have two children and lived quite happily for some time."

Well, there we are. A perfect picture of the two opposites, the orient and the occident. And the absolutely imperative need is that the two opposites must be brought together: the lyric orient with the dynamic occident. That is what is the matter with the world: the West (Europe) is too dynamic and the East (India and China or Cathay) is too lyric. Each needs what the other has too much of. America is neither East nor West; it is the place where the great synthesis of East and West is possible.

That synthesis is already made. I have given up my harem, so to speak and am centered to one wife, Hedwig. Through her I am fully tied to Peter. Peter has through his living through the life-story of Philip become lifted out of the strictly occidental setting. He has definitely turned away from you - turned away from the attitude that he held toward you heretofore; and he has turned completely to Hedwig instead. So that he is now essentially turned only to Charlotte and Hedwig; even as I - turning away from the other direction (the 'harem' direction) - am now essentially turned only to Hedwig and Charlotte. Both Bertie and you have become subordinate (though humanly speaking, no less loved than before).

I have not had a letter from Charlotte in some time; but I think after reading this letter she will draw fully toward me and write me. Then when she is fully won, you will be able to see with her that the picture of us four: Peter-Charlotte-Hedwig-Harry is the supreme central social mechanism!

...In the past, Koreshanity represented the WISDOM of Elijah. Koresh was continually on the lookout for the WILL of Elisha, - that is to say, a living man (or cherub) into whom he, Koresh, or Elijah, could pour his wisdom. But Koresh's wisdom was not yet great enough so that he knew that the only way to make another man's will receptive to this wisdom was to do (obey) the will of this other man. Koresh was not wise enough to do this! Consequently he died with his wisdom. And therefore the man (myself) who had the most powerful will in the world, had to will to die before he could connect up his will with the supreme wisdom that had been in Koresh. I had this willingness to die on July 29, 1926 and as a result thereof I made

contact with the wisdom of Koresh. (That wisdom had passed into the interior of a woman when the man Koresh died; but later on, when this woman also died, the wisdom passed over into womankind as a whole. I was doing healing work in 1926, and when I could not heal my woman patient, I willed so strongl to heal her that I willed to die in order to heal her. The result was that I not only healed her, by sheer will-effort, but also died - and while dead, made contact with the interior wisdom - and this same will-power aided by the received wisdom, enabled me to come back to life.)

Since then I have been looking for a man to do my will, - not realizing that my will had passed from me. But as I became more and more awake to the interior wisdom that I had received, I began to realize that my will was elsewhere than in me. Accordingly I now can recognize my will in Peter. Therefore you can be absolutely sure that I will always do the will of Peter. For I also now have the wisdom to KNOW that only if I am able to DO the WILL of Peter, can that will draw into itself my wisdom. (This is really only what every woman has always known: namely that if she persists in being perfectly obedient to a man, he will eventually command her to do exactly what she knows is best for him and her that he shall command her to do. In other words, her wisdom rules his will which rules her actions.)

This is now the relation between Harry and Peter. I am in a magical sense his wife, who is learning to become more and more perfectly obedient to him. Hedwig has been intelligent enough not to say to me, "You must obey Peter." That would only have made it harder for me to awaken. Instead she patiently waited until I of my own wisdom awoke to the necessity of obeying Peter. Even so, Charlotte has been intelligent enough to make me think that she was not obeying Peter. Thus really, both women cooperated to make me think that I was the dominant one; that neither one of them was obedient to Peter; that both of them were more obedient to me than to him. This was of course psychologically correct. I began to relax when I felt sure that Peter had neither Charlotte nor Hedwig under his control.

I then strove to get Hedwith and Charlotte more and more under my control. And apparently I succeeded. Therefore I could relax still more. My ego was satisfied. BUT GRADUALLY I began to notice that although I always loudly refused to do what he asked, yet nevertheless as soon as I had forgotten his command, I found myself doing anyway what he had in fact commanded. Soon I was fully awake and aware that his WILL was fully in control of my ACTIONS. It just seemed easy and natural that it should be so. Then gradually I began to understand it: I began to realize that my WISDOM was in control of his WILL. I was in possession of the wisdom of the orient; and he was exercising the will of the occident.

I could then make the whole picture clear to Hedwig. And next to Charlotte. And so also to Peter. ....And after that, you can clearly see it; and also Bertie can; and so on. I am dancing between Hedwig and Charlotte; and they are dancing between me and Peter. This is the central figure of the socially creative dance of life. I am sure that you will in due time be able to see it too, and will rejoice thereat.

Do send me those "three booklets of 1939" right away - if you have them wont you?

As ever,

Harry

You don't have to obey (love) P; he is willing
that you shall love me, - because I am willing to obey him.
(And I really am willing to obey him, BECAUSE HIS WILL IS STRONG ENOUGH TO DRAW INTO ITSELF MY WISDOM (the absolute wisdom). (This is the union of occident and orient. The result is balance, equilibrium, power, poise, - peace!)

Miss Ria Bender
St.Nicolas School
The Wells House
Epsom, Surrey, England.

Lovejoy Convent
1036 Katherine Street
Fort Myers, Florida
August 16, 1940d

Dear Ria,

At last I receive a letter from you, - yours of July 27th arriving here August 14th by ordinary mail. By a fortunate accident I had a chance to see the letter you mailed on April 24th to "My dear, very dear friend," namely MEA. And I wondered, 'How is it possible for a woman to write such a letter, and then almost with the same breath similar words to another man? Now I see from your letter of the 27th (July) that you have had the same ide

> "When your copy of your loveletter to Hedwig (May 10th) arrived, I thought by myself, How is it possible for a man to write such a letter as you wrote to me first (April 17th), and then almost with same breath similar words to another woman (May 10th)."

Just to make sure you received everything I sent, let me here note that I mailed you copies of the following letters: (1) May 6th to Peter-Charlotte Hedwig; (2) May 10th to Hedwig; (3) May 18th to Hedwig-Margareta; (4) July 10th to Peter. Since your telegram to my birthday, June 4th, I have received only the 100-page letter of Peter from you, and now yours of July 2 ....Let me repeat the words quoted from Peter in my letter of July 10th: "Please write to Ria at once, that she shall send you my 3 booklets of 1919. I am enclosing herewith a picture (sent also to Peter) showing Lovejoy Convent with myself,Bertie,mother,Hedwig,sister,father in the foreground. It is too bad that you took the initiative and wrote to MEA (who is a marrie man, by the way) that you had been in touch with me, - but now that it's don there is no use crying over spilt milk. We must now somehow make it turn out for the best.

When I say to Hedwig, "You are the one and only one that I love," I know that it is not me saying that; but the Loving Man within me is saying it. Moreover, I know that I am not saying it to Hedwig, but to the Loving Woman that is in her interior.

What I do not know is whether the Man within me will gradually supplant and completely blend with the outer me, - so that the Man and myself are wholly one. Or whether this Loving Man will eventually pass from me over to some other male form and there become fully manifest.

Neither do I know whether the Loving Woman inside of her will gradually supplant and completely blend with the outer woman. Or whether this Loving Woman will eventually pass from her over to some other feminine person and there become fully manifest.

But I do know that all living and loving is primarily the attempt to enable this interior Man and Woman to become outwardly manifest!

For in reality there is only this One Man and this One Woman who are ever trying to come forth into manifestation in some specific pair.

I wrote you on April 17th that you were the only one. Because I had seen "Margareta" in the play as the only one - as the Woman! Then I naturally traced the only one from the play back to the mind of Peter, and then over to you.

But right after that I received Peter's glorious letter about Hedwig. And from it I could see that somehow he was now seeing Hedwig as Margareta (the only one) more strongly than he was seeing you as such. (Remember that I had not yet personally met either Ria or Hedwig.) So quite naturally and logically I then wrote to Hedwig as the only one. But I sent you a copy (May 10th letter) because I knew that if the only one were actually more fully manifest in you, She in you would immediately awaken still more

and respond to the letter I had written to Her, - even though that letter had been addressed 'in care of Hedwig' so to speak.

But your long silence showed that the personal Ria was in the ascendant. However now since you received copy of my letter of July 10th to Peter, you became sufficiently receptive to the One Loving Man again, so that in your letter of July 27th you are the One Loving Woman again, - even though there are various slighting or 'hard-boiled' remarks in it. --- So again I address you as my Only One! How deep is the response? Are you awake - are you fully conscious of being my only one? Are you conscious of being the only loving woman? The only truly loving woman? For there is only one true lover on each side.

.....Yes, I also say to Hedwig, "my only one!" -- But you should say to that: "He is really talking to me and not to her. I feel the thrill of it more than Hedwig does. Therefore I know that I am the only one to whom he is ever speaking and writing - no matter whom he addresses."

- -

Now Ria dear, if you want ~~to put physical children into~~ this woebegone world, the above is not for you. For the above is only for - and can only be receiv by the new ruling classes who are now coming into the world to stop F.D.R. F.D.R. (F.D.Roosevelt) is now a fanatical celibate! And such a man - such a force - can only be stopped by a more positive and more dynamic force. No mere human force (patriotism, family ties, etc.) can stop such a monstrosity.) Only an entirely new power can stop it, - an entirely new love-power. And that power can only be drawn into the world - drawn down from the solar dynamo - by an active human induction-motor, consisting of those who love unselfishly - who love each other as a consecrated group - a group consecrate to the work of ~~becoming the new ruling class of~~ a new world.

They love so intensely that the very intensity of their love purifies them and makes them selfless (i.e. sterile). To go to seed, means to become seedful or self-centered or fertile or personal - all perfect in its time and place. But only those who are "anointed from on high" and are thus made sterile by spiritual fire, are fit and fitted to govern, - to govern those who are fertile. And to govern them in such a way that there will be just and lasting peace, and so that the most perfect eugenical results will ensue.

Ria, if you want children, come under the love-control of your father and myself. We will help you get a husband who will really be worthy of you. Whose blood will be clean, because his mind will be in order. Who will be the best in the breeding class, even as yourself, because he is fully obedient and responseful to us of the ruling class (thinking class). I already have a young man of 27 in mind, named Donald - "Don" for short - the finest young American I know. Will send you his picture as soon as he returns here (MEA is married already; nor would he do anyway, because he still thinks that the breeding class is competent to rule itself (i.e. dictatorship of the proletariat.) He does not yet realize that only the new non-breeding class can be the true ruling class, because only they can be unselfish and broad-minded enough to rule properly.

The love which your father so keenly sought from you, - and also from the others nearest and dearest to him, but mainly from you, - and which you quite correctly say you can't give him, I WILL IN DUE TIME BE ABLE TO GIVE HIM. He is so intensely masculine that he is both outwardly and inwardly masculine. Whereas I am outwardly masculine but inwardly feminine. (Have you ever read Balzac's "Seraphitus-Seraphita"?) It is the woman within me that Peter is really in love with!

And he has been looking for that woman in your mother, in you, in Hedwi Primarily however the central woman (the real Margareta) is within the centr

man. Yet secondarily some outer woman is the correspondent of the interior ideal Woman.

Your father's great work is to help me to attract the outer Margareta of his play to me. Then as the inner Victoria-Margareta in my interior, and the outer Margareta become more and more one and identical, your father's love for the outer Margareta will serve as a bridge to enable him to love the real Victoria-Margareta within myself, primarily and centrally. (All the love and all the hate in the universe must be brought to a focus in one man - so that these forces will destroy him by spontaneous combustion in due course. This one man will be more loved and hated by all men than any woman is loved or hated; this one man will be more loved and hated by all women than any other man is loved or hated. Bringing all these forces to a focus upon him will cause his eventual combustion, - this is the REAL ascension and subsequent baptism of the world, of which the ascension of Jesus and Pentecostal baptism was only an incomplete type!)

In other words, after I am together with the central woman, and the world has gradually been brought into peace and order, then subsequently the love beteen myself and the outer central woman will become so intense - it is further intensified by all the love and hate that centralizes to us from the whole universe - that the super-orgasm of love will cause the spontaneous combustion and dissolution (incorruptible) of my total physical organism.

Through that alchemical combustion, the inner Woman comes completely forth and blends into complete oneness with the outer central woman. And at the same time this completed Outer Woman then receives into Herself the forces and energies which have resulted from the dissolution of my outer physical (masculine) organism. In short, I have become completely blended and united with the Outer Woman. The result is a new biologic creature - a new genus - theo-anthropos. ("theo-anthropos" means "god-man") This is the new Adam - both male and female as one, - the Adam Godman.

This Proto-Adam is the real Lord - the real and only God. All other socalled Lords or Gods or Lord Gods have merely been types or incomplete variants of the original God-Adam.

This God-Adam or Proto-Adam then proceeds to proliferate. He (or rather He-She would be more completely correct) then dematerializes the highest and most cultured men and women, in order to obtain the necessary free energies and substances with which to materialize a numerous progeny of theo-anthropoi - that is, many Godmen or Sons-of-God.

An entirely new race is thus created by the original God-Adam, - the race of the Gods or Goths or Sons-ofGod. --- Thereafter all things are "cleansed by fire" - the divine fire. That is to say, all things are renovated - renewed and made perfect in their respective order and degree, - right down to the animals, plants and elements. The whole universe comes under the Perfect Totalitarian Control of the Divine Adamic Man. This is the GoldenAge.

In the course of thousands of years the Golden Age again declines, and becomes the Silver Age, then the Brass Age, and then the Iron Age. It is a constant decline or fall. The final fall is at the beginning of the Iron Age, and is narrated in the Biblical story of the fall. By that time Adam has become so time-worn that He has entirely forgotten that He is God, but instead has created a Jehovah-Frankenstein that He thinks is God over Himself..... The rest of the story you know.

After your father loves me enough, - so that his love for you, and for everyone else, has been annihilated and completely swallowed up in his love for me, then he will be: "having wives as though they had not", - 'having children as though they had not'. Conversely, children having parents will be as though they had not parents.

In short, everyone will be free. They will be perfectly tied centrally and therefore perfectly and completely free among themselves. Each one according to his own right rank and degree. This will make everyone perfectly happy. Each is perfectly in place.

Your father still thinks he is himself. But he isn't. He is me. When he begins to experience that - and to understand that - then his joy will begin. And so will yours. And everyone's. For there really is only one man alive. Only one consciousness in the entire universe.

And that consciousness attains to a complete Messianic focus in a specific living man once every Grand Year (about 24000 ordinary years). That focus signalizes the beginning of the Golden Age again.

- - - - And you are (still) the one and only woman that I love. Whether you can accept and understand that, or not.

As ever,

Harry

May 21, 1940c

Darling,

My heart is yours. Darling, my heart is a man. That man is the man in your heart. (Your heart is a woman.) You have my heart because you have me as the man in your heart. I have lost my heart to you. For the man in your heart - that man is my heart! You have my heart in your heart.

Yet thereby I have won your heart - your heart which contains my own. So I have lost my heart to your heart, but you have lost your heart to me.

To me? Yes, the heart that I feel beating and silently listening in my body, is your heart (but it contains mine). I have your heart inside of me - and inside of your heart within me is my own heart. Heart to heart - heart in heart - united! "The man who is willing to lose his life (heart) shall gain it." I never knew just how that could be until now.

Now I see. I have lost my heart to you. But my heart is within your heart, and I have your heart. So my own must be within that. But I am not really concerned about my own heart - if there ever was such a thing separate from your heart! -- In fact, I know now that our "two" hearts have always been one. The heart that I have heretofore been thinking of as "my" heart has really been beating in your body as well as in mine.

I am beating your heart. I am the Self in your heart Whose life within it is making it beat. -- I am beating my heart. I am beating your heart and I am beating my heart. Two hearts that beat as One..... I have spent the night growing more and more into the awareness of being you. I slept with you in my arms. Then I woke with you inside of me. I touched my body as though I were touching your body. I felt myself as you. And I felt my body as your body. -- My face took on the feeling of being your face. It felt good to feel your eyes and nose and mouth from within - to feel my hair as your hair. To feel my limbs as your limbs. -- Even now, my hands are your hands. My consciousness is your consciousness. I love you. I am you.

Am I here? Or am I there? There is a bridge (the biunity of your heart and mine) between us so that I can cross over into you and come forth to your outer consciousness - coming forth from within yourself. This heart-lock is the true wedlock. It is the Thing-in-itself - das Ding-an-sich. It is neither you nor me. But both of us together and all of us together. You may first feel it as a warmth in your heart - then as a light in your mind. Then gradually my picture will appear to you, and my eyes will hungrily seek your eyes. Our eyes will become One Eye and with It we may catch a long or short glimpse of the new world - the world that is still heavenly but is constantly descending to become more and more earthly. Even more may perhaps be seen or heard. But the ecstasy will probably be so intense that only a little can be borne at first - but the healing effect will last.

That picture is really your ideal self and my ideal self fused and blended into one wondrous figure. You will see it become more and more distinct, when you desire it sufficiently. Finally it is moulded into independent form and substance. It comes forth from your body. Its lips rest on yours. Its loving arms are about you. --- It comes forth on the pulse of desire, and then is absorbed back again into your body by the attraction of desire toward it. Try to control your desire, so that you can observe it appear and disappear. -- Try to trace the steps as it one moment is you, its face your face and its body your body. Then the next moment you feel it facing you and in your arms. Or perhaps hanging like a living and loving necklace around your neck. --- There is a constant alternation or throb of a birth moment and a death moment - but the death is incorruptible dissolution even as the birth is incorruptible materialization: pia plasma!

This is the way you come to me: It is just as though you come to me out of my loins or out of the region which would be my womb. The beauty of your lovely feet rises up toward my lips to receive my first kisses. Then the remainder of your beautiful body comes forth, as your limbs seem to curl over my head, coming down behind me, all in closest love-contact.

Your body seems to be facing mine, but head downward. You slip through my arms which encircle you, moving up and around over my head, receiving my kisses and caresses as you move upward and over. At last your face has come up so as to be directly opposite mine, and I feel your lips upon my lips - only for an instant, because the very strength of my desire which has materialized you, is now so strong that it draws you completely into me. So that the next instant, my lips are your own lips. My face is your face. My body is your body. You have completely slipped back again into complete coincidence with my own body.

Probably the foregoing happens continuously as I hold you in my thought. My desire creates you and almost instantly annihilates (absorbs) you again. I must somehow find out how to turn you around - and so hold on to you. So that you will not drop back into me immediately. Perhaps the moment when our lips touch is the moment to hold fast to you with my lips and swing you completely around so that your feet swing down to where mine are, and so that your eyes look into mine. -- Or perhaps the moment of swinging you around (or of your swinging me around) should happen just as soon as you are fully born. Which would be when my kisses have moved from your beautiful feet and are about [illegible] to move along. However at that moment, instead of moving along, there should immediately be a swinging around of your body so that your feet move toward mine, and your face toward my face.

Having thus materialized you (projected you) and thence thus turned you around so that you cannot easily slip back into me, I might then be able to keep you in materialized existence for some considerable time. Perhaps you could even become visible and tangible to others. But eventually you would again dissolve and swing back into position so that you could return into me.

I conceive that all this could happen without your physical body being in the least disturbed, wherever it may be located or whatever it may be doing.

Everytime I materialized you here, I would be creating (materializing) you more beautiful than the last time. And as this created form returns into my body and thence draws back into my heart (which is your heart) and thus becomes the man in your heart, - that man is then ready to come forth through you. As a materialization from you.

The more perfectly I can visualize you and materialize you here, the more beautiful and wonderful in every way you will become outwardly over there. And conversely, the more perfectly you visualize me and materialize me there, the more beautiful I will become outwardly over here.

The creation and beautification of ourselves is thus completely in each other's hands. "I love you" - means I visualize you as the most beautiful woman in the world. I materialize you as such. I then return you into my interior and thence project you over to your physical self.

As I love you - visualize, materialize and project you - I receive the reaction of this love-activity upon my own physical organism. I begin to become an adequately beautiful mate for the beautiful woman I am creating.

Even so at your end, as you visualize and materialize me and thence reabsorb me into yourself in order to project me over to myself, you become more and more beautiful, as you make your creation of me more & more beautiful.

When we have both thus become radiantly beautiful enough, - our power over our surroundings will become so effective that we will be able to draw together outwardly too.

In the course of this love-building work, you will find your love for your father being gradually transferred to me - also for your brother and every other male love no matter how insignificant.

Even so my love for my mother and sister and every other female love, will be transferred to you.

Also the various fragments of your love for women, beginning with your mother, will be transferred to me. Vice versa my love for men, will be transferred to you.

And next the love of your father for you will be transferred to me. He will love me as he had loved you. And thereafter he will be able to love you as he has come to love me. -- For through loving me, his love has become absolutely pure and impersonal. He is thereafter no longer your father, but his love is of the same quality as mine - pure and impersonal. -- This merely means that only through you can I become fully harmonized and united with your father. And then through your father can we (you and I) become fully united with your mother. And then through your mother, can we (you and I and your father) become fully united with your brother.

And then through your brother the link can be made with my sister, and through her with my father, and through him with my mother. And so on.

The foregoing procedure applies mentally. Outwardly - physically - I believe you and I will first be able to harmonize, then we two with your brother, then we three with my sister; after that with your father and then my mother and then my father and then your mother. Etc.

The projections (materializations) that we have made of each other, while we are physically separated, of course disappear permanently just as soon as you have fully used them to draw us together outwardly. (Actually it is not me that appears to you, but me-and-you as one composite or biune angelic being. Even so it is not you that appear to me, but the same biune being. A perfect fusion of your heart (feminine) encompassing my heart (masculine) took place.)

The materializations is thus reabsorbed. But eventually you will see that my love for you will grow until I too disappear by complete spontaneous love-combustion, in order to blend physically into complete oneness with you - one divine form and presence - neither male nor female - the Mother Lord.

After that, all who have been nearest and dearest to us, also dissolve in supreme ecstasy and fuse into absolute oneness with the Mother Lord.

But before I can thus win your love completely (so completely that you will be as a living flame consuming me as a divine moth who thereby fertilizes the mother so that she can subsequently materialize the Sons of God permanently) - I must also win your father. He must see the ideal woman in my heart (outer heart), and see that I am building her into you. Actually he will first see you (as he really wants you to be) in me - namely as the ideal or angelic biune being - man-woman as one being. -- He will see me as the perfect man-woman first, before seeing you as such. Seeing me as such he will to some extent send his energies over into me. (In other words, he as Elijah or the masculoid cherub, is translated into me as Elisha or the feminoid cherub -) thereby augmenting and balancing the female or wisdom qualities in me with additional male or love qualities, and vice versa. -- Thereby I become perfected in both masculine and feminine aspects. In short, he and I become fully one mentally; (this may have already happened!). Thereupon also your mother and I (this may also already have happened!). Then you and I (this also may already have happened). Then your brother; then my sister; then my father; then my mother. Etc. ...Don't be too concerned about the exact sequence - there are innumerable phases.

But even this mental unity and perfection is not yet ultimate. (Even as the aforesaid translations of energies is not a complete combustion of the physical organism in each case.) However there will ultimately be a complete combustion and attainment of complete ultimate perfection. First the complete combustion of me into you. That results in the complete perfection of both of us as one - one physically as well as theretofore mentally.

This attainment definitely marks the end of relative perfection (which is now immediately before us), and starts the new Golden Age of absolute perfection. - as we two fuse together to become the Mother Lord. Thereupon your brother & my sister, your father & my mother, my father and your mother, etc. are also consumed in the Mother Lord presence and flame.

....The Mother Lord rules the earth for thousands of years (during the Golden Age when heaven and earth are one). But eventually the cycle declines again, the Golden Age becomes the Silver Age as the heavens begin to separate and ascend, then the Brass Age and thereafter again the Iron Age. Until again I wake up in your heart. And the Golden Age again begins. And we live it all over again. But it is entirely new. The cycle of forgetfulness restores the sense of perfect novelty. Just as right now. Eternity and Novelty thus go together.

You and I have always been together and loved each other. (In the ultimate reality, we are the only two that exist.) Yet it is also true that this is the first time!

I would appreciate receiving your father's 100-page letter. Have you a copy of "Karl Tormann"?

Hedwig Michel arrived May 13th in N.Y.C. as a messenger direct from your father, and is busy in N.Y.C. and elsewhere with Mr. Winthrop and others to see what can be done quickly about the immigration of all of you. I will write you as soon as I receive any definite word from her.

In the meantime, I kiss every cell in your beloved body, and I drink in the life from your living form. I am being born from you. Even my lips have emerged. - Now swing me around so that my eyes meet your eyes. ....Your eyes are luminous. Your eyes are open beloved. Not merely your eyelids are open - but your eyes are open. You see!

Our eyes are fastened to each other.

I look inward into you through your flaming eyes. And in the midst of the flames, I see -

Myself!

"Ria" -
There is much in this letter that is still unclear to me too.
Let us both study it together
"Ari" (Harry is your name - Ria - in reverse.)

Enclosed my picture (small standing)

Miss Ria Bender
St. Nicolas School
The Wells House
Epsom, Surrey, England

1036 Katherine Street
Lovejoy Park
Fort Myers, Florida, U.S.A.
April 17, 1940c

s/ 4

Dear Miss Bender,

I was overjoyed to receive the play "The Double Marriage," which arrived here last Saturday, April 13th. It is a great work, and I shall take keen delight in beginning to make a translation of it. I don't suppose you are able to get in touch with your father under present conditions. My last communication to him was on October 23rd, advising him that his cable had been received (on the occasion of the festival celebration at Estero) and also advising that I had succeeded in borrowing and reading all of the one-hundred pages which you had previously from time to time sent to Mr. A. (I had to do this - with much difficulty - through a third person, as A. is not very well disposed toward me, nor toward your father very much either. There is such keen rivalry between every man and every other man here, that no one who is not on the spot can really understand it.) Of course I have no way of knowing whether your father actually received my communication of October 23rd.

The last communication I received from him directly was his cable to me of August 15th. (The cable which I acknowledged on October 23rd was merely a cable of congratulations and went direct to Estero.) The cable of August 15th read as follows:

HAVE SENT YOU LETTERCOPY ENCLOSURES PLAY
EXPECT IMMEDIATE CABLE INVITATION KORESHS BIRTHDAY ANNOUNCING
ALSO INVITING LETTERS WHICH MUST COME FROM YOU SOONEST

I sent him the cable invitation, also the letters immediately; but eventually events in Europe moved so quickly that it was all to no avail. I presume also that he was unable to send the lettercopy, and the enclosures, and the play. (The play is I presume the one I have now received.)

He was kind enough to send me a picture of himself in his study in the summer of 1936, which I treasure very much; expecting to send him also a small photo of myself. - I see among my papers here a small snap-shot which I will take the liberty to send to you, - and if you have a similar likeness of yourself which you might care to send to me, I would treasure it very highly. (I do not dare ask for one of your mother and brother also!) ...In one of your father's letters he mentioned that he (or you) had some friends in the United States, who might be able to help him or you to come over here. I wonder if you would care to let me have their names and addresses. Something might develop therefrom.

To come back to the play. Personally I think it is the greatest play ever written. And its very greatness lies in the fact that it shows the way beyond and onward to something still greater.

Actually it is your father's greater love for his children - even greater than for his beloved spouse - that prevents him from seeing that for a woman to give children to the beloved man indicates less (not more) love than for the woman to give herself integrally and completely to the beloved man. -- Your father, being in fact a physical father, cannot see this until you as his furthest extension can see it; after you see it, then you can enable him to see it.

Because you have never been married - even as I have never been married -

you can reach even higher than he can (you might say: because you stand on his shoulders). And then, after you have seen and reached it, you can enable him and your mother to see it too. -- Have you any plans for coming to the United States? It begins to look as though you would have to come first, before he and others can come. You are the advance guard! - in more senses than one.

Peace can only come through perfect understanding. Perfect understanding is love. It is idle to expect nations to come anywhere near to a perfect understanding (without which durable peace is impossible) until individuals have achieved perfect understanding. Even the latter has never as yet been attained. If you and myself can attain a degree of perfect understanding between ourselves which will be like a radio-active sun of healing that shines upon the world, then this radiant peace can extend to other individuals and finally to nations also. There is no other way. (This, I take it, is also the essential message of the play.)

Your father is by means of the play, exalting his marriage to the pinnacle of attainment - of his attainment; but the real pinnacle - the real "ne plus ultra", are the offspring of that marriage - and more specifically you!

His play makes me love you.

- because I can see that Margareta von der Saal is not great enough yet to become the 'central woman' who will be able to lead the world out of darkness and defeat. Nor is Philip as yet great enough to be the 'central man'. Not even Suleiman the magnificent (who to me is the greatest character in the play, and whom I would identify with your father).

The play makes Margareta the central character. But the actual living drama of world events calls for a man as the central character.

It is then this central man's life-work and love-work to build up the woman who shall become a still greater character than he himself is.

He must know how to enlist the whole world's interest in his love-work of awaking and developing the central woman. (The world's interest will be expressed in two different ways: one part of the world will be overjoyed by the development, the other part of the world will become antagonistic in the extreme.)

The man must (first) find the central woman, - which he cannot do until he himself has awakened sufficiently so that he will gradually draw around himself a group of women and men who little by little are becoming convinced that he is finding the way to find the central woman.

Women will sooner recognize the central man than other men will be able to do so; because each woman will realize that her recognition of the central man is the first step to enable her to become a candidate for the ultimate role of central woman. Men, on the other hand, will at first only draw near to the central man, because each man feels that he will be able to become the successor and consummator of that which the present central man is starting. In short, each man considers the present central man as tentative and himself as the ultimate inheritor. (But gradually each man - except the true central man - will realize that he can attain to the most complete and perfect happiness for himself, without himself being the central man.)

The central man thus does not as a first step, draw to himself a woman and marry her, and then go before the world and say, "Accept us two as the

central pair." The world ego cannot accept such a 'fait accompli'. (Every marriage is in a sense just such an attempt and hope - but the result is always failure to achieve what is intended.)

The woman who steps out alone, has a better chance than the married pair. Theoretically she should draw a group of men and women around herself, and then let the group automatically select the man who is to be her consort.

But actually and practically the man (at this particular time in the world's development) has the only chance to start things moving toward peace. He steps forth alone and draws a group of women and men around himself. And then his wisdom dictates that he shall wait until the group has become completely centered to one specific woman among themselves, whom they can recognize as the central woman.

In short, I as ruler do not dominate my group in any way whatever - except one! And that is that I continuously insist that they shall realize at all times that their primary work is to find or develop for me an appropriate mate. Through my persistence in this attitude, they gradually see the wisdom of it. And they also see that they themselves (in a larger sense it includes the whole despairing world) had by their own desperate desires for help and leadership created me (i.e. anointed and awakened me).

Then each woman tries to become my mate. Not by playing up to me - catering to my human or selfish instincts. But in the only way that it is possible, namely by her winning the love of all the other women in the group - and of course also of all the men.

Every intelligent man - every man as quickly as he becomes intelligent - realizes that he himself has failed to achieve perfect harmony with his beloved - and therefore becomes interested to see if this method of mine will be successful.

Thus the whole work and attention of the world (more specifically of the immediate group that draws together around me) is gradually centered toward the activity of finding my wife! Yes, this too is the main aim of your father's great work, to wit, helping me to find my wife.

Reading his play has overwhelmed me with love for you. And that the play had to come to me through your hand is probably significant too.

Let us just for argument's sake suppose that you are my destined wife, - which presupposes that I am the central man of the age, - the deliverer for whom the world is waiting for, and is preparing for (even by war!) - for all things work together for true cosmic ends. In that case, I do not simply draw you to me, marry you and then say to the world, Here we are! No, the first step is that I simply say to you, "I am the man." And you simply say to yourself, "Is he the man? - who is in my heart - and in the world's heart?"

If you gradually become certain that I am, you will not leap forward to me and say, "Here I am, I am the woman." No, you will bear in mind that just as consciously or unconsciously every living man wants to be the central man, even so every woman wants to be the central woman. Therefore you will have to find a way to gently draw those desire forces out of all other women and center them in yourself. So that you alone will have in yourself all the desire forces to be the central woman; and all other women will have a new desire, the desire to have you as queen or central woman.

You can do all this with my help, if I am really the king or central man.

You can only do this with my help. For you prove that you are the central woman, by the definitely demonstrated fact that you can co-operate with me to make all xxx other women love you, - demonstrating this with greater success than any other woman can co-operate with me to make all the other women love her.

...The men will gradually see that I have found the way to draw women together without becoming jealous of each other. For each woman is dependent for her success with me upon the degree or amount of love she can win from all the other women (and men). My leadership consists essentially in this that I am sensitive enough to detect swiftly and at every given moment just which particular woman is at that moment most loved by all the rest, so that I am at that moment drawn closest to her.

But if I draw too close, the others will lose their polarity (solidarity or unity with her) again. And of course, were I to remain together with her, the group would finally disintegrate entirely. And thereafter the whole world would gradually disintegrate. (Until things again became chaotic enough so that some one man would again be tortured awake - as I have been. Thereupon he would have the still greater torture of trying to awaken others. But in due course the amount of torture in the world will be great enough, so that more and more begin to awaken and to see that this is indeed the only way.)

Eventually there will be a woman developed who is able to hold the central group together no matter how close I draw to her. Then she and I become openly recognized as the central pair. And because all love forces are then centralized to the central pair, - no child-birth pairing is necessary among the free unions that thereafter continually take place among those in the central group. The world as a whole is the child of the central group.

Another way to say it: Only the central pair of this Ruling Group is called upon to have children. And these children are an entirely new genus - the Supermen. They are produced by direct materialization through the central woman.

But first there is a complete dematerialization by the central man. In other words, ultimately I love you so much that even the highest degree of mere relative oneness with you (oneness in two bodies) is not sufficient for me nor for you, - even when we are surrounded by a wonderful group of Lovers who are at the same time Rulers of a wondrously beautiful and orderly world.

What I then crave - and you also - is complete oneness, absolute oneness. My love for you becomes so dynamic that spontaneous combustion of my physical body results. Our vibrations are raised so high that the result is the absolute orgasm, whereby I dissolve entirely and blend completely with the spirit and form of you my beloved. Then are we two an absolute one! That is the ultimate Divine Presence - or Mother Lord - who is the creatrix or Supreme Mediator of a renewed universe.

Ria Bender, your place is here in America.

How can we get you over here?

As ever,

Harry Manley

(By Peter Hanson & Annie M.T.C.Cole Sander)

Comment on the above booklet should perhaps begin by stating that our view of history can be divided into a Christian Age beginning with the Lord Jesus, a Koreshan Age beginning with the Lord Cyrus (i.e. Koresh), and a Golden Age beginning with the Lord Harry. We read that Jesus was made perfect through suffering. He attained perfection at the moment of ascension, at that moment becoming the Father of the Christian Age. As such Father or force of paternity He dissolved Himself into the world; and the Christian Age took up that period of time which was necessary in order to enable Him to radiate to the confines of universal extent and thence recentralize to one form and function again. That latter constituted His New Name or new personality: the Lord Cyrus. The advent of the Lord Cyrus constituted the end of the Christian Age, and at the same time was the beginning of the Koreshan Age. The exact date of this event and advent was September 9, 1892.

On that day the Lord Cyrus ascended into the interior of mankind ("the kingdom of heaven is within you") and after reaching the confines of universal limitation His spirit recentralized in the birth of an infant boy on June 4, 1893. Thus the Old Lord becomes the New Lord; or in other words, the Ancient of Days (the Oldster of the past age) becomes the Infancy of Deity (the Youngster of the new age). This happens in every age, and marks its beginning and ending. The advent of Jesus marked the end of the Jewish age. The advent of Cyrus marked the end of the Christian age. The advent of Harry marked the end of the Koreshan age. However there is always an overlap between ages; therefore no exact line can be drawn.

To say it another way, the birth of Jesus marked the beginning of the Christian dispensation or age; the birth of Cyrus marked the beginning of the Koreshan dispensation or age; the birth of Harry marked the beginning of the Golden Age. This occurred in 1893. Yet we are apparently still living in the Christian dispensation. True. Because there is an overlap.

Jesus was born; baptized; crucified; and ascended (into oneness with the Father. Cyrus was born (1839); baptized (1869/70); crucified (perfected) up to the moment of theocrasis or ascension (1892). Harry was born (1893); baptized (1926); thereafter has been under the power of every crucifier or bender who would do his will upon him, but hereafter will overcome and conquer ~~life and laughter~~ even as he already has conquered death and the grave. So that in the fullness of perfected development he will be the Lord Harry in consummate perfection. At that moment He too will disappear; but before that He will have anchored himself in some woman who will thereafter be His permanent Presence and Embodiment upon earth as the Golden Age consummately begins.

With Jesus ascended the spirits of just men made perfect. With Cyrus ascended the souls of these same just men made perfect. With Harry there will ascend not only these same spirits and souls, but also the bodies of 288,000 just men and women made perfect. That is to say there will be the dematerialization of many thousands of physical men and women whose spirit-and-soul forces will fuse with the Lord Harry and flow with Him into the chosen woman who remains anchored upon earth. She thereby becomes the Father's house of many mansions, the creative matrix, from whom come forth 144,000 Lords or Sons. These Sons of God - these Godmen! - can thereafter dematerialize and rematerialize at will. They are the 144,000 Immortals.

Peter Hanson and Annie Cole (as she was called) have been dead some years Nevertheless Peter was a true type or sign or symbol of the Lord Harry. Even as Annie Cole was a type or symbol of Matilda, Harry's mother, from whom he was born June 4, 1893. In a broader sense, Cyrus too was a symbol or sign

or forerunner of the Lord Harry. And in a still broader and more inclusive sense the Lord Jesus was a forerunner of the Lord Cyrus, and the Lords Jesus and Cyrus were forerunners of the Lord Harry. Only the Lord Harry is the consummate Lord or Father, the real Savior, because savior of the body as well as the soul and the spirit; that is, the soma, as well as the psyche and pneuma. The Lord Harry is like a spark in a powder-barrel. His presence in the material world is only for an instant. But that instant is the great Annihilative-Creative moment, in which the great swing is made from the last end of the Iron Age to the first moment of the Golden Age. Even the Lord Cyrus was here for only an instant (in 1892) - an impregnative instant - and the result is that the whole world exploded (which explosion we are only beginning to notice since 1914, but which is still gaining momentum). Even so the Lord Jesus was here only for an instant; and the destruction of Jerusalem was the direct result thereof.

But when the complete power of Fatherhood (the Lord Harry) xxxxxxx appears upon earth, there will be no delayed explosion. But all planes will completely explode at once and all together. So that everything is instantly new. Incidentally, the higher the organism or life-form the more devastating will be that explosion. For example, rocks will feel very little of it. Their "fall" or aberration from rectitude is relatively little. But the higher up in the scale of life you go, the more thorough will be the change and the destruction. The 288,000 most advanced persons in the world, will be most completely destroyed. Others will be modified; the lower the race is, the less will be the modification. That is why the earth is full of records of millions and billions of years of the past IN RESPECT TO LOW FORMS, but no records of the highest forms of life. The higher the form, the more evanescent. When the new Golden Age again declines in the course of time, it will again gradually fade out so completely that no vestige will remain, - except faint myths and dim fairy tales.

"When you say that woman obeys you fully, it only means that she does what she likes and then says you are responsible."
--quoted from Charlotte Margaret

A woman once admitted to me that she wanted a man who could and would make her believe that she was obeying him - that is, that he was the dominant one - yet secretly or hiddenly would be obeying her. So that she at the same time could have both the consciousness of BEING an obedient wife and of HAVING an obedient husband. This was said by Lucile before her second marriage.

Both Mahomed and John Milton knew that woman has no soul, and cannot get to God except through man. All three -- Mahomed and Milton and Manley -- agree in this. I would add: no one has as yet a spirit or a soul or a body. Although there are similitudes of all three. Spirit, soul and body are the same trinity as thinking, feeling and doing, and as Jesus, Cyrus, Harry.

The very word "Lord" means Dominus or dominator. No man is truly Lord until he has become dominant over woman. Woman epitomizes earth, even as man epitomizes heaven. Jesus was manly or lordly (i.e. Lord) in respect to the spiritual realm. Cyrus was manly or lordly (i.e. Lord) in respect to the soulical realm. Harry will be manly or lordly (i.e. Lord) in respect to the physical realm.

The spiritual salvation achieved through the ascension of Jesus was made more nearly perfect through the additional soul salvation achieved through the ascension of Cyrus in 1892; and will be completely perfected through the consummational body salvation that will be achieved through the ascension of Harry. Jesus saved mankind in respect to their thinking. Cyrus saved mankind in respect to their feeling. Harry saves mankind in respect to their doing. Jesus saved spirits. Cyrus saved souls. Harry saves bodies.

The meaning of words depends on the "frame of reference" that is used. For example, instead of saying spiritual-soulical-physical, I could say celestial-spiritual-physical. And very often there is an unconscious shift of the frame of reference; so that sometimes "spiritual" means relating to the soul, and at other times it means relating to the spirit, and at still other times it means relating to both spirit and soul.

Now let me take up the more specific reference to the booklet sent you yesterday (March 19). The numbers refer to the numbers in lead pencil in the margin of the booklet.

(1) The spirit-totality that was Jesus "was planted in the race nineteen hundred years ago." First of all it was planted in the soul (or will) of Magdalene; only thereafter "the three apostles (Peter, John and James) being the channels that first began to operate." Through this act of reception into her will, the Magdalene Mary became a greater Virgin (Vir-Gyn) than the socalled Virgin Mary. The latter was the mother of Jesus' birth; but the Virgin Magdalene became the mother of His resurrection. Mary subsequently "ascended into heaven with Jesus" - that meant, she also passed over into the interior of the Magdalene. The church is the continuity of Magdalene, who is the Greatever and Greater Virgin from whom in due course the new deity (the Lord Cyrus) was produced.

Today, Matilda corresponds to the Virgin Mary. She will ascend with the Lord Harry into the interior heavens of the woman who today is the Virgin Magdalene. The latter is not yet identified.

(2) The year 1870 when Koresh received his illumination, is 1335 years from 535 A.D. when Belisarius established the Christian Roman power. Abomination of desolation. F.S. Jan. 5, 1900. This desolation ended in 1970.

On the first line of page 8, note the three words which show a shift in the frame of reference. I refer to "spiritual, rather, celestia

(3) The end of the lap (of three times thirty years from 1839) comes in 1929 unless there is a foreshortening, which would bring it sooner. Actually, that particular phase of the end which is here referred to occurred in 1926, and was the illumination or baptism of Harry. Just as there are wheels within wheels, so there are laps within laps.

The Jewish age still overlaps the Christian Age which in turn still overlaps the Koreshan Age which in turn still overlaps the Golden Age. These overlappings are all still concurrent. Only at the grand finale when the Lord Harry appears and ascends with the 288,000 do all the laps end together in full consummation.

(4) The date, Jan. 3, 1892, given by Annie Cole as the inception of the Golden Age, or the impregnation by the Lord Cyrus of the Virgin Mother, is simply the date when she as a personal entity felt herself drawn closest to Koresh. She (as well as Peter H.) were always puzzled at the fact that nothing else happened to her thereafter. So they assumed that she somehow gave birth unconsciously and unknowingly to a phantasmic Son of God, who was thereupon immediately re-absorbed into herself "during the winter of 1892-1893." This was the best they could do in order to try to make things fi

Logically they then looked forward to 1929 as a date when Annie Cole would somehow give birth (materialization) to 144,000 Sons of God.

When Harry appeared in 1927 and told them he was the new Son and that Matilda was the virgin mother who had been impregnated on September 9, 1892; neither Peter H. nor Annie C. could accept it until after their respective deat

(5) The Messianic manifestation which was the Lord Cyrus, both ascended and descended when the impregnation (or theocrasis) took place in 1892. The ascension was into the chosen woman, Matilda; the descent was into many persons, who "will reach the Sonship at the end of the Koreshan age." The end of the Koreshan age will be when the Lord Harry appears (or say, when the Lordship or Dominance or Fatherhood appears fully in Harry's body and thereby causes the combustion of that body). This will be when Harry has fully overcome life and the laugh as well as death and the grave.

After the Messianic manifestation and Messianic operation had taken place in 1892, there still remained up to 1908 the mortal human form of Koresh. This also gradually dissolved and spilled a mortal and selfish afflatus into the people who were selfishly centered in him. This is a merely human inheritance, and has nothing to do with the Messianic heritage, above defined.

The people who received the pure desending baptism in 1892, will eventually also receive the ascending baptism which is now in Harry. That will be when the Lordship in Harry is fully developed, - which is the appearance or completion of the Lord Harry. Then "the ascending baptism will be poured out by the Father-Mother Lord (the Lord Harry) who is not in two forms but in one person, who is the fulness of the triune Godhead." In other words, the Lord Harry as man dissolves and passes over into the Virgin Magdalene and in her becomes the Mother Lord Harry, - incident to which transposition the final baptism is poured out. Thereby the Golden Age(which was preliminarily begun in 1893)is summarily begun!

The will is the emotional faculty, and is synonymous with soul. The intellect is the rational faculty, and is synonymous with spirit. See top of page 11: "When Jesus was translated his body (spiritual body or composite of saved spirits) which was the paschal lamb, was dissipated and received and appropriated by the church. (These spiritual seeds or sperminal logoi were received into the souls or wills - "the natural life in the will" - of the church or disciples.) After the union of these two, the germ (spirit) from Jesus and the natural-life-in-the-will of the disciples of Christ, the process of disintegration began, for the purpose of a new and higher recombination which would become complete at the resurrection of the dissipated seed - the body (spiritual) of Jesus united with or conjoined to the church (soulical) which church is made his body by this conjunction." The souls (or church) into which the spirits of the Lord Jesus were shed, in due course draw together into one new body, the body of the Lord Cyrus, which is then the new body (new name) of the Lord Jesus.

The same process repeats in the case of the Lord Cyrus. When He was translated in 1892 his body (soulical body or composite of saved souls) which was the newer paschal lamb, was dissipated and received and appropriated by the church or receptive group. (These soulical seeds were received into the actual physical bodies - and are still being received into the physical bodies of those who are becoming converted to Koreshanity; which means that they awaken to love the man who is now the Lord Cyrus as well as the Lord Jesus - and who will eventually become the Lord Harry!)

(6) "As this body - the man Harry - unfolds its own protective sphere (the Koreshan church), the powers of earth and hell must give way before it." Further up on same page: "The seven churches (constituting this 'protective sphere') are all the tribes of the earth who will mourn for life (i.e. yearn for life) now that the sign, the literal truth (and love and life) of the Word is manifest." Spirits mourned or yearned for life as soon as the sign Jesus was manifest, and received it as He ascended and they were received into the wills (souls) of the church as it grew. Souls subsequently yearned for life when the sign Cyrus was manifest, and are receiving it as He ascends and they are received into the bodies of the new church as it now grows. Furthermore, physical bodies are now yearning for life, because the sign Harry is now manifest, and are receiving it as they acknowledge him as the final sig

The foregoing would be better said thus: Spirits centralized their yearning for TRUTH upon the sign Jesus. Souls centralized their yearning for LOVE upon the sign Cyrus. Bodies are centralizing their yearning for LIFE upon the sign Harry. -- Actually Harry pours out his love upon those who centralize to him as he develops more and more into life. When this process is completed, and Harry has come into life (which means his career has culminated and he has matured as the Lord Harry) then - and not until then - is the process of theocrasis of the Lord Cyrus completed. Love has been completely poured out, and the 288,000 people are fully ready for the great end-act: the instantaneously complete act of theocrasis of the Lord Harry, whereby the immortal life is poured out. This involves the combustion by electro-magnetic fire of the 288,000; their influx into the chosen woman and thence their emergence as the 144,000 Sons of God, the resurrected Life!

As souls centralized their yearning for LOVE upon the sign Cyrus, they received more and more TRUTH from him. Thus Cyrus was the dispenser of truth. Even so now as bodies centralize their yearning for LIFE upon the sign Harry, they receive more and more LOVE from him. - Cyrus was the dispenser of Jesus' TRUTH. Even so, Harry is the dispenser of Cyrus' LOVE. And eventually the chosen woman will become the dispenser of Harry's LIFE. ...The dispensation of Jesus' TRUTH through Cyrus was the continuation of the Christian dispensation. The dispensation of Cyrus' LOVE through Harry is the continuation of the Koreshan dispensation (the Koreshan dispensation is very much shorter than the Christian dispensation). The dispensation of Harry's LIFE through the chosen Empress will be very short, taking place right after the final theocrasis: the combustion of the Lord Harry.

(7) "The seven angels..that go out to gather the seven groups or churches" are a number of apostles that gather the 288,000 around the sign Harry. The seven churches are the 288,000 and constitute one church body. The apostles are a still higher order of human being, which disappears entirely (becomes fully one with the chosen Empress) at the great end-conflagration or final theocrasis. These apostles are called the order of the Golden Bowl, and their attainment is still higher than that of immortality or Sonship; their consciousness becomes absolutely one with the Mother Lord Harry.

(8) Victoria was a composite - like everyone else - and the main components were that part of her which was merely mortal and which dropped away or died, then that part of her which actually became part of the Virgin Matilda who gave birth to Harry in 1893, and then also a part of her which will be found in the Virgin Magdalene who becomes the Mother through absorbing Lord Harry.

(9) Annie Cole (born Oct. 17, 1862) was also such a composite personality; subject to dissociation through transmigration (before, at, and after death), and thence re-association with higher living personalities.

(10) In 1892 the atmosphere was literally charged with the power of Koresh's outreaching forces, seeking to impregnate that living woman who could best receive his Messianic projection of himself; (which was Matilda). However various women in his surroundings felt his impregnation of them in one way or another. One woman felt it so strongly that her husband accused Koresh of adultery in a court of law. The newspapers made a great fuss over it; but it turned out the only adultery was in the woman's understanding; and Koresh was completely exonerated after the newspapers had smeared him up. Matilda was the "pole of in-no-sense (innocence)" at which point Koresh's desire for the coming of the Lord -- the becoming of the Lord Cyrus as the Lord Harry - was re-focalized. The Father turned his desire by refraction into the Mother, in whom He became then the Child. Thus the Child (the composite Sons or Children) turned to the Father (composite Fathers); and vice versa. Thereby the curse of discontinuity of deity was obviated.

Dear Sister Etta

We are so glad to hear about your increasing health. Our thoughts were strongly fixed on that point all the months I could see you last. Meanwhile I had a good time for quiet study of the Koreshan literature and great help through the knowledge Harry Manley transmitted to me. So if you would like me to come and visit you and the Koresha in Estero, now, we would feel no obstacle in the way. I would be glad to get your answer may be, Sister Emely is coming to town once and would be able to call for me by my friends, the family Manley, 1036 Katherine St. This time there will be no misunderstanding as we are in full harmony here now.



Nov 18 1940c

Dear Reader Bender,

On Nov 14th in my letter to Ria I saw Charlotte & Hedwig as the two women who are primarily involved in weaving you and me together. On Nov 15th in my letter to you I saw Hedwig & Bertie as the two primary women. Now after writing the enclosed letter to CharlottePM on Nov 16 I can see that Charlotte & Bertie appear most clearly as the two women who are chiefly involved in weaving you and me together.

Historically we start with the fact of an old-covenant wedlock, or form-marriage, between Peter and Charlotte, which was aspiring and straining and struggling to become true free-union or free-marriage even while still holding the old form (while it was still necessary to bring the two children to maturity.) Even so, over here, we had Harry and Bertie struggling to become a free-marriage, in the face of surrounding hostilities which demanded that they either accept the old unfree form or else separate from each other.

Going farther back into the past, the basic free-union or free-marriage of the past was that between Dr. Reed and Mrs. Ordway - Koresh and Victoria. These two founders of the free-union or free-marriage having passed on, what remains as the foundation of free-marriage is the Koreshan Unity. And so it happened that through this Koreshan Unity, in due course Peter and Bertie made contact with each other. Instantly there was a quickening on both sides.

On the one side, the free-marriage between Peter and Charlotte came to life like never before; on the other side, the free-marriage between Harry and Bertie came to life like never theretofore.

The new strength that was generated between Peter and Charlotte enabled Peter forthwith to attract another woman - Hedwig - to him (within a week after the contract and contact between Peter and Bertie was completed). On this side, the quickening (--which resulted from the contact between Peter & Charlotte and Harry & Bertie through the conjunction made between Peter and Bertie specifically, which was by way of the Koreshan Unity including MaxEA--) enabled Bertie forthwith to attract another man - Milton - to her

Then followed a period of cooperation and drawing together of Peter and Hedwig, which humanly annoyed Charlotte to some extent. At the same time there was on this side a drawing ever closer together of Bertie and Milton (he as president of her Art Club), which humanly annoyed me very considerably. Actually however, the inweaving of Hedwig into the pair Peter & Charlotte did not loosen or weaken the latter but rather strengthened it. Even so the inweaving of Milton into the pair Harry & Bertie did not loosen or weaken it.

In due course the next step could be taken. Hedwig could be sent over here as transmitter or messenger from Peter &Charlotte to Harry & Bertie.

After Hedwig arrived here, it was gradually realized that Hedwig on the one side of Harry & Bertie was a perfect counterbalance to Milton on the other side of Harry & Bertie. -- Your insistence for a time that Hedwig should leave me and live with someone else, was not out of harmony with Bertie's own desire that Hedwig should marry Milton and go to live with him.

(Remember that marriage over here amounts to nothing at all - a mere registering before a notary public. In Florida within three months you can get a divorce. Theoretically it would be possible to get married and divorced four times within one year. Wholly a matter of convenience.

However Hedwig and Milton could not take to each other that quickly. Perhaps I should say that Milton was eager enough, but that I was not so eager to let him have Hedwig yet, and she too wanted to stay with me longer. So Bertie --feeling herself sufficiently securely united with me--(I mean, as soon as she felt so), divorced me and married Milton, thereby freeing me so that I have now married Hedwig.

As Hedwig feels more and more fully secure in her marriage with me, she is able to love Milton more and more freely. (Conversely, I am able to let her love him more freely, as I feel more securely united with her.) The constant intimate social intercourse between all four of us is of course making us all more harmonious and alike, as the various bridges are being built from each one of us over to each of the others. The result is that we can almost say that Milton and Hedwig are now as closely harmonized and interlocked as Milton and Bertie, and as Harry and Hedwig, and Harry & Bertie.

So that the result is that the connection between the one free-pair, Peter & Charlotte, and the other free pair, Harry & Bertie, has in fact already 'procreated' an offspring free-pair, Milton & Hedwig. Therefore it is clear that Peter & Charlotte and Harry & Bertie are the two most central pairs. And accordingly, Charlotte & Bertie are "the two women who are chiefly involved in weaving you and me together."

Perhaps our next soonest possible step is to get Ria over here, and to pair her with Don. She will probably be able to get here before anyone else. So we can tentatively assume that Ria will get here first. She - like Hedwig will probably want to marry me first, before the less-known Don is fully welcome to her. Which will be quite correct. And then after she feels fully secure with me, and knows that she does not lose my love by marrying another man, she will then be joyfully ready to mate with Milton (who is next most cultured after me). Only after that is she ready for Don (who is least cultured because latest to enter the love cult).

Meanwhile of course Don has been getting his culture. In other words, as soon as Ria arrives here and marries me, it frees Bertie to marry Don. That is his first step in love culture. After he has had an adequate training period with Bertie, then he moves onward to Hedwig (while Milton goes to Bertie). Then the next step is that Ria goes from me to Milton, as Bertie comes to me. And after Ria has been further cultured and purged with Milton (meanwhile Don has been further cultured with Hedwig) she is then ready to be married to Don.

And so the double-pair (Peter & Charlotte and Harry & Bertie) have had another offspring pair, Ria and Don, in addition to Milton & Hedwig.

Let us say that by this time Peter & Charlotte can come over here. Peter immediately goes to Bertie (while Charlotte goes to Harry). Then Peter moves on to Hedwig (while Charlotte moves on to Milton). Then Peter continues onward to Ria -- in whom he will feel no sense of the old family relationship, nor will she anymore, for both he and she have become completely purged and depersonalized and universalized by the various cultural pairings each has been through; (Charlotte continues onward to Don). Then the last step is that Peter goes to Charlotte (Charlotte goes to Peter). It will be amazing and wonderful for Peter & Charlotte to come back to each other again after they have been through these other pairings. It will be a complete purge of racial defects and personal selfishness, and a distinct reactivation and rejuvenation for them; (as well as for the purging pairs through whom they passed: one pair purges the other! every pairing is a purging!)

And so on. Every new pair that is added, runs through the same purgative gauntlet of all previous pairs. Of course some pairings may last long, others short. -- As the number of purging pairs (healing pairs) becomes very large there will be a number of simultaneous smaller circuits of pairing. But the eventual result of this dance of life and love, with its clockwork-like interweaving of pairs, is to culture and reveal a definite and specific pair which will be so outstandingly luminous that all the other purified pairs form a NEW ORGANIC UNITARY pattern around this central Radiant Pair.

Well, let's come back to the present. Actually so far we only have the two pairs, Peter & Charlotte and Harry & Bertie, at a distance from each other: But here we have Harry & Bertie and Milton & Hedwig together. This foursome here is now strong enough to help Moses & Daisy in St. Petersburg, and George & CharlottePM in Estero to awaken to a degree of God-knowledg that will make them ready for full free-marriage. And also others are being gradually drawn into the zone of influence: Carl & Paula, Matilda & Henr Beatrice & Charles, etc. etc.

People here cannot help seeing that the double-pair Harry & Bertie and Milton & Hedwig (alternately Harry & Hedwig and Milton & Bertie) are "the most beautiful thing in the world." And the most beautiful thing in the world is likewise "the most powerful thing in the world" as well as the "most wisdomful thing in the world."

Yours for universal love (beauty) & wisdom & power,
As ever,
HM

Just to let you know that ordinary Printed Matter
does arrive here from Germany - even though delayed -
(in case you wanted to risk sending anything that way)
I would tell you that an ordinary magazine "Buten un binnen"
from Hannover mailed August 29, 1940 reached here on ~~xxxxx~~ October 30, 1940.
Postage only 10 pfennig. So it does get here, even though taking 2 months.

Dear Charlotte, p.m. Nov 16 1940 c

Through the kindness of Bertie I am returning the "Introduction to Polargeometry" (Einführung in die Polargeometrie, by Ernst Barthel). Many, many thanks therefor. I have read it through once more and enjoyed it more than ever. On page 134 he defines it as the "Geometry of Totality". He also likens the universe to an egg. His main thesis is that just as every straight line is a part of a circle, just so every flat area is a part of the surface of a sphere.

Another point is that just as it is easy to conceive of the cross-section of a sphere - which cross-section divides the sphere into two equal halves - just so it is possible to conceive the total surface of the sphere as a cross-section which divides the universe into two parts: to wit, one part above the earth-surface, and the other part below the earth-surface. He does not deal with the problem of whether the earth-surface or earth-area (total surface of the sphere) is concave or convex; because all that is above the earth-surface is constantly flowing downward through the earth-surface into position below the earth-surface, while at the same time all that is below the earth-surface is just as constantly flowing upward through the earth-surface into position above the earth-surface. In other words, there is room below the earth-surface for everything that is above the earth-surface, and vice versa. Therefore he is not concerned with the direction of the curvature of the earth - which he simply calls a zero curvature, because there cannot be a greater curvature or longer line. The essential thing is that universal space - the universe - is definitely structured and definably limited. (See page 148 re interreversal of above and below.)

The consciousness of life and death he conceives as corresponding to space and counterspace. In other words, that (i.e. perfect matter: gold) which is furthest below the earth-surface must move upward to the earth-surface, while that (i.e. perfect spirit: perfect beauty of forms) which is farthest above the earth-surface must move downward to the earth-surface. When this process is complete, then there will again be life at the earth (earth-surface).

He very distinctly says (p.134) that his writings are specifically designed to convince people that he is the "one teacher" or living polar point to whom everyone else must listen. His words are, "Those who with childish lightheartedness still object to my teaching, must study still more in order to realize what is the real purpose of my polargeometry. (i.e. to show myself to be the polar center of the universe) Always there is to be only one to teach, and the other fellow must allow himself to be taught. The objection to having only one-as-teacher is only then valid when a blind one is trying to act as teacher."

So it all boils down to this that Barthel offers his understanding of the universe to be compared with Koresh's. But those who are not mathematically impressed, will directly inquire, who has delivered the goods sociologically; who has started a new order or new society? Barthel has never been able to build a community wherein a man and woman (Koresh and Victoria) were married by a higher law than that administered by a fallen church and state. Barthel offers no such polarized marriage in a polarized community. He does not show that his universe-knowledge (or God-knowledge) is true. For if there is true God-knowledge it will demonstrate itself in polarized marriage - a marriage that is free of the old church and state - in short, free marriage.

God-knowledge and free-marriage go together. One is impossible without the other. And each increases and augments the other reciprocally. The free-marriage between Bertie and myself (which has existed for years as a great question-mark) was called by a very high-minded and discerning person,

"The most beautiful thing in the world!" And indeed it was and is very beautiful. But it has not yet become beautiful enough to lead the world into the "new order" - not yet beautiful enough to be permanently recognized as the "first pair of the new order" (F.S.Jan.1922).

Even so, right now there is a beautiful free-marriage between you and George. This too is very, very beautiful, but it is not yet beautiful enough to demonstrate a God-union or God-knowledge that is adequate to teach and lead the world into the new order.

There is also a lovely free-marriage (indicating a high degree of God-knowledge) between Peter Bender and Charlotte Margaret. --- How then can we make these free-marriages more beautiful? Answer, by making them more and more free - freely pairing or interpairing among themselves - and thereby becoming more and more firmly tied to God: receiving more and more God-knowledge.

Bertie and I are constantly improving our free-marriage, by freely intermarrying with another free-married pair: Milton and Rose (even as we are mentally and by letter etc. constantly inter-pairing with Peter and Margaret).

As a result of the xxxxxxxx interpairing of Harry-Bertie and Milton-Rose the free-pairs, Harry-Rose and Milton-Bertie which result therefrom are more beautiful than Harry-Bertie and Milton-Rose were theretofore. In due course there is again a re-pairing of Harry-Bertie and Milton-Rose, which pairs are thereby again made more beautiful than xxxxxxxxxxxxxxxxxxxxxxxx Harry-Rose and Milton-Bertiexxxx were. Every go-round is an ascent nearer to perfection and beauty! And the more free-pairs are involved, the greater is the progress.

As soon as you and George are conscious of being a free-pair (because sufficiently united to God), and become ready to join us two pairs in this free-pairing among those who are polarized in Koresh, all the different pairings will xxxxxxxxxx become more and more beautiful; for through this interpairing the contact with the Lord will become more and more full and firm: the God-knowledge will become more and more complete!

Free-pairing and God-knowing go together. They are correspondents. You cannot have one if you will not accept the other. You cannot accept the other if you have not already received the one. When your God-knowledge is adequate your readiness for free-marriage will begin.

Free-marriage is the outward demonstration of God-knowledge. That's why Koresh left his form-marriage. That's why you left yours. That's why Rose left hers. That's why I avoided mine. That's why Bertie avoided hers.

Yours for polarized marriage - the new order!

HM

Nov 15 1940c

Dear Peter Bender,

After reading the enclosed letter through again I am impressed that I should have said Hedwig instead of Charlotte. For after all it is the free-marriage between you and Hedwig that is the most important thing in your life (not the form-marriage between you and Charlotte); even as the free-marriage between me and Bertie has been the most important thing in my life.

Of course the free-marriage between you and Hedwig was not yet perfect (there was not yet enough God-knowledge to make a perfect free-marriage possible). The same thing could have been said about the free-marriage between me and Bertie.

But each one of these free-marriages was good enough so that the pairs could begin to draw together: myself and Bertie as one free-marriage drawing together with Hedwig and yourself as another truly free marriage. Eventually the interchange will be completed, and there will be a free marriage between Peter and Bertie, and a free marriage between Harry and Hedwig, - both of which free marriages will be immeasurably better than the earlier free marriages between Peter and Hedwig, and Harry and Bertie.

As yet the present free marriage between Harry and Hedwig is not as good as it will eventually be when it has the support and presence of the free marriage between Peter and Bertie over here. But in the meantime, there is already a large measure of success, because of the fact that Bertie has in the interim before Peter's coming entered into a free marriage with Milton (HMJ). And the free marriage of Milton and Bertie is already a very good support of the free marriage of Harry and Hedwig, - even as vice versa the marriage of Harry and Hedwig is a very good support of the marriage of Milton and Bertie.

However the full benefit will only be obtained when Peter arrives to take Milton's place; and the free marriage between Peter and Bertie is fully established. (This does not distress Milton in the least, for his culture and development in the free-marriage relationship with Bertie is making him more and more attractive to any number of other women, from among whom he can readily choose a free mate when the time comes for Bertie to come to Peter. Moreover - such is the wonderfulness of true freedom in marriage! - Milton will actually be closer and more harmonious with Bertie after she is free-married to Peter, than he (Milton) could be while she was free-married to him. It will be a still greater joy to Milton to see Bertie with Peter. This of course is hard to understand by those whose God-consciousness or God-knowledge is small. But of course such cannot enter the "Freibund" anyway. Those of us who have sufficient God-knowledge know that free-marriage is the only way to increase that God-knowledge; even as increased God-knowledge in turn makes possible an increase of free marriages.

All the foregoing that was said about Milton, applies with equal force to Charlotte. Charlotte will be much happier when Peter is free-married to Bertie, than she ever was before while she was straining to become free-married to him herself. Being form-married to him was of course too great a burden for her to overcome. But after Peter is free-married to Bertie, then the form-marriage is no longer any burden to Charlotte. -- Even so in the case of Ria, the form-relationship of parent and child is too much for the child to overcome so that she can freely love the parent. But as soon as the parent has moved out of the form-marriage and thereby (also) ended the old form-relationship between parent and child, the so-much-desired free relationship between yourself and Ria will fall in due time and due order without any strenuous effort. (Same thing applies to the new relationship that is to be established between Charlotte and Gerd. It is necessary to step out of the old shroud - the old covenant - before one can step into the new covenant.) You cannot pour new wine into old bottles. We already have the beginning of new bottles - the new free-marriages - so let us begin pouring the wine of our ever-increasing God-knowledge into them.

(Hedwig is reading a book: "The Star Gazer" - Galileo - by Zsolt de Harsanyi, and asks me to copy out this interesting quotation for you: "His pupils of the past five years carried his fame all over Europe; and, when some distinguished young man like Philip, the young Earl of Hessen, arrived in Padua, his first visit would be to the famous Galileo to ask for instruction in the science of fortification and to buy a measuring rod.") Paul Tabor, translator. 1939

To come back to the "Freibund". The Freibund or Free-union between man and woman is only possible after there has been achieved a free-union between God and man. Priestcraft has always stood between God and man, and prevented them from getting together. Only after priestcraft with all its sacraments has been pushed aside, can God get together with man and can man get together with God. That is the true 'Festwährung' or God-union from which there can result truly free-love. God-union must be established before there can be free-love; or in other words, God-knowing or God-knowledge before free-marriage.

We work from the top down - which means from the center outward, as is all true growth. AFTER Free-union (Freibund) comes Free-money (Freigeld). And then AFTER Free-money we can find the way to Free-land. The greatest freedom is of course always at center, and gets progressively less and less as we move toward circumference, which is firm and fixed. (Although in an opposite sense, it is just the reverse.)

Referring to page 8 written October 5th (which is the last received from you) wherein you give your support to the free-marriage between Hedwig and myself, coupling with it the requests that (1) she should keep a journal, (2) copy daily one page of the 100-page letter and discuss with Bertie etc., (3) be a constant inspiration for me, (4) translate the play, - I begin to see that the obstacles --mental, emotional and physical -- which are in the way to doing these things are gradually diminishing. There is constant agitation (i.e. mental activity) over Peter Bender, even when there is not specific discussion of him; and the same remarks apply to the 100-page letter In the end everything will be as your will desires it. The idea of a "Koreshtown" has recently become particularly strong: in the form of an Estero Healing Shrine to which all will make a holy pilgrimage, believing that by so doing they will be healed, and knowing that others before them have been healed by so believing and acting according to such belief.

But in a larger sense your requests --(1)(2)(3)(4) etc. -- all boil down to your dynamic desire to expand and to reach out to people. But this outreaching also has a strict organic pattern; and therefore the first form of this outreaching must be toward Bertie. Until that connection is fully made, the other moves are not in order. Bertie of course wanted to hold on to me, just about the way Charlotte is clamped to you. But gradually Hedwig and I are getting her loose from me, and willing to be as firmly tied (in free-marriage) to you, as is most necessary for our greatest success all around. ...So that in the highest degree and sense, your various requests are being already fulfilled in ESSENCE, in that the free-marriage between myself and Hedwig is being built, and thence the free-marriage between yourself and Bertie is being prepared for. So that IN ESSENCE your will is being done! Already!! And it will be done more and more, as you draw physically closer and closer to us.

You will see that Hedwig and myself have done our job well, when you arrive here. We have in every case followed and obeyed your ESSENTIAL INSTRUCTIONS even though not the superficial form of them as yet; moreover that will also find its proper fulfilment in due time. (Hedwig by leaving this house could not make a place for you here, - that would be impossible for extraneous reasons. But by her free-marriage with me, and our harmonious cooperation along the essential line of your desires, we are wonderfully successful in preparing a great place for you alongside of Bertie, - and in this we also have Milton's valuable and specific help.) We all salute you!

HM

(Copy) Air 15. October 21, 1940. N1540b

Dear Harry,

I was very surprised to get your last letter (Aug.16) as I did not expect to hear from you again, thinking that you would have "given me up" after my last letter to you. I chiefly want to justify myself in two points you have mentioned in your letter, otherwise there would not have been any need to answer your letter at all.

First, I want you to know that I did not speak to Max Arendt about you, until by a letter of his I noticed that he knew all about the connection. Then there was no need any longer to make a secret of it, and I was very glad about that, because it was silly to keep it as one, for the simple reason that if one can be responsible for one's actions there is no need to make secrets.

Second, Do you really think that I hoped I might marry Max one day? and do you think I corresponded with him for that reason? I am quite capable of addressing somebody with "my very dear friend" meaning exactly what I say, as I knew right from the beginning that he was married, he had told my father so and had no intention to keep that secret. I feel rather insulted at being suspected of that.

Then, I appreciate the fact that you are trying to find a husband for me, and may be "Don" would not even be impossible. Nevertheless, I intend to choose my own husband one day and if it were to be "Don", then you may be sure I shall come across him some day. I believe in fate, or God if you like.

As to my father I shall remain final in my decision, and if he despises me or wishes all sorts of bad luck upon me, that is his own affaire and pleasure. It is up to me to seek my own salvation, and however he thinks about me, I shall never hate him nor wish anything bad upon him, I shall even help him if I can, but I shall never give in, and that is definite. I appreciate the cleverness and the modern thoughts ~~of~~ my father has always had as to world affaires, as I know he is so right in many things, but in ~~the~~ this one point I shall remain firm. The same will apply to you as far as there are things I don't agree with, but there is nobody in this world I hate.

The air-raids are rather worrying and we had a bomb a few yards from the house, a narrow escape, but one even gets used to those things and we just hope for the best. Punctually like clockwork raids start at about 7 P.M. and last all night through as well as many day-raids, and quite a few bombs were dropped in this part of the world. I am fortunate enough to sleep through most of the noise of bombs and guns and only when they are too near I wake up. Sometimes the house shakes and one thinks the next one is going to hit us, and we all lie flat on the floor, but until now I, and the friends I am staying with, are still safe.

You would be very kind to tell my mother, and my father too, that I am very happy and in good spirits, have plenty to eat, and considerably few worries. I have no time to write more now. Kindest regards,

Yours very sincerely, Maria

Dear Peter, as I am sure Harry's letters have all answers to your letter to me, I only confirm that you are in the midst of our life and you must know it by the good thoughts you are sending to us. We all wait for you and it will be wonderful to be together. Is the house affair settled? I hope for you. Dont forget the time we had last year. I appreciate your and Harry's love. No one had an immigration like mine. And so life continues. Many, many thanks. But know: I did not change at all, even if you can't find me in my letters! A great love doesnt end but goes on all the time in different wonderful various forms for each of us. -- I would be glad to hear about all friends there: Clärle and her mother, Weismann, MaWe, Seckbach, Irmg.Cahn, Baumeister. Did you hear of the passing on of my mother? Mandschouli has become to me a new occasion for more sent: Aug.12(MaWe), Aug.19-air, Aug.19, Aug.23, Oct.26-air, Oct.29, Nov.12. Did you get them all? HM

Letters here to oversel thinking! -- Please ask Irmg. mother about my furniture sent to Antwerp. I [illegible] from there. May be it is easier to get one over from you.

Merry Christmas and a very happy New Year which may unite us.

Yours

H.

November 14, 1940d
1036 Katherine St., Fort Myers, Fla.

Dear Ria,

I am so glad to have your letter of October 21st and to learn that you are safe. Certainly I shall write to your mother and father, and tell them so. May the good God (or Fate if you like) continue to protect you.

Now may I call you down a little bit. Twice in my letters heretofore I have asked you to please send me the "three booklets of 1919" which your father is so anxious that I should have. You have not sent them (or did they get lost?) nor did you refer to them in any way. Please do not fail to do so. I mean, at least do not fail to let me know whether you have them or not; for it is impossible for me to get them direct from him. Of course if you do not have them, my request and remarks are out of order. In which case, forgive me for this friendly "call down".

Did you receive the photograph I sent with my last letter? You do not once mention it, and I am wondering if the censor took it out. Or what? I wish to apologize if I am guilty of misunderstanding your attitude toward MEA. In extenuation I would however point out that you did address him: "My dear, very dear friend". In your letter now to me you say, "I am quite capable of addressing somebody with "my very dear friend" meaning exactly what I say." Well, perhaps, such words are not as strong when used in the English speech as when used in American speech. Evidently not. Anyway I am sorry for any misunderstanding.

On the other point you bring up, that MEA "knew all about the connection between your father and myself, that is very far from the truth. Of course, because you are not on the spot here, you are not able to form any conception of the diplomatic intrigue (shall we call it?) which is rampant on all sides over here. Both MEA and the GSPH are basically antagonistic toward your father, and are continually fishing for information which they may be able to use to keep him from coming here. Little people always fear people who are greater than themselves, and they are very adroit in seeming to be most friendly. You bravely say, "I shall never hate him (your father) nor wish anything bad upon him, I shall even help him if I can," and I know you mean it. Therefore I make bold to say to you again, be careful and do not give any one any information, even if you think it is harmless.

Your father and I had been particularly anxious that neither the GSPH nor MEA should know anything about our connection. And your falling into MEA's trap has definitely hindered matters here. You will understand all this when you yourself are over here (then all things can be lovingly straightened out).

Now on the main point. About which you say, "In this one point I shall remain firm," and elsewhere, "I shall never give in." This matter need not worry you any longer. You need not do your father's will. Simply because I am ready to do his will. His will is the most powerful in earth, and therefore that will is able to draw into itself the highest wisdom. His recent letters to me show that more clearly than ever. He now knows that his conjunction with me as MAN to MAN is absolutely primary to him. It comes before his conjunction is really possible with his wife Charlotte, or his messenger Hedwig or his daughter Ria or anyone whomsoever. Therefore all that powerful will-strength of his, is now set upon the one goal: the conjunction with me - man and to man. That new direction of will, automatically relaxes and adjusts his relation to you or any other woman, and also to any other man.

As you begin to notice that I am doing his will more and more you will appreciate the healing power and the beauty that is generated by this relationship between him and myself. And you will also know that I am completely honest and sincere in my effort to obey him, because you will clearly see that it is all a matter of enlightened selfishness or self-interest on my part. I know that his will is stronger than mine, but I also know that my wisdom is higher than his, and therefore I know that the highest wisdom consists in this: that I say to him: - "Thy will be done by me" - and "My wisdom be received by thy will."

Let me make it clear this way: (following the characters in the play): Because Philip (Peter) finds that his will-power is effective upon both Christine (Charlotte) and Hedwig (Margaret) and through them upon Suleiman (Harry), therefore Peter's will is not dynamically pressing toward either Ria or Bertha Boomer etc. Peter is getting enough obedience now from Charlotte and from Hedwig and from me, so that he is not writing dynamically any more to Bertie; nor is he wishing "all sorts of bad luck" upon you or anyone else. He is at peace - relatively speaking - because his will is effectively working. His will is effectively dominating me through Charlotte and Hedwig; even as my wisdom is effectively radiating through Hedwig and Charlotte over to him.

There are many senses in which I am Suleiman and he is Philip. I have the wisdom of the orient, and he has the dynamic will of the occident. You painted a very correct picture when you described me as an oriental potentate and him as an occidental paterfamilias. Unconsciously painting me as Suleiman you wrote (July 27):

> "When your copy of your loveletter..arrived..I realised that it would be me today, Hedwig tomorrow, and probably by the time I arrived in America, who knows whose turn it would be by then. May be you would have been all through and arrived at me again on the second round." (Exactly like the oriental Suleiman in the play!)

And in the same letter you characterized your father's ways as entirely different from mine - in fact as different as occident from orient:

> "My father's ways and your ways have been entirely different, as after all he did only love one woman, he did marry her and have two children and lived quite happily for some time."

Well, there we are. A perfect picture of the two opposites, the orient and the occident. And the absolutely imperative need is that the two opposites must be brought together: the lyric orient with the dynamic occident. That is what is the matter with the world: the West (Europe) is too dynamic and the East (India and China or Cathay) is too lyric. Each needs what the other has too much of. America is neither East nor West; it is the place where the great synthesis of East and West is possible.

That synthesis is already made. I have given up my harem, so to speak and am centered to one wife, Hedwig. Through her I am fully tied to Peter. Peter has through his living through the life-story of Philip become lifted out of the strictly occidental setting. He has definitely turned away from you - turned away from the attitude that he held toward you heretofore; and he has turned completely to Hedwig instead. So that he is now essentially turned only to Charlotte and Hedwig; even as I - turning away from the other direction (the 'harem' direction) - am now essentially turned only to Hedwig and Charlotte. Both Bertie and you have become subordinate (though humanly speaking, no less loved than before).

I have not had a letter from Charlotte in some time; but I think after reading this letter she will draw fully toward me and write me. Then when she is fully won, you will be able to see with her that the picture of us four: Peter-Charlotte-Hedwig-Harry is the supreme central social mechanism!

...In the past, Koreshanity represented the WISDOM of Elijah. Koresh was continually on the lookout for the WILL of Elisha, - that is to say, a living man (or cherub) into whom he, Koresh, or Elijah, could pour his wisdom. But Koresh's wisdom was not yet great enough so that he knew that the only way to make another man's will receptive to this wisdom was to do (obey) the will of this other man. Koresh was not wise enough to do this! Consequently he died with his wisdom. And therefore the man (myself) who had the most powerful will in the world, had to will to die before he could connect up his will with the supreme wisdom that had been in Koresh. I had this willingness to die on July 29, 1926 and as a result thereof I made

contact with the wisdom of Koresh. (That wisdom had passed into the interior of a woman when the man Koresh died; but later on, when this woman also died, the wisdom passed over into womankind as a whole. I was doing healing work in 1926, and when I could not heal my woman patient, I willed so strongly to heal her that I willed to die in order to heal her. The result was that I not only healed her, by sheer will-effort, but also died - and while dead, made contact with the interior wisdom - and this same will-power aided by the received wisdom, enabled me to come back to life.)

Since then I have been looking for a man to do my will, - not realizing that my will had passed from me. But as I became more and more awake to the interior wisdom that I had received, I began to realize that my will was elsewhere than in me. Accordingly I now can recognize my will in Peter. Therefore you can be absolutely sure that I will always do the will of Peter. For I also now have the wisdom to KNOW that only if I am able to DO the WILL of Peter, can that will draw into itself my wisdom. (This is really only what every woman has always known: namely that if she persists in being perfectly obedient to a man, he will eventually command her to do exactly what she knows is best for him and her that he shall command her to do. In other words, her wisdom rules his will which rules her actions.)

This is now the relation between Harry and Peter. I am in a magical sense his wife, who is learning to become more and more perfectly obedient to him. Hedwig has been intelligent enough not to say to me, "You must obey Peter." That would only have made it harder for me to awaken. Instead she patiently waited until I of my own wisdom awoke to the necessity of obeying Peter. Even so, Charlotte has been intelligent enough to make me think that she was not obeying Peter. Thus really, both women cooperated to make me think that I was the dominant one; that neither one of them was obedient to Peter; that both of them were more obedient to me than to him. This was of course psychologically correct. I began to relax when I felt sure that Peter had neither Charlotte nor Hedwig under his control.

I then strove to get Hedwith and Charlotte more and more under my control. And apparently I succeeded. Therefore I could relax still more. My ego was satisfied. BUT GRADUALLY I began to notice that although I always loudly refused to do what he asked, yet nevertheless as soon as I had forgotten his command, I found myself doing anyway what he had in fact commanded. Soon I was fully awake and aware that his WILL was fully in control of my ACTIONS. It just seemed easy and natural that it should be so. Then gradually I began to understand it: I began to realize that my WISDOM was in control of his WILL. I was in possession of the wisdom of the orient; and he was exercising the will of the occident.

I could then make the whole picture clear to Hedwig. And next to Charlotte. And so also to Peter. ....And after that, you can clearly see it; and also Bertie can; and so on. I am dancing between Hedwig and Charlotte; and they are dancing between me and Peter. This is the central figure of the socially creative dance of life. I am sure that you will in due time be able to see it too, and will rejoice thereat.

Do send me those "three booklets of 1919" right away - if you have them wont you?

As ever,

Harry

You don't have to obey (love) P; he is willing that you shall love me, - because I am willing to obey him. (And I really am willing to obey him, BECAUSE HIS WILL IS STRONG ENOUGH TO DRAW INTO ITSELF MY WISDOM (the absolute wisdom). (This is the union of occident and orient. The result is balance, equilibrium, power, poise, - peace!)

November 12, 1940c

Mr. G. KULL, Dip.-Engineer,
3 Julius-Bau Street,
Köln-Mülheim, Germany

Dear Mr. Kull:

Your letter of September 14th in English addressed to the Guiding Star Publishing House, together with your letter of September 13th to Prof. U. G. Morrow (2625 N. Roman Street, New Orleans, Louisiana, U.S.A.) came into my hands through the GSPH for translation of the German into English. It may not be possible to send you any printed literature because of the general interruption of communications incident to the war. But, during this time, I can refer you to a substitute right in Germany. Rather I should say not a substitute for literature of the past, but a creative source that is functioning under illumination from the same interior source-point under which we over here are functioning. I refer to Mr. Peter Bender whose address is Goethestr. 4, Frankfort on Main. I am sure that he will be happy to lend you the book you sought from Johannes Lang, and to fully acquaint you with many other things along the lines of cellular cosmogony etc. (I am sending a copy of your letter to Mr. Bender, and feel certain that in the event that you are not able to translate this letter from English into German readily, he will be glad to do so for you.) (Are you acquainted with the writings of Dr. Ernst Barthel, Köln-Klettenberg, Asbergplatz 2 A, - such as "Einführung in die Polargeometrie" etc.?)

Prof. Morrow has been a very sick man, but a recent visit which he made as a sort of holy pilgrimage to the Estero Healing Shrine has worked a wonderful restoration in him. And that brings me right to the essence of things. He long ago published his findings in a magazine called "The Savior and Scientist" (which was later combined with "The Flaming Sword") and invented the 'Geometry of Reversion' which clearly demonstrated that whether the earth be considered convex or concave is from the absolute standpoint wholly immaterial; truth being such that the words of Goethe, "The opposite of every truth is also true," are absolutely true. However, as a healing measure it becomes important to realize that the universe can be more easily compassed by the mind of man if it is first thought (and taught) to be concave rather than convex. Therefore the first step in mind culture or mental healing is to become aware of the concavity of the universe, and of oneself as the bender or concaver of it; that is to say, of oneself as the dynamic annihilative-creative center or crossing-touching point. That is to say to one's self: "The universe constantly flows into me - dies into me - and then is reborn from me." (This is simply the leadership-principle established in its absolute degree.)

Talleyrand said, "Every church is a conspiracy against the state." It is more than that, it is a laboratory in which the new state-form is developed. The Christian Science church has been the laboratory ~~xxxxxxxxx~~ in which the leadership-principle had been incubated until it had reached a point of growth where continuous stages of growth were no longer possible. At this point a discontinuous (or cocoon or larval) stage set in; this was the Koreshan church. (Institutions are just like insects, having both continuous and discontinuous stages of growth). In this Koreshan church or cocoon the American leader, Koresh, was developed until 1908 as the embodiment of the aforementioned principle, and as the absolute personal concentration thereof. He died in 1908, after which this dynamic principle began to activate the world, chiefly Germany; the living principle passed over from America to Germany. During the first world war, the forces of this living principle flowed back across the battle-fields over to America eventually again. So that America again became the leader. The principle thereupon again centralized in a living man over here, and impulsed him to travel around the world from ~~xxxxxx~~ east to west. Accordingly the leadership principle began to awake all over the world, from far eastern Nippon ever westward. There is at present still war in the world outwardly, but IN PRINCIPLE the nations are already at peace. The recent election of the American President for a precedent-breaking THIRD TERM marks the completion of the circle.

Your letter is timely to show the incorrectness of the cellular or concave cosmogony. Because it is now timely to destroy and disintegrate this Koreshan cocoon. It has served its purpose. The leader has been incubated and is now born. Therefore the cocoon of Koreshanity (which is synonymous with the concave cosmogony) can disintegrate and should be disintegrated. That merely means that the persons composing it should drop back to the previous stage. This previous stage is Christian Science. Christian Science is thoroughly scientific, and has the whole new cosmogony implicitly in it, or one might say: the whole new theogony. (Theogony is simply the scientific way or method of producing a god or leader; it is an exact scientific process, now gradually being revealed before the world.)

In the past, Lloyd George dominated Wilson, and therefore the leadership principle again dropped back. But today Lord Lothian (the virtual ruler of England today, and at the same time the world's outstanding American in the sense of being a Christian Scientist - which he is!) is completely dominated by Roosevelt. The war is essentially between Britain and the rest of the world. The world will be completely at peace just as soon as the United States has fully absorbed Britain. (An article by Clarence K. Streit in the "Atlantic Monthly" shows this with daring clarity.)

The world will be completely at peace pditically. But at the same time there is a great work going on to pacify the world organically or racially. This is now transpiring within the Christian Science movement. The world leader is now acting as the central pairer in a specially selected group. ..It must be realized that all individuals are at present racially deformed. They have got to be racially cleansed and purified. And this is only ~~~~ possible through a scientific method of pairing and interpairing. (Bear in mind there is nothing sexual in this; the forces involved are much more fundamental and deep-seated.) If it is acceptable, the word "spiritual" can be set instead of the word "racial". These two are one. The godman is simply the first man who discovers how to purify himself racially, and in doing so at the same time purify the whole world - restoring each race to its proper purity and relative stage in the picture of world-humanity.

This is an exact scientific process known only to the world leader. While he controls the pairings in a small select group, the world is affected thereby so as to cause wars and victories, and devastations and new formations of all sorts. For the very world itself - the strictly physical universe - is also racially corrupted and must be saved and cleansed. Pairing and interpairing is the process of racial-cleansing on a microcosmic scale; whereas warring and interwarring is the same identical process on a macrocosmic scale. The end will be the same: a clean world and a clean mankind.

Your interest in cellular cosmogony, should lead you to develop into an interest in cellular theogony. I repeat, theogony is simply racial purification. Our racial leader here controls our pairings among the new nobility He is the only one who is sensitive to know when every change of pairing is to be made; or when the degree of intimacy or depersonalization is to be increased or decreased. His first command or direction is of course the command that calls for absolute separation. This is called "celibacy" by those who do not see it merely as a first - but absolutely necessary - step in racial purification.

The central pairer is of course the ultimate ruler of a harmoniously united world. Harmoniously, because racially pure.

I await your further communications with great interest,

Very sincerely,

H. W. Manley
1036 Katherine Street, Fort Myers, Flor id

September 25, 1940d

Dear Kurtz,

Because I have been able to train two women not to be jealous of each other, I have established my dominance over them.

Dominance over one woman is no dominance at all. For as long as she succeeds in keeping the man away from the second woman, the first woman remains dominant over the man, - no matter what the appearance may be, and no matter how abjectly the one woman obeys the man.

One woman's obedience is no obedience!

Only when two women come into the picture with a man, does real obedience begin, - or rather, can real obedience begin.

Only the man who has the power to compel two women to obey him, has really any power to compel one woman to obey him. And it is hard work - continuous and unremitting hard work - for him to heal and clean out the jealousy in both women more and more.

It is foolishness to talk about a man dominating or healing a woman's jealousy where only one woman is concerned. Her very oneness is the center and citadel of jealousy! Not until the man draws a second woman into the picture does the real test and the real work begin.

And the work is so hard that he should not let another man interfere, until he has both women properly trained and dejealoused. But just because the dejealousing of women is so extremely hard and difficult, the man is constantly tempted to ask another man to help him, - to draw in another man for help with the two women.

But such a second man, drawn in at this time, will never be able to be a true co-operator with the other man. On the contrary, he will always try to take the two women for himself, and make the other man his secondary or co-operator.

Just as you tried to do with me, and as I tried to do with you. (Same development recently happened between Don and me, and Peter and me, etc.)

No, the only way to proceed - hard as it is - is for one man all alone to do the hard work of training two women. And he will find that as they begin to become less and less jealous of each other, they become more and more jealous and zealous for the man's cause!

Last Sunday, a number of women visited us, and were amazed at the serenity and lack of jealousy between Bertie and Rose with respect to me. They were awed by this miracle! Then they themselves began to relax and lose their personal jealousy like never before. For they were in an entirely new atmosphere. A spiritual atmosphere. An atmosphere without the animosity of jealousy.

And they found that not only were Bertie and Rose not jealous of each other with respect to me; but that Bertie and Rose were not the least bit jealous toward them (the visitors) with respect to me. So the visitors relaxed more and more, and felt lighter and happier than ever before in their lives. One of them called it a sub-station of heaven.

During the visit (which lasted all afternoon - it was a housewarming of the home which Bertie and Rose are fixing up together) two other ladies also called, making six altogether, but they were so disturbed and confused by the spirit of heavenly harmony and nonjealousy between the four women with respect to myself, that soon one and then the other woman (of the last two) took leave. Leaving only the four women again.

In the evening, Bertie and Rose and myself said good-bye to the other two.....

But as an aftermath I discovered that first Bertie showed signs of having been just the least bit "tarnished" by the two visitors. This tarnish consisted in this, that Bertie became more personally considerate of them, instead of remaining at concert pitch in considering only my interest and the cause.

Likewise later I discovered that Rose too had become somewhat "tarnished" (becoming more considerate of herself primarily, and Bertie secondarily, and not remaining as exclusively and emphatically considerate of me alone as she had previously been).

Well, the fact still remains that having made - succeeded in making - two women nonjealous of each other, and thereby and therefore obedient to me, it is automatically attracting and dejealousing other women. Yesterday again Bertie and Rose and another woman co-operated in greatest harmony in a work. And so it goes.

But what I believe is next in order, is some man who will be able to fully value and appreciate this male dominance which I alone am successfully demonstrating; and who will therefore be really able to loyally help me and follow my lead in making a great world-wide orderliness flow out of this right beginning. Are you the man?

Can you see that what you have as a Message, I have accomplished as a Demonstration? Your message will be successful as soon as you connect it up with the actual demonstration.

Truth without demonstration is powerless!

Truth with demonstration is all-powerful!

Let us both think things over carefully, and see where the next step lies.

I am of course using my demonstrated dominance over Bertie and Rose to impress and teach sister and mother mightily. And also father to some extent.

But I believe you can see the force and importance of my actual demonstration more clearly than anyone else!

As ever,

H.M.

September 30, 1940d

Dear Sister Etta,

Healing power is dependent upon healing wisdom. And healing wisdom in turn is dependent upon healing love. In a spirit of healing love I am writing you this letter, and am trusting that the Lord will fill me with healing wisdom so that I may say the effective thing to communicate healing power to you.

The chief reason given by those who look to Brother George for teaching and healing, is that he loved and loves the Master more than anyone else. But, did Brother George thus love the Master, as he claims or as is claimed for him? The test is clear: "If you love me, keep my commandments." By this test, George falls. For Master's chief commandment was to obey Victoria's commandments as his own.

> "Victoria Gratia is the appointed Head of the Koreshan Unity. All good Koreshans acknowledge her as the one chosen to receive the Central baptism, and because of this appointment honor her as they would respect every decision of the Founder of the Cult."
>
> -- Flaming Sword, April 11, 1905.

Did George do that? No. He was one of the official Board members who refused to obey her and honor her decision, which led to her being forced out of the Unity. And so, even to this day, George persists in dishonoring Victoria by refusing to "acknowledge her as the one chosen to receive the Central baptism," but instead insisting that the man (Elisha) receives the baptism direct from Master and not through Victoria.

Those who really loved and obeyed the Master, obeyed Victoria's decisions after his passing; they stuck with Victoria through thick and thin, and helped her all they could. That man who helped her most, and thereby was most loving and obedient toward the Master, received from Victoria that Central baptism which she had received from the Master. And so that man is the true Elisha. And no one else!

While Victoria was alive, there was no man whose love for her was great enough to enable himm to receive the baptism from her and through her. But subsequent to her death there was a man whose love for the Lord and Master was great enough so as to make his love for Victoria strong enough to receive the baptism from and through her. ("Greater love hath no man than that he lay down his life.") At the moment of greatest love for a living woman, a living man laid down his life for her, and so that love and that life became a bridge to Victoria in the interior.

And so the man's love for the living woman, and obedience to her call for help and healing, became love and salvation and healing for all women, and so that man became the savior of Victoria and through her he became the savior of Master; that man became the savior of God, - in short, he became Elisha. He became the dove of sacrifice, and at that same moment became the serpent of wisdom. This is the serpent of healing which is now raised up in the world's wilderness, so that all who willingly look up to him and recognize him as the savior can be healed. Sister Etta, I am looking up to him; and insofar as I truly look up to him and look away from myself, I am being healed. You too can be healed by looking up to him, and in no other way. Man's extremity -and woman's- is the Savior's (Elisha's) opportunity.

Who is this man? This man was impressed by the ineffectiveness of the churches to bring salvation to mankind, and by the powerlessness of the medical profession to bring healing to mankind. Churches of every kind lacked saving power, and healers of every type and school lacked healing power. So "in the name of suffering humanity" this man sent out to do all that he possibly could to heal the sick. His prayers healed the sick. He was - and still is - in a state of constant prayer.

Through prayer his love for mankind grew in proportion as his love for the Lord grew. His love for woman specifically, did not arouse any sexual feelings or desires toward them, but instead constantly increased his desire to heal them through his love for them and his faith in the Lord. If there was any danger that sexual desires might become aroused, the Master whom he served (but who was still unknown to him at the time) would tell him that the way to heal in that particular case was to part from the patient who had such great difficulty in keeping her personal jealousy or sexual feelings from gaining the upper hand. And so he ever did. In such case the parting - because done in obedience to the Master's command - effected the healing. In due time the patient could return and recognize the healing love and healing wisdom and healing power in the man who had been her savior.

In the course of time this man was called to help a woman who was said to be dying of cancer of the womb. He went to help her. But though his love and faith was greater than ever, the woman did not respond. She remained self-centered and stubborn. Then the Master gave the man to understand that this kind goeth not out even with prayer and fasting; but that the healer's love must become even greater than that in this case. The healer must even be willing to lay down his life for the dying one. And to this the healer said, "I am willing."

And then the Master led him to the place - the Mount of Gomer - where the healer was to die. (This was the Mount of Baptism, but the healer knew it not.) And the healer did die. And in dying, his love for the ailing woman became the bridge of love over to the dead Victoria, and through her over to the hitherto unknown Master, - Who then and there revealed himself as Koresh, and then, to reassure the man, also revealed His absolute oneness with Jesus Christ. And likewise revealed the New Jerusalem of Spirits in His interior, which Spirits were then and there divided into male and female spirits, who remained lovingly together for a short time in their white splendor, before descending as a spiritual baptism down to earth through the dead healer (who had laid down his personal life and thereby become an open channel) and so entered deeply into the wills of the 288,000 so that each one has his spiritual Bride (if an external man) and her spiritual Bridegroom (if an external woman) in the interior. (As they find and look up to the healer, they become aware of this interior baptism, - and that is the first step in true healing.)

"When the Messenger is theocrasized..the Spirits of the New Jerusalem which he contains are separated into masculine and feminine spiritual entities. The male entities pass into their corresponding natural females, while the females pass into their corresponding males. Every male has thus received his counterpartal female, and every female has received her counterpartal male. The males will declare, 'I have received my Lord the Bride.' The females will declare 'I have received my Lord the Bridegroom.'" --Flaming Sword, Jan.16,'03

After this experience of laying down his life, and receiving a new life therefor, the healer found that he had been purified and illuminated, and had been used to serve both as a receptacle and as a channel for the baptism resulting from the theocrasis of Koresh. As a receptacle he had become the Elisha; but he had also been used as a channel to communicate the baptism (consisting of twice 144,000 male and female spirits) to others (numbering twice 144,000 living women and men). He also found that his patient had been healed; in other words, he had also become a channel of healing for this specific patient to the degree that she asked for healing.

Some days after this experience on July 29, 1926, the healer was led by the indwelling Master - whom he now knew as his interior Guiding Star - to a printed magazine article with pictures of Koresh and other Koreshan matter in the old 'Palm Leaf' publication of Fort Myers; thus receiving the palm of victory, and identifying the name of Koresh outwardly with the name and figure of the Master who had made Himself known inwardly.

Next the healer was led to Estero, to heal the people there. But the people had no desire to be truly healed. They were still too strong in their own strength. George was president at that time, and took it upon himself to tell him to get out of the room which he had been living in for a short time; in due time thereafter George lost every official standing and the building itself was burned to the ground. But the Master told the healer to wait until the people had become sick and weak enough. Then his healing work will begin. When they need love and wisdom and power - when they need healing sufficiently - then they will become receptive.

And so the healer has been faithfully waiting many years for a hearing. And those who have recognized their need for help and healing have come to him. Yet until the central healing of the Unity itself is made possible, no personal healing can proceed to any outstanding degree. Even we who have recognized him and come to him for healing, are unfaithful and untrue to him at every moment except when he is right with us. I myself confess my constant unfaithfulness to him in the past, extending even unto the present moment. And if in this moment I succeed in becoming momentarily true and faithful to him, it is only because he graciously overpowers my faithless will and buried antagonism, and heals me into truth and faithfulness.

You, Sister Etta, are now again in the position of an ailing and needy Victoria. Your ailment is the kind of ailment which is the result of suppressed love in an intense nature. The powerful forces of love (and hate) which you have centralized to yourself, have found no way to move onward to the living polar point - the living Elisha. Therefore these forces have turned inward in you and have become forces of destruction, instead of outgoing forces of judgment and healing.

If and when these forces have made you awake and receptive - which may be either before or after death - you will be able to understand and recognize the man who can heal you. He is the man who loved the Master more than you or anyone else did, so that he fully obeyed the Master's command to love Victoria, - even laying down his life for her. And he is the man who is now obeying the Master by loving "Victoria" in you, so that he is willing to again give his life for you so that you may live, - and become conscious of your Bridegroom within.

And if you respond to his love and accept his wisdom and power, you will find that not only will you be healed by his giving his life for you (you will be healed by awaking to the fact of ~~xxxxxxx~~ receiving your baptism through him, whereby you become wake and aware of ~~xxxx~~ the healing power of your Bridegroom within yourself), but you will also find yourself empowered to give him back his life (that is, you will be able to see that his life and consciousness is now the life and consciousness of the Master.)

It will not only be the life and consciousness of the Master, but also that of Victoria. For the Master and Victoria will be still more fully united than before, by your own specific recognition and love for them within the form of the living Elisha.

In short, after the healing (awaking) of yourself, Master and Victoria will be firmly united as one consciousness in the mind of the healer, who will then be recognizable to you as the Elisha.

And after you return to Estero, and openly give Koresh and Victoria the glory and praise for healing you - and not to strangers who know not our Lord - then the whole Unity will become healed by Elisha working with and through you. Your own awakeness and healing power, which is thenceforth constantly transmitted to you by Elisha (after your recognition of him) ^AND ~~which~~ which power is then constantly circulating between yourself at circumference and the Elisha at center - will then in due course gradually heal and awaken every Koreshan until every one spontaneously knows and recognizes the healing Elisha. The savior and healer of both Gods and men!

October 5, 1940c

Dear Friend Erben,

I have studied and pondered your letters carefully, and also your pictograms. The latter are difficult, because it is like learning a new language. Whereas the letters are written in the language that I am familiar with, and hence are much more readily understandable - at first any way. To you no doubt the pictograms are more meaningful than words, but that is not yet true for anyone else. So I am always especially glad to have your letters.

In both of your letters occur these exact words, "The resurrection is primarily a pure knowledge of God and man in their union." No doubt Jesus had this pure knowledge like no one else. And when you say that "The communion between God and man is established primarily in one man," I take it that you are referring to Jesus.

Notice the word "primarily" in the foregoing sentence. That leaves it open for us to become inheritors (erben) of that communion "secondarily". Each one of us who constitute the class of the elect or erben or inheritors derives from and through Jesus Christ. But just how? What is the mechanics of this inheritance or derivation?

Jesus was the Logos or divine word. When He went away - ascended - He shed the Holy Ghost - the Spirit of Holiness - or in other words, He became the Sperminal Logoi that entered into the hearts of those who were able to receive that Holy Spirit (or Sperminal Logoi). This was analogous to the planting of Seed. And throughout the Christian dispensation, that planting was ripening. Now at the end of the dispensation, the harvest time is here.

And the result is that one here and one there suddenly awakens to a knowledge of something within which - astonishingly enough! - leads each one who has this experience of harvest awakening to decide and believe that he or she is the only one. In fact each one feels that he (or she) is a new Messiah. For example Ida Mingle had a bit of awakening, and right away jumped to the conclusion that she is the whole thing; everybody else is nothing and must let her point out the way to immortality.

Likewise, Father Divine had an awakening ("combustion" he called it) and immediately proclaims himself to be God. And so on, you could look all over the world. Everywhere persons are becoming awake, but in their first stage of drowsiness they are still so enfolded by the sleep of egotism that they are not yet fully animated. In this in-between state they each claim, I am God and there is none other. Or else, they claim it in these words, There is only one God and I am his only prophet. Listen to me - or else!

I confess passing through the same stage myself. I merely did not step forth unblushingly like Ida Mingle, Father Divine, Brother George, etc. etc. did. I sat back and waited to see what would happen to them that did step forth. And I learned that essentially and basically they were not getting anywhere. So then I began to gradually get wider and wider awake myself and began to see that we who are erben or elect are a distinct class of mediums. Mediums who are destined to rule the world, I believe, - just as soon as we have shaken off the deep sleep of self-centered messianism.

We, the erben, are the true Americans. The true elect - the true selection from every race, creed and color - who constitute a new governing class during the coming New Age. Americanism is a process of selection or election. When all the 144,000 Americans are awakened sufficiently so that they have found each other, then they will constitute a battery of mediums or mediators who will be the direct representatives upon earth of the Lord Jesus who is the control within all of them.

October 26, 1940d

Dear Peter Bender,

It is always a great satisfaction to know immediately what letters have been received, and so a specific acknowledgment of each letter is suggested from both of us at the beginning of the letter. Your words that you have received my "diverse sendings of July during August" leave me uninformed as to what really arrived. During August besides the letter of August 11th to Martha V., I also sent you (19th) by air mail certain Ria copies, and by ordinary mail on same day other Ria copies. On the 23rd I sent by ordinary mail some Neupert copies of letters, which I thought might interest you.

From you there have come after the last card of July 20 to Bertie (recd Aug.10) the following: Four pages to each of us - Ross and myself - dealing with the book 'The Meaning of Meaning' inter alia, (dated Sep.16th and recd October,4th), in two separate envelopes. Then the two letters of Oct. 3rd and 4th to Hedwig which arrived here together on the 25rd. ....So you evidently did not write anything during August, and I did not write anything during September. (You will notice your letters did not get here in time for the birthday anniversary of Cyrus Reed Teed!).

We are now looking forward to April 10th, which is the corresponding festival - Lunar Festival - for the woman, Victoria Gratia Koresh. This latter was always an even greater holiday while Koresh was alive, than even the Solar Festival. It has however not been officially celebrated ever since Victoria was forced to leave there, right after Koresh's death.

(I sent you a program of an old Lunar Festival some time in the course of our correspondence.) Most certainly, Koresh and Victoria (Mrs. Annie G. Ordway) together were the center of the Unity. She was the Pre-Eminent and he was the Prime Counselor. The very essential of Koreshanity was the dominance of the man over the woman. To conceive of Victoria as dominant over Koresh was the same mistake that many made in the old days, but he soon corrected that. He was dominant over her, although she was dominant over all the rest. Without his absolute dominance over her, she had absolutely no power over the rest. All this was clearly proven when he died; they immediately got rid of her because she tried to dominate in her own right. In other words, no other man appeared on the scene who could dominate her.

The name he gave her was "Victoria Gratia Koresh" which of course means victory through the grace or strength of Koresh. In other words, no woman can win the victory over her own selfishness and disobedience toward man, - no woman can win that victory in her own strength; she can only win it in the strength of the man. (To conceive of Margaret as dominant over Sulsiman is quite all right; but it is necessary to make her absolutely subservient to Philip in order to give her true dominance over another man.) Woman is always negative - if she appears positive it is only because she is completely negative to some man, from whom she derives her positiveness which is merely his positiveness in her (which - to repeat - is only possible because of her perfect negativeness to him).

Universal Will leads to Universal Imagination and thence to Universal Dominance. Every man has the will to dominate the universe; when that will becomes powerful enough it leads to the ability to imagine the universe (i.e. cellular cosmogony); and then begins the practical work of completely dominating the woman. After - not before - she is completely dominated, then can through her the next man be dominated and so on.

To try to lead or dominate the next man before the woman is completely dominated leads inevitably to failure in the attempt; as we have in the past experience abundantly proved in numerous cases. ...It is best to keep everlastingly at building up the first step first, before going ahead. If the foundation is not perfectly laid, the structure no matter how gigantic will always sooner or later topple.

"God's incarnation in loving couples" is the preliminary phase of the new order (to be followed by a final phase) that we are slowly but surely bringing into being, despite all mishaps. In the preliminary phase - or pairing phase - there will be a group of spiritually elected or selected ones who are formed into pairs wherein the man is absolutely dominant over the woman.

Ever since the fall of man from his position of dominance over woman, and hence his dominion over the entire material world, - when the man "Hearkened unto the woman", - there has been no such perfect pair in actual existence. However every pair that ever was, has been or is (consciously or unconsciously) working to restore man and woman to their proper relative position to each other. Thereby taking the first step to restore world order.

To become such a pair is what I am working at with Hedwig. So do not blame her for what she has done - if you still think there is any blame involved anywhere, rest assured it falls to me; for the man is always responsible for the woman. She cannot do other than obey the man; if she is disobedient to a particular man, it merely means that she is unconsciously or consciously obedient to some other man (who may be either incarnate or discarnate). But woman herself is always negative! She is always merely a "messenger" for some man. And she must necessarily become the messenger for whatever man she is physically nearest to. She cannot help herself.

(Actually Charlotte has been your messenger to me. She conveyed to me the clear picture of the terrific battle between you and herself, to establish your increasing dominance over her. It was all in her poems. ...It was through your will to love woman, which became your will to dominate woman, that you developed the consciously perceived will to dominate the world, which in turn led to your quickened imagination that revealed to you the cellular cosmogony. That latter should now help you to increased dominance. Especially if you get into closer and closer touch with all of us who have walked the same way, and who are walking the same way.)

As a result of our achievement (my dominance over Hedwig) and example so far, Milton (H.Milton Jacobs, the president of Bertie's Art Club for the past years) is becoming strengthened, so that Milton and Bertie are more and more becoming a properly male-centered pair.

After you see and recognize the need and rightness of my absolute dominance over Hedwig, - in other words, after you see the necessity and propriety of absolute male dominance in this preliminary pairing phase, you will see that really it is also the ESSENCE of your message. Just as it was and is the essence of Koreshanity, and also of Kurtzism (see enclosed circular). ...You will see that you have actually been following the same line of progress, - taking complete dominance over woman (in the face of a totally hostile world), because inspired by your love for her, - which leads you to see more and more clearly that it is vitally necessary for her own good and the good of the entire world, no less than for yourself!

....Some one pair of these male-dominant pairs will be able to draw closer to the Center than any other pair. Consequently that pair will - through spiritual Love and Wisdom and Power - come to be recognized as the inspiration for, and strengthener of, and first interpairer with, all the other elect pairs.

Hedwig and I are becoming so harmonious that Bertie and Milton are being powerfully impressed and influenced thereby. Bertie specifically is becoming more and more receptive and repponsive and obedient to me than was ever before possible for me to obtain dominance over her; she is beautifully unfolding through my influence upon her, which is causing her to become obediently related to Milton. So that more and more Milton and Bertie are becoming a lovely pair.

Notice that I do not try to make Bertie dominant over Milton. That would be the ruination of woman, has been the ruin of woman and the world right along. What I do do, is to make Hedwig dominant over Milton; this she can be without harm to herself because she is completely dominated by me. (I dominate Bertie to make her completely obedient to Milton. And I dominate Milton - through Hedwig - so as to project the manly forces into him that will enable him to become dominant over Bertie.)

In other words, Milton specifically is becoming more and more receptive and responsive and obedient to Hedwig; thereby he is becoming more obedient to me than was ever possible before I made Hedwig dominant over him and Bertie obedient to him. (Of course he is trying to get dominance over both women and so get to dominate me. But he cannot succeed because he cannot make up his mind to stick to one woman alone and work at dominating her alone sufficiently first. I on the other hand swung away from Bertie completely and swung wholly over to Hedwig, and secured complete dominance over one woman first. In a sort of "Machtehe" (Power-Wedlock). Then I could handle the "Doppelehe" (or Double-Wedlock) in which I dominate the two women, Bertie as well as Hedwig. And then through them I can dominate the next man (Milton), by making the one woman absolutely obedient to him and the other woman absolutely dominant over him.

To simply make a woman dominant over him, would never bring about my dominance over him. Nor to simply make a woman obedient to him. But both measures working together, are the successful formula.

I repeat. More and more Milton and Bertie are becoming an outstandingly harmonious and lovely pair. This attainment of course reacts upon myself and Hedwig so that - continuously strengthened by the ever increasing harmony between Milton and Bertie - we too are developing ever greater harmony and peaceful contentment between ourselves.

Even so, if you accept us as two righteous pairs - myself and Hedwig, and Milton and Bertie - your own peaceful contentment and power will grow and grow, and you will find Charlotte becoming more and more beautifully responsive and receptive to you. So that in due course your healing and guiding and rejuvenating influence and effectiveness upon her will increase immeasurably. And so when she too lovingly awakens and accepts the idea of the necessity of dynamic harmony in pair form (obtainable only through complete male dominance), we will have three pairs beautifully functioning.

You two will then soon find the way opening for you to come over here - for world events are negative to the Central Will group - and then we can set our powerful example of harmony before more and more others, who will be able to profit thereby and who will accordingly also react upon us for our ever increasing profit and further spiritual advance.

Incidentally, all this is fully in accord with Koreshanity, which calls for the Christhood to come in three steps. First, the destruction of spiritistic phenomena; Second, the ascension (or translation) and consequent appearance of true spirituality and the ideal pattern; Third, the formation of a new order of male-dominant pairs, each pair of which order will not only be supremely harmonious in itself, but which pairs will also center around a specific "first pair" and therefore be harmonious with each other.

Quoting from "Flaming Sword" Jan.1922:

"The coming of Christ is manifest in three degrees.

"First, as the manifestation of Babylong the Great, whose head is Cyrus the Prophet, (this is after Babylon is entered and the kingdom united with Media and Persia), then the destruction of this kingdom, and consequently the power of antichrist as manifest through spiritistic phenomena.

Second, "Then will transpire the translation of Cyrus; and through that the dissolving or dematerialization of those (spiritual angels) who can stand on Mount Zion and sing a new song (the song of Moses and the Lamb), and thus enter the celestial angel spheres without the ordinary process of death, but rather by the rapid dissolution of the form by God's fire.

Third, "Then will come the development, through interior respiration and evolution, of the arch-natural humanity from the first pair of the new order, gathering, as the shepherd and shepherdess, those who are to come into outward, visible and tangible longevity, and giving them life through the power of arch-natural breathing, thus formulating the outward literal land (rejuvenated natural bodies) as inheritance."

...ter all the pairs (say 144,000) that belong to the new order of male dominance have drawn together in love and harmony, then the preliminary phase (the general pairing phase) is completed. Then the time has arrived for the final phase. This final phase is the phase that leads immediately and directly to the complete spiritualization of all things, - through the final spiritual conflagration.

In the final phase, the elect no longer remain in pairs as theretofore, but take on an entirely new organic formation. Only one pair is established at the center of the organism. All other persons in the organism take up scientifically determined insulating positions around this central pair or final pair. (This is like "building a fire" - heaping the fuel together in a single heap or pile-formation around the central point where the Flame is to be touched to the whole mass, in order to ignite it and eventually "burn" (spiritualize) all of it!)

Incidentally, the preliminary phase or general pairing phase may be called "organic society"; and the final phase or one-group arrangement around the single central pair may be called "organic unity". That is to say, in the latter phase, there is only one royal pair at center around whom the other members of the organism all take up their specific scientific positions that will serve to aid in kindling the final conflagration.

SPECIAL NOTICE: The "first pair" of the new order ("organic society") will not be the same pair as the central pair or final pair of the final order ("organic unity"). It may or may not be the same two persons. If it is the same persons, they will however have been so changed and rejuvenated "through interior respiration and evolution" that they will not be the same pair.

Accordingly, this still leaves it open for any two persons to become the final pair in the final phase, irrespective of which two persons constitute the "first pair" in the preliminary phase or general pairing phase. (However the preliminary or general pairing phase is the only timely phase right now.)

I am more harmonious now with Hedwig Rose than I have ever been with any other woman before - more contact points than ever before. That is the very reason why I am getting so wide awake now to realize the benefit and necessity of harmonious pairing. And that is also why I am so strongly influencing Bertie and Milton to become more and more harmoniously paired, so that they too will begin to experience the great healing and rejuvenating benefits of truly male-dominant pairing. More remotely I am thus influencing and healing Ross and Nan, George and Charlotte, Gay and Louise, etc. etc. And I am equally sure that you too are continuing to work more and more successfully with your Charlotte.

As we thus knock off the ego-edges in these preliminary specific pairings (preliminary social skirmishes), we will thereby become really ready and prepared for truly harmonious social grouping: a group of specific pairs. Then we will soon find the way opening for us to visit with each other, and happily compare our respective attainments of harmony as pairs. And so our joy as a group of pairs - not a group of selfs or persons - will be so much greater than any heretofore attempted unpaired group in the past, that we will all be blessed and overjoyed at "What God hath wrought." (No single person can join the elect group; only pairs that have sufficiently demonstrated male-dominance can be admitted. And even this pairing is merely tentative and preliminary to later developments, as indicated above.) (To enter the group, one must be paired, with the man fully dominant over the woman. In some cases, after such entry, there may be a change of partners. No man or woman should be too "choosy" in the matter of selecting a partner with whom to enter the group; as long as the man is dominant and the woman obedient, that is enough to meet the requirement for entering the group; the main thing is to get into the group by demonstrating male dominance or female obedience. The more perfect affinity can be found later on, after one has gained entry to the group.

As ever, H.M.

1036 Katherine Street
Fort Myers -- Florida
March 26, 1941d

Dear Gerhard,

Today is your dear sister's birthday, and I am happy to have received a first communication from you which enables me to get in direct touch with you. Now I am in contact with each one of you, you four, and perhaps it will not be too long before we are all together in one place. Ria has not yet answered my letter of November 14th to her; but her displeasure with me (I cannot explain her silence otherwise!) would also be removed if I could meet her face to face and all explanations could be made.

I think it particularly significant that your dear mother should be the one who has taken the initiative, and has been the first one to draw us all together again this year of 1941, - after there had been such a complete break between October and March. It was indeed a great happiness to receive her long letter of January 29/2 direct to me, which she closes with the following loving words: "Dear Harry, I will leave you for to-day. I hope you have heard my call. Don't forget Ria and give her news and tell me all you know about her, she is my love! And also tell her all about us! I am sure it will make her happy. Write me as soon as you get this letter, and don't forget: the work, the work!!! Much love from CHARLOTTE."

Well, I received her letter on March 5th, and I believe it has opened up a new chapter for all of us. There was also a page enclosed from Peter; and since then I have received a total of 24 pages marked Correspondence from him at various times. In return I have mailed from here on March 15th, 17th, 19th, 22nd, and now on the 26th (copy of which I will also send on to Ria; incidentally I am very happy to learn that on "Feb. 9, 1941 an original letter from Ria of November 28, 1940 arrived..which had been forwarded to us by her aunt Kate in N.Y."). I sometimes wonder if Ria fully realizes how anxious we all are to hear from her; she ought to send at least a postal every week. She knows that none of us is in such danger as she is, therefore we are more anxious to hear from her than she can possible be to hear from us. We are relatively safe, and she need not worry much over us; whereas all of us are continually concerned about her, and acutely so.

Now about your letter, Gerhard, which pleases me immensely. (Mailed by you on March 5th, reached me here on the 24th). Presumably there is more to come, as there are only three pages addressed to Dr. Ernst Barthel, which break off without a closing. Or did the censor take something out? Anyway there is enough to show me the keenness and cleanness of your thought. There is no doubt that there is a universal law; but as you point out, both Goethe and Schelling over-simplified it. To call this universal law the law of polarity is, I believe, a help. To me, it is a further help to call this law the law of dynasty, or even the law of deity. It has its ramifications not only in the realm of the physical (including color) but also in the metaphysical, the sociological, and in fact universally.

This law of deity (or law of polarity) is primarily the law of unity as exemplified between father and son. Remember I also called it the law of dynasty, and you will quickly see that the succession of dynastic descent from father to son in the transmission of kingship is one phase of it. Another phase was the succession of world-rulership from the Father (god) to the Son (god) as presented in the Christian religion. And this same law is right now trying to find expression and demonstration and dynamic manifestation between Peter as father to me, and myself as son to him.

Can you conceive of myself obeying him more fully even than you yourself as natural son have ever been able to obey him and receive him? If you can, then it should be easy for you to conceive of myself as receiving him into myself more fully than Ria ever would or could. And if you can love me enough

to willingly permit me - even in your inmost heart - to draw that close to your father, then perhaps you can also take the next step. Before taking that next step, stop a moment! Pause to consider how you would feel if some other woman were to step into the place in your father's affections which your mother now has; or if some other woman were to have even a higher place in his affections. It's pretty hard to take, isn't it? Suppose you were to love this other woman more than you love your mother, - or is it impossible for you to think of loving any woman whom your father might love more than he loves Charlotte? Anyway, what I am very humbly and diffidently asking you to do, is to ask yourself whether you could accept the idea of your father loving me more than he loves you (ouch!), and even more than he loves Ria (another ouch!), and even more than he loves Charlotte (Ouch! Ouch!).

Yet it only logically follows, that if I can be more receptive and obedient to him than either Charlotte, or Gerhard, or Ria, he will necessarily have to love me more, and pour himself into me more fully, than into any of these others. If this really happens, then the law of unity, or law of deity, or law of polarity, etc. (they are all the same thing!) will be magnificently demonstrated.

You can also call it the law of relationship, or the law of how things hang together or relate to one another. If Peter and Harry can find the right relationship to one another, then the start will have been made for all things whatsoever to find their right relationship. The name "Peter" means positive, active, rock, stiff, strong, dynamic, and is the word which is most commonly used to designate the membrum virile; on the other hand, the name "Harry" means just the opposite, - it means to irritate or annoy. To harry means to negatively act, to oppose, to interfere with. It would best describe a woman's reactions toward a man; sometimes she is more fully himself than he himself is. And then at other times she is nowhere, and not anything (apparently) of himself.

The right relationship between Harry's Peter and Peter's Harry is the great problem that is now being solved. Peter's harry is Peter's worry; but Harry's peter is Harry's delight! The question is how to combine Peter's worry and Harry's delight. This will also solve the question how to let the Peter power enter fully into the Harry form. Peter has been looking for me in Charlotte, then he has looked for me in you, and then he has looked for me in Ria, and so on. As soon as he found me, Charlotte began to work to draw him and me together, then Ria came into the picture and helped to draw him and me together, then Hedwig served in that work, and now you (another man) are helping to bring the consummation about.

Peter's latest sentence to me reads as follows: "Look at the symbol of the infinite and its relation to the great vertical with thinking eyes". Peter's symbol of the universe is of course correct. One way to experience its correctness is to see your own body as that symbol. Lie on your back. Grasp your knees or feet sidewise. You are thereby making two circles which are on either side of the vertical axis or vertical circle made up of your brain, spine, penis, face, back to brain again. Imagine these circles expanding until they fill the universe; then imagine these circles (all three of them) becoming smaller and smaller. Actually draw yourself together as you do this. Sooner or later, you will feel the creative orgasm coursing through you. Then you will realize that every man is Harry's Peter and at the same time Peter's Harry right in himself. In short, man is the universe.

On a lower level, man and woman together are necessary to complete the replica of the universe. In nuptial procreation, woman is used as a link or inset between the man's penis and brain, so that the universal life-force can operate in them. But the man who can function ALONE as the universe in miniature or microcosm, and then by universal imagination becoming the macrocosm, is the leader or wayshower for others on his level, and also for all on lower levels, even to the uttermost confines of the universe.

For me to say to you that I am that man, would be useless, unless I can first make you love me enough. (Have you ever read Balzac's "Seraphita-u in which a man and woman who love each other supremely, love another person still more? This other person is called "Seraphitaus." Seraphitaus is loved by the man as the most beautiful woman in the world; in other words, the man loves Seraphitaus, and SEES Seraphitaus, as the most beautiful woman in the world. Conversely, the woman loves Seraphitaus, and SEES Seraphitaus, as the most beautiful man in the world.)

Even so I must find a man who will love me more than he (or any other man) ever has loved or ever could love the most beautiful woman in the world. I said, "I must find a man." Rather I should say, "I must becom[illegible] so loving and so obedient and so receptive and so perfectly feminine toward a man, so that I will be the most beautiful woman in the world to him." But for that I need the help of a physical woman; she and I will become so harmonious and receptive to him (she and I respectively increasing each other's receptiveness toward him by a sort of constant heroic rivalry between her and myself) that he will love us two more than he will love anyone else. And then as between us two, he will love me even more than he will love her. The latter fact will not "depolarize" her because she will herself be loving me so much - because of my humble and obedient attitude toward him (which exceeds even her own humbleness and obedience toward him).

The woman above mentioned is of course Charlotte. She is noticing that although I act like a "skittish horse" sometimes, I am nevertheless becoming so amazingly receptive to Peter that she is magnificently astonis and pleased at all of this development. -- Well, then, say that I have bec Seraphitaus to Peter and Charlotte. That means, in every way that Charlotte obeys Peter, I obey him still more. Conversely, in every way that Peter dominates Charlotte, I dominate her still more (which makes possible his dominance over her).

Balzac did not know how to end his story. He merely made Serphitaus climb to the top of a mountain - after the love of the man and woman had gotten so great for him that no further development could be conceived by Balzac - and there on the mountaintop, Seraphitaus DEMATERIALIZED!..... Today, because of our greater knowledge of the law of polarity, and the pattern of the universe, we can see more distinctly what must happen in the future. Charlotte already knows that just because I am becoming more and more submissive to Peter, therefore I am Seraphitaus. And that I am gradually drawing Peter closer and closer to myself by my obedience to him; in fact I am already being obedient to his future commands (of which he himself is not yet conscious). I am already receptive to him in respect to things and actions, which he is not yet conscious of, but which he is unconsciously procreating in my body and soul and spirit (i.e. actions, feelings, and thinkings).

The more I am able to draw Peter close to me, the more I am able to draw Charlotte close to me. Conversely, the more I am able to draw her close to me, the more I am able to draw him close to me. -- Imagine myself on a mountaintop. Below me on one side is Peter; below me on the other side is Charlotte. We are in the form of a triangle, with Charlotte nearer to me than Peter is near to me. All three of us are moving toward the apex, and at the same time the triangle is drawing closer together and getting smaller. -- When the apex of dematerialization shall be reached, I will dematerialise and my spirit will flow into Charlotte. THIS WILL MAKE HER SO POWERFUL IN HER BEAUTY that she will be able to dematerialize not only Peter, but you and Ria and all of the 288,000 men and women who will be annihilated and re-created from her interior. She becomes the Mother Lord or CREATIVE MATRIX or Materializing Medium (at first Dematerializing Medium) from whom are thence recreatively materialized the 144,000 Sons of God, or the Order of Melchizedek, over whom she becomes the EMPRESS MOTHER LORD.

But never mind trying to look so far into the future now. It will all in due time logical unfold to you. All that is necessary now is to become alert and aware of the fact that I am becoming more and more perfectly obedient to your father - an obedience greater than any that the world has ever seen. The fact that he is the husband of Charlotte, and the father of you and Ria, are effective helps to enable me to make this demonstration, and to enable him to make this demonstration with me. I understand your mother may be here by the end of the summer; and I thought Ria would be coming over here this year too. How about yourself and your father. Things are so hard to get at over here - I mean in the way of information. Letters written to the Immigration bureau, merely evoke a printed form saying that in due course a reply will be forthcoming, and warning you that if you get restless and inquire before you get such reply, it will only cause them to make you wait still longer. I have written to the National Refugee organization, but have heard nothing from them either. Unfortunately Mr. Winthrop has not been willing to write me any information either; although he must be in possession of the information because he wrote that he did send over one affidavit for Mrs. Bender. Well, we cannot do more than we can do; when more can be done it will be done.

Incidentally, I shall mail to Ria together with this letter also a copy of mine of March 14/15 to your mother; so that Ria may also be "au courant" with what we are doing and thinking. I would have written to her again after Nov.14th, but have no way of knowing whether that letter or any other letters reach her safely. However, today is her birthday, and I am sure that I am joined with all of you in a heart full of love for her; therefore am trusting this sending will arrive.

One thing I envy you, is the possibility of contact with Ernst Barthel. I have read his "Introduction to Polar Geometry" also his "Antäus" of April 15, 1934. And would surely like to read his "Kosmologische Briefe" 1931, "Vorstellung und Denken" u.s.w. if there were any way I could get hold of them. -- At one time I had thought that Barthel and Bender (your father) should really be the cosmic Father and Son who would be able to get together; but apparently it is more likely to be Bender and Manley, - after which of course all others will be drawn in, each in his proper place and degree.

In your father's last letter to me, he also speaks of getting together with Barthel again. Is this in addition to your own contact with Barthel, or is this what your father refers to?

As a closing word, let me say that all of us over here are bending every energy toward building or becoming part of a community which shall make it possible for all those to immigrate here who have any desire to do so. Until there is any definite completion of any specific project to report, there is no justification or need to send air-mail letters. Ordinary letters will do just as much, and their cost is not prohibitive. If they are sent steadily and methodically, it is a great satisfaction for both the sender and the receiver, and the ~~fact~~ mere fact that it may take a long period of time does not matter. The fact that REGULAR communications continue to arrive, is the complete satisfaction. I would like to hear from you as well as from Ria ONCE A WEEK by ordinary mail, even if it is only a line or two. And same way from my side. Keeping up this regular stream of communication by ordinary mail, will gradually enable us to become clairvoyant with respect to each other's minds. Then the hearts will soon be in harmony, and last (not least) our physical location of bodies will irresistibly be able to draw together into one place.

I draw the love of those here to a center in me, and thence send it out to all four of you!

As ever,

HARRY

Nov 18 1940c

Dear Peter Bender,

On Nov 14th in my letter to Ria I saw Charlotte & Hedwig as the two women who are primarily involved in weaving you and me together. On Nov 15th in my letter to you I saw Hedwig & Bertie as the two primary women. Now after writing the enclosed letter to CharlottePM on Nov 16 I can see that Charlotte & Bertie appear most clearly as the two women who are chiefly involved in weaving you and me together.

Historically we start with the fact of an old-covenant wedlock, or form-marriage, between Peter and Charlotte, which was aspiring and straining and struggling to become true free-union or free-marriage even while still holding the old form (while it was still necessary to bring the two children to maturity.) Even so, over here, we had Harry and Bertie struggling to become a free-marriage, in the face of surrounding hostilities which demanded that they either accept the old unfree form or else separate from each other.

Going farther back into the past, the basic free-union or free-marriage of the past was that between Dr. Eed and Mrs. Ordway - Koresh and Victoria. These two founders of the free-union or free-marriage having passed on, what remains as the foundation of free-marriage is the Koreshan Unity. And so it happened that through this Koreshan Unity, in due course Peter and Bertie made contact with each other. Instantly there was a quickening on both sides.

On the one side, the free-marriage between Peter and Charlotte came to life like never before; on the other side, the free-marriage between Harry and Bertie came to life like never theretofore.

The new strength that was generated between Peter and Charlotte enabled Peter forthwith to attract another woman - Hedwig - to him (within a week after the contract and contact between Peter and Bertie was completed). On this side, the quickening (--which resulted from the contact between Peter & Charlotte and Harry & Bertie through the conjunction made between Peter and Bertie specifically, which was by way of the Koreshan Unity including MaxEA--) enabled Bertie forthwith to attract another man - Milton - to her.

Then followed a period of cooperation and drawing together of Peter and Hedwig, which humanly annoyed Charlotte to some extent. At the same time there was on this side a drawing ever closer together of Bertie and Milton (he as president of her Art Club), which humanly annoyed me very considerably. Actually however, the inweaving of Hedwig into the pair Peter & Charlotte did not loosen or weaken the latter but rather strengthened it. Even so the inweaving of Milton into the pair Harry & Bertie did not loosen or weaken it.

In due course the next step could be taken. Hedwig could be sent over here as transmitter or messenger from Peter &Charlotte to Harry & Bertie.

After Hedwig arrived here, it was gradually realized that Hedwig on the one side of Harry & Bertie was a perfect counterbalance to Milton on the other side of Harry & Bertie. -- Your insistence for a time that Hedwig should leave me and live with someone else, was not out of harmony with Bertie's own desire that Hedwig should marry Milton and go to live with him.

(Remember that marriage over here amounts to nothing at all - a mere registering before a notary public. In Florida within three months you can get a divorce. Theoretically it would be possible to get married and divorced four times within one year. Wholly a matter of convenience.)

However Hedwig and Milton could not take to each other that quickly. Perhaps I should say that Milton was eager enough, but that I was not so eager to let him have Hedwig yet, and she too wanted to stay with me longer. So Bertie --feeling herself sufficiently securely united with me--(I mean, as soon as she felt so), divorced me and married Milton, thereby freeing me so that I have now married Hedwig.

As Hedwig feels more and more fully secure in her marriage with me, she is able to love Milton more and more freely. (Conversely, I am able to let her love him more freely, as I feel more securely united with her.) The constant intimate social intercourse between all four of us is of course making us all more harmonious and alike, as the various bridges are being built from each one of us over to each of the others. The result is that we can almost say that Milton and Hedwig are now as closely harmonized and interlocked as Milton and Bertie, and as Harry and Hedwig, and Harry & Bertie.

So that the result is that the connection between the one free-pair, Peter & Charlotte, and the other free pair, Harry & Bertie, has in fact already 'procreated' an offspring free-pair, Milton & Hedwig. Therefore it is clear that Peter & Charlotte and Harry & Bertie are the two most central pairs. And accordingly, Charlotte & Bertie are "the two women who are chiefly involved in weaving you and me together."

Perhaps our next soonest possible step is to get Ria over here, and to pair her with Don. She will probably be able to get here before anyone else. So we can tentatively assume that Ria will get here first. She - like Hedwig - will probably want to marry me first, before the less-known Don is fully welcome to her. Which will be quite correct. And then after she feels fully secure with me, and knows that she does not lose my love by marrying another man, she will then be joyfully ready to mate with Milton (who is next most cultured after me). Only after that is she ready for Don (who is least cultured because latest to enter the love cult).

Meanwhile of course Don has been getting his culture. In other words, as soon as Ria arrives here and marries me, it frees Bertie to marry Don. That is his first step in love culture. After he has had an adequate training period with Bertie, then he moves onward to Hedwig (while Milton goes to Bertie). Then the next step is that Ria goes from me to Milton, as Bertie comes to me. And after Ria has been further cultured and purged with Milton (meanwhile Don has been further cultured with Hedwig) she is then ready to be married to Don.

And so the double-pair (Peter & Charlotte and Harry & Bertie) have had another offspring pair, Ria and Don, in addition to Milton & Hedwig.

Let us say that by this time Peter & Charlotte can come over here. Peter immediately goes to Bertie (while Charlotte goes to Harry). Then Peter moves on to Hedwig (while Charlotte moves on to Milton). Then Peter continues onward to Ria -- in whom he will feel no sense of the old family relationship, nor will she anymore, for both he and she have become completely purged and depersonalized and universalized by the various cultural pairings each has been through; (Charlotte continues onward to Don). Then the last step is that Peter goes to Charlotte (Charlotte goes to Peter). It will be amazing and wonderful for Peter & Charlotte to come back to each other again after they have been through these other pairings. It will be a complete purge of racial defects and personal selfishness, and a distinct reactivation and rejuvenation for them; (as well as for the purging pairs through whom they passed: one pair purges the other! every pairing is a purging!)

And so on. Every new pair that is added, runs through the same purgative gauntlet of all previous pairs. Of course some pairings may last long, others short. -- As the number of purging pairs (healing pairs) becomes very large there will be a number of simultaneous smaller circuits of pairing. But the eventual result of this dance of life and love, with its clockwork-like interweaving of pairs, is to culture and reveal a definite and specific pair which will be so outstandingly luminous that all the other purified pairs form a NEW ORGANIC UNITARY pattern around this central Radiant Pair.

Well, let's come back to the present. Actually so far we only have the two pairs, Peter & Charlotte and Harry & Bertie, at a distance from each other. But here we have Harry & Bertie and Milton & Hedwig together. This foursome here is now strong enough to help Moses & Daisy in St. Petersburg, and George & CharlottePM in Estero to awaken to a degree of God-knowledge that will make them ready for full free-marriage. And also others are being gradually drawn into the zone of influence: Carl & Paula, Matilda & Henry, Beatrice & Charles, etc. etc.

People here cannot help seeing that the double-pair Harry & Bertie and Milton & Hedwig (alternately Harry & Hedwig and Milton & Bertie) are "the most beautiful thing in the world." And the most beautiful thing in the world is likewise "the most powerful thing in the world" as well as the "most wisdomful thing in the world."

Yours for universal love (beauty) & wisdom & power,
As ever,
HM

Just to let you know that ordinary Printed Matter
does arrive here from Germany - even though delayed -
(in case you wanted to risk sending anything that way).
I would tell you that an ordinary magazine "Buten un binnen"
from Hannover mailed August 29, 1940 reached here on ~~xxxxxx~~ October 30, 1940.
Postage only 10 pfennig. So it does get here, even though taking 2 months.

Nov 15 1940c

Dear Peter Bender,

After reading the enclosed letter through again I am impressed that I should have said Hedwig instead of Charlotte. For after all it is the free-marriage between you and Hedwig that is the most important thing in your life (not the form-marriage between you and Charlotte); even as the free-marriage between me and Bertie has been the most important thing in my life.

Of course the free-marriage between you and Hedwig was not yet perfect (there was not yet enough God-knowledge to make a perfect free-marriage possible). The same thing could have been said about the free-marriage between me and Bertie.

But each one of these free-marriages was good enough so that the pairs could begin to draw together: myself and Bertie as one free-marriage drawing together with Hedwig and yourself as another truly free marriage. Eventually the interchange will be completed, and there will be a free marriage between Peter and Bertie, and a free marriage between Harry and Hedwig, - both of which free marriages will be immeasurably better than the earlier free marriages between Peter and Hedwig, and Harry and Bertie.

As yet the present free marriage between Harry and Hedwig is not as good as it will eventually be when it has the support and presence of the free marriage between Peter and Bertie over here. But in the meantime, there is already a large measure of success, because of the fact that Bertie has in the interim before Peter's coming entered into a free marriage with Milton (HWJ). And the free marriage of Milton and Bertie is already a very good support of the free marriage of Harry and Hedwig, - even as vice versa the marriage of Harry and Hedwig is a very good support of the marriage of Milton and Bertie.

However the full benefit will only be obtained when Peter arrives to take Milton's place; and the free marriage between Peter and Bertie is fully established. (This does not distress Milton in the least, for his culture and development in the free-marriage relationship with Bertie is making him more and more attractive to any number of other women, from among whom he can readily choose a free mate when the time comes for Bertie to come to Peter. Moreover - such is the wonderfulness of true freedom in marriage! - Milton will actually be closer and more harmonious with Bertie after she is free-married to Peter, than he (Milton) could be while she was free-married to him. It will be a still greater joy to Milton to see Bertie with Peter. This of course is hard to understand by those whose God-consciousness or God-knowledge is small. But of course such cannot enter the "Freibund" anyway. Those of us who have sufficient God-knowledge know that free-marriage is the only way to increase that God-knowledge; even as increased God-knowledge in turn makes possible an increase of free marriages.

All the foregoing that was said about Milton, applies with equal force to Charlotte. Charlotte will be much happier when Peter is free-married to Bertie, than she ever was before while she was straining to become free-married to him herself. Being form-married to him was of course too great a burden for her to overcome. But after Peter is free-married to Bertie, then the form-marriage is no longer any burden to Charlotte. -- Even so in the case of Ria, the form-relationship of parent and child is too much for the child to overcome so that she can freely love the parent. But as soon as the parent has moved out of the form-marriage and thereby also ended the old form-relationship between parent and child, the so-much-desired free relationship between yourself and Ria will fall in due time and due order without any strenuous effort. (Same thing applies to the new relationship that is to be established between Charlotte and Gerd. It is necessary to step out of the old shroud - the old covenant - before one can step into the new covenant.) You cannot pour new wine into old bottles. We already have the beginning of new bottles - the new free-marriages - so let us begin pouring the wine of our ever-increasing God-knowledge into them.

(Hedwig is reading a book: "The Star Gazer" - Galileo - by Zsolt de Harsanyi, and asks me to copy out this interesting quotation for you: "His pupils of the past five years carried his fame all over Europe; and, when some distinguished young man like Philip, the young Earl of Hessen, arrived in Padua, his first visit would be to the famous Galileo to ask for instruction in the science of fortification and to buy a measuring rod.") pxbxxby Paul Tabor, translator. 1939

To come back to the "Freibund". The Freibund or Free-union between man and woman is only possible after there has been achieved a free-union between God and man. Priestcraft has always stood between God and man, and prevented them from getting together. Only after priestcraft with all its sacraments has been pushed aside, can God get together with man and can man get together with God. That is the true 'festwährung' or God-union from which there can result truly free-love. God-union must be established before there can be free-love; or in other words, God-knowing or God-knowledge before free-marriage.

We work from the top down - which means from the center outward, as is all true growth. AFTER Free-union (Freibund) comes Free-money (Freigeld). And then AFTER Free-money we can find the way to Free-land. The greatest freedom is of course always at center, and gets progressively less and less as we move toward circumference, which is firm and fixed. (Although in an opposite sense, it is just the reverse.)

Referring to page 8 written October 5th (which is the last received from you) wherein you give your support to the free-marriage between Hedwig and myself, coupling with it the requests that (1) she should keep a journal, (2) copy daily one page of the 100-page letter and discuss with Bertie etc., (3) be a constant inspiration for me, (4) translate the play, - I begin to see that the obstacles --mental, emotional and physical -- which are in the way to doing these things are gradually diminishing. There is constant agitation (i.e. mental activity) over Peter Bender, evdn when there is not specific discussion of him; and the same remarks apply to the 100-page letter. In the end everything will be as your will desires it. The idea of a "Koreshtown" has recently become particularly strong: in the form of an Estero Healing Shrine to which all will make a holy pilgrimage, believing that by so doing they will be healed, and knowing that others before them have been healed by so believing and acting according to such belief.

But in a larger sense your requests --(1)(2)(3)(4) etc. -- all boil down to your dynamic desire to expand and to reach out to people. But this outreaching also has a strict organic pattern; and therefore the first form of this outreaching must be toward Bertie. Until that connection is fully made, the other moves are not in order. Bertie of course wanted to hold on to me, just about the way Charlotte is clamped to you. But gradually Hedwig and I are getting her loose from me, and willing to be as firmly tied (in free-marriage) to you, as is most necessary for our greatest success all around. ...So that in the highest degree and sense, your various requests are being already fulfilled in ESSENCE, in that the free-marriage between myself and Hedwig is being built, and thence the free-marriage between yourself and Bertie is being prepared for. So that IN ESSENCE your will is being done! Already!! And it will be done more and more, as you draw physically closer and closer to us.

You will see that Hedwig and myself have done our job well, when you arrive here. We have in every case followed and obeyed your ESSENTIAL INSTRUCTIONS even though not the superficial form of them as yet; moreover that will also find its proper fulfilment in due time. (Hedwig by leaving this house could not make a place for you here, - that would be impossible for extraneous reasons. But by her free-marriage with me, and our harmonious cooperation along the essential line of your desires, we are wonderfully successful in preparing a great place for you alongside of Bertie, - and in this we also have Milton's valuable and specific help.) We all salute you!

HM

N540c

Dip.-Ing. G. Kull Köln-Mülheim Julius-Bau-Str. 3

Sep. 14, 1940

Guiding Star Publication House, Estero, LeeCo.Fla.

I beg to ask you to send the letter here enclosed to the author of the book "Cellular Cosmogony", Professor Morrow. A coupon de reponse international is enclosed. With many thanks in advance I am yours faithfully G Kull

Sehr geehrter Herr Köln-Mülheim, den 13, 9, 1940
Professor Dr. Morrow !

In einem Buche von Johannes Lang, Berlin, über die "Hohlwelt-Theorie" finde ich interessante Versuche beschrieben, die Sie angestellt haben: Sie trafen mit einer Horizontalen, die Sie vom Ufer aus über die Meeres oberfläche vortrugen, in einem gewissen Abstand vom Ufer in diese hinein. Von einem andern Zusammenhang her schien es mir schon lange wünschenswert, dass ein solcher Versuch angestellt werden möchte, und als ich das genannte Buch in die Hände bekam, war ich sehr überrascht, zu sehen, dass mein Wunsch schon längst sich erfüllt hatte.

Ich hatte folgende Überlegung angestellt:
Die Art, wie man die Erscheinung der Ebbe und Flut erklärt, läuft darauf hinaus, dass gesagt wird: and den dem Monde zugekehrten Stellen der Erd-Oberfläche wird die Erd-Gravitation erniedrigt durch die Mond-Gravitation; nach den Stellen verminderter Gravitation drängt sich das Wasser hin, von den Stellen höherer (normaler) Gravitation flieht es fort. Nun gibt as ja auf der Erde auch sonst noch Stellen verminderter und erhöhter Gravitation: im Flachwasser, entlang den Meeres-Ufern, ist die Schwere erhöht; da wo das Meer Tiefe gewinnit, ist sie erniedrigt, im freien Meer ist sie normal.
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Besitzen Sie vielleicht einen (etwa für Propaganda bestimmten) Auszug aus dem Buche, den Sie mir als Drucksache senden könnten?

Mit vielem Dank im Voraus für gefällige Nachricht verbleibe ich

in Hochachtung
G. Kull

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Mit vielem Dank im Voraus für gefällige Nachricht verbleibe ich

in Hochachtung

G. Kull

G. KULL, Engineer (with Diploma)
Julius-Bau-Str. 3
Köln-Mülheim, Germany

Köln-Mülheim, Sep. 13, 1940.

Very respected Sir Professor Dr. Morrow !

In a book of Johannes Lang, Berlin, about the "Hollow-world Theory" I find a description of interesting experiments which you have made: A horizontal line which you extended outward from the shore over the surface of the sea, struck this surface at a certain distance from the shore.

In an entirely different connection, I have long felt it desirable that such an experiment should be made, and as I discovered the above-mentioned book I was greatly surprised to see that my desire had been fulfilled long ago.

I had considered the following:

The manner in which the appearance of ebb-tide and flood-tide is explained, runs as follows: it is said that on that particular part of the surface of the earth which is turned toward the moon, the earth-gravitation is cancelled out or diminished by the moon-gravitation; the water rushes toward the places where the earth-gravitation is less, and from the places where the earth-gravitation is greater (normal) it rushes away.

Moreover there are other places of the earth's surface where there is diminished and increased gravitational force: in shallow waters, along the sea shores, gravity is increased; where the sea is very deep, gravity is dsiminished; in the free (average) sea, gravity is normal.

From the foregoing it is clear that the sea-level is higher ("Water-hill") where gravity is less; and the sea-level is lower ("Water-valley") where gravity is stronger. This in turn makes it clear that when you extended your line from shore over shallow water, you would necessarily strike the "Waterhill" at some point X. The length of the distance from A-to-X would vary according to the sea-bottom (and therefore

according to the variable sea-level).

Unfortunately it has not been possible for me to obtain your book (due to war and exchange difficulties) which I am sure contains much else that would be of interest to me. I wrote to Mr. Lang about my interest in these experiments. Mr. Lang complains in his book that orthodox physicists will not enter into a discussion with him about the Hollow-world Theory. Yet when I beggod him to lend me the copy of your book which is in his possession (--I offered to put down the full purchase-price as deposit, and only keep the book a short time--) in view of the fact that it was impossible for me to send money out of Germany to purchase it, - he unfortunately refused to do so.

Perhaps you could send me at least an excerpt from the book as printed matter (such as you may have as propaganda matter) - in view of the fact that I cannot send any money from here.

With many thanks in advance for your kind information I remain

Very respectfully,

G. KULL

October 26, 1940d

Dear Peter Bender,

It is always a great satisfaction to know immediately what letters have been received, and so a specific acknowledgment of each letter is suggested from both of us at the beginning of the letter. Your words that you have received my "diverse sendings of July during August" leave me uninformed as to what really arrived. During August besides the letter of August 11th to Martha W., I also sent you (19th) by air mail certain Ria copies, and by ordinary mail on same day other Ria copies. On the 23rd I sent by ordinary mail some Neupert copies of letters, which I thought might interest you.

From you there have come after the last card of July 20 to Bertie (recd Aug.10) the following: Four pages to each of us - Ross and myself - dealing with the book 'The Meaning of Meaning' inter alia, (dated Sep.16th and recd October,4th), in two separate envelopes. Then the two letters of Oct. 3rd and 4th to Hedwig which arrived here together on the 23rd. ....So you evidently did not write anything during August, and I did not write anything during September. (You will notice your letters did not get here in time for the birthday anniversary of Cyrus Reed Teed!)

We are now looking forward to April 10th, which is the corresponding festival - Lunar Festival - for the woman, Victoria Gratia Koresh. This latter was always an even greater holiday while Koresh was alive, than even the Solar Festival. It has however not been officially celebrated ever since Victoria was forced to leave there, right after Koresh's death.

(I sent you a program of an old Lunar Festival some time in the course of our correspondence.) Most certainly, Koresh and Victoria (Mrs. Annie G. Ordway) <u>together</u> were the center of the Unity. She was the Pre-Eminent and he was the Prime Counselor. The very essential of Koreshanity was the dominance of the man over the woman. To conceive of Victoria as dominant over Koresh was the same mistake that many made in the ~~xxxx~~ old days, but he soon corrected that. <u>He</u> was dominant over her, although she was dominant over all the rest. Without his absolute dominance over her, she had absolutely no power over the rest. All this was clearly proven when he died; they immediately got rid of her because she tried to dominate in her own right. In other words, no other man appeared on the scene who could dominate her.

The name he gave her was "Victoria Gratia Koresh" which of course means victory through the grace or strength of Koresh. In other words, no woman can win the victory over her own selfishness and disobedience toward man, - no woman can win that victory in her own strength; she can only win it in the strength of the man. (To conceive of Margaret as dominant over Suleiman is quite all right; but it is necessary to make her absolutely subservient to Philip in order to give her true dominance over another man.) Woman is always negative - if she appears positive it is only because she is completely negative to some man, from whom she derives her positiveness which is merely his positiveness in her (which - to repeat - is only possible because of her perfect negativeness to him).

Universal Will leads to Universal Imagination and thence to Universal Dominance. Every man has the will to dominate the universe; when that will becomes powerful enough it leads to the ability to imagine the universe (i.e. cellular cosmogony); and then begins the practical work of completely dominating the woman. After - not before - she is completely dominated, then can through her the next man be dominated and so on.

To try to lead or dominate the next man before the woman is completely dominated leads inevitably to failure in the attempt; as we have in the past experience abundantly proved in numerous cases. ...It is best to keep everlastingly at building up the first step first, before going ahead. If the foundation is not perfectly laid, the structure no matter how gigantic will always sooner or later topple.

"God's incarnation in loving couples" is the <u>preliminary phase</u> of the new order (to be followed by a <u>final phase</u>) that we are slowly but surely bringing into being, despite all mishaps. In the preliminary phase - or pairing phase - there will be a group of spiritually elected or selected ones who are formed into pairs <u>wherein the man is absolutely dominant over the woman.</u>

Ever since the fall of man from his position of dominance over woman, and hence his dominion over the entire material world, - when the man "Hearkened unto the woman", - there has been no such perfect pair in actual existence. However every pair that ever was, has been or is (consciously or unconsciously) working to restore man and woman to their proper relative position to each other. Thereby taking the first step to restore world order.

To become such a pair is what I am working at with Hedwig. So do not blame her for what she has done - if you still think there is any blame involved anywhere, rest assured it falls to me; for the man is always responsible for the woman. She cannot do other than obey the man; if she is disobedient to a particular man, it merely means that she is unconsciously or consciously obedient to some other man (who may be either incarnate or discarnate). But woman herself is always negative! She is always merely a "messenger" for some man. And she must necessarily become the messenger for whatever man she is physically nearest to. She cannot help herself.

(Actually Charlotte has been your messenger to me. She conveyed to me the clear picture of the terrific battle between you and herself, to establish your increasing dominance over her. It was all in her poems. ...It was through your will to love woman, which became your will to dominate woman, that you developed the consciously perceived will to dominate the world, which in turn led to your quickened imagination that revealed to you the cellular cosmogony. That latter should now help you to increased dominance over the woman. Especially if you get into closer and closer touch with all of us who have walked the same way, and who are walking the same way.)

As a result of our achievement (my dominance over Hedwig) and example so far, Milton (H.Milton Jacobs, the president of Bertie's Art Club for the past years) is becoming strengthened, so that Milton and Bertie are more and more becoming a properly male-centered pair.

After you see and recognize the need and rightness of my absolute dominance over Hedwig, - in other words, after you see the necessity and propriety of absolute male dominance in this preliminary pairing phase, you will see that really it is also the ESSENCE of your message. Just as it was and is the essence of Koreshanity, and also of Kurtzism (see enclosed circular). ...You will see that you have actually been following the same line of progress, - taking complete dominance over woman (in the face of a totally hostile world), because inspired by your love for her, - which leads you to see more and morely clearly that it is vitally necessary for her own good and the good of the entire world, no less than for yourself!

....Some one pair of these male-dominant pairs will be able to draw closer to the Center than any other pair. Consequently that pair will - through spiritual Love and Wisdom and Power - come to be recognized as the inspiration for, and strengthener of, and first interpairer with, all the other elect pairs.

Hedwig and I are becoming so harmonious that Bertie and Milton are being powerfully impressed and influenced thereby. Bertie specifically is becoming more and more receptive and responsive and obedient to me than was ever before possible for me to obtain dominance over her; she is beautifully unfolding through my influence upon her, which is causing her to become obediently related to Milton. So that more and more Milton and Bertie are becoming a lovely pair.

Notice that I do not try to make Bertie dominant over Milton. That would be the ruination of woman, has been the ruin of woman and the world right along. What I do do, is to make Hedwig dominant over Milton; this she can be without harm to herself because she is completely dominated by me. (I dominate Bertie to make her completely obedient to Milton. And I dominate Milton - through Hedwig - so as to project the manly forces into him that enable him to become dominant over Bertie.)

In other words, Milton specifically is becoming more and more receptive and responsive and obedient to Hedwig; thereby he is becoming more obedient to me than was ever possible before I made Hedwig dominant over him and Bertie obedient to him. (Of course he is trying to get dominance over both women and so get to dominate me. But he cannot succeed because he cannot make up his mind to stick to one woman alone and work at dominating her alone sufficiently first. I on the other hand swung away from Bertie completely and swung wholly over to Hedwig, and secured complete dominance over one woman first. In a sort of "Machtehe" (Power-Wedlock). Then I could handle the "Doppelehe" (or Double-Wedlock) in which I dominate the two women, Bertie as well as Hedwig. And then through them I can dominate the next man (Milton), by making the one woman absolutely obedient to him and the other woman absolutely dominant over him.

To simply make a woman dominant over him, would never bring about my dominance over him. Nor to simply make a woman obedient to him. But both measures working together, are the successful formula.

I repeat. More and more Milton and Bertie are becoming an outstandingly harmonious and lovely pair. This attainment of course reacts upon myself and Hedwig so that - continuously strengthened by the ever increasing harmony between Milton and Bertie - we too are developing ever greater harmony and peaceful contentment between ourselves.

Even so, if you accept us as two righteous pairs - myself and Hedwig, and Milton and Bertie - your own peaceful contentment and power will grow and grow, and you will find Charlotte becoming more and more beautifully responsive and receptive to you. So that in due course your healing and guiding and rejuvenating influence and effectiveness upon her will increase immeasurably. And so when she too lovingly awakens and accepts the idea of the necessity of dynamic harmony in pair form (obtainable only through complete male dominance), we will have three pairs beautifully functioning.

You two will then soon find the way opening for you to come over here - for World events are negative to the Central Will group - and then we can set our powerful example of harmony before more and more others, who will be able to profit thereby and who will accordingly also react upon us for our ever increasing profit and further spiritual advance.

Incidentally, all this is fully in accord with Koreshanity, which calls for the Christhood to come in three steps. First, the destruction of spiritistic phenomena; Second, the ascension (or translation) and consequent appearance of true spirituality and the ideal pattern; Third, the formation of a new order of male-dominant pairs, each pair of which order will not only be supremely harmonious in itself, but which pairs will also center around a specific "first pair" and therefore be harmonious with each other.

Quoting from "Flaming Sword" Jan.1922:

"The coming of Christ is manifest in three degrees.

"First, as the manifestation of Babylong the Great, whose head is Cyrus the Prophet, (this is after Babylon is entered and the kingdom united with Media and Persia), then the destruction of this kingdom, and consequently the power of antichrist as manifest through spiritistic phenomena.

Second, "Then will transpire the translation of Cyrus; and through that the dissolving or dematerialization of those (spiritual angels) who can stand on Mount Zion and sing a new song (the song of Moses and the Lamb), and thus enter the celestial angel spheres without the ordinary process of death, but rather by the rapid dissolution of the form by God's fire.

Third, "Then will come the development, through interior respiration and evolution, of the arch-natural humanity from the first pair of the new order, gathering, as the shepherd and shepherdess, those who are to come into outward, visible and tangible longevity, and giving them life through the power of arch-natural breathing, thus formulating the outward literal land (rejuvenated natural bodies) as inheritance."

After all the pairs (say 144,000) that belong to the new order of male dominance have drawn together in love and harmony, then the preliminary phase (the general pairing phase) is completed. Then the time has arrived for the final phase. This final phase is the phase that leads immediately and directly to the complete spiritualization of all things, - through the final spiritual conflagration.

In the final phase, the elect no longer remain in pairs as theretofore, but take on an entirely new organic formation. Only one pair is established at the center of the organism. All other persons in the organism take up scientifically determined insulating positions around this central pair or final pair. (This is like "building a fire" - heaping the fuel together in a single heap or pile-formation around the central point where the Flame is to be touched to the whole mass, in order to ignite it and eventually "burn" (spiritualize) all of it!)

Incidentally, the preliminary phase or general pairing phase may be called "organic society"; and the final phase or one-group arrangement around the single central pair may be called "organic unity". That is to say, in the latter phase, there is only one royal pair at center around whom the other members of the organism all take up their specific scientific positions that will serve to aid in kindling the final conflagration.

SPECIAL NOTICE: The "first pair" of the new order ("organic society") will not be the same pair as the central pair or final pair of the final order ("organic unity"). It may or may not be the same two persons. If it is the same persons, they will however have been so changed and rejuvenated "through interior respiration and evolution" that they will not be the same pair.

Accordingly, this still leaves it open for any two persons to become the final pair in the final phase, irrespective of which two persons constitute the "first pair" in the preliminary phase or general pairing phase. (However, the preliminary or general pairing phase is the only timely phase right now.)

I am more harmonious now with Hedwig Rose than I have ever been with any other woman before - more contact points than ever before. That is the very reason why I am getting so wide awake now to realize the benefit and necessity of harmonious pairing. And that is also why I am so strongly influencing Bertie and Milton to become more and more harmoniously paired, so that they too will begin to experience the great healing and rejuvenating benefits of truly male-dominant pairing. More remotely I am thus influencing and healing Ross and Nan, George and Charlotte, Gay and Louise, etc. etc. And I am equally sure that you too are continuing to work more and more successfully with your Charlotte.

As we thus knock off the ego-edges in these preliminary specific pairings (preliminary social skirmishes), we will thereby become really ready and prepared for truly harmonious social grouping: a group of specific pairs. Then we will soon find the way opening for us to visit with each other, and happily compare our respective attainments of harmony as pairs. And so our joy as a group of pairs - not a group of selfs or persons - will be so much greater than any heretofore attempted unpaired group in the past, that we will all be blessed and overjoyed at "What God hath wrought." (No single person can join the elect group; only pairs that have sufficiently demonstrated male-dominance can be admitted. And even this pairing is merely tentative and preliminary to later developments, as indicated above.) (To enter the group, one must be paired, with the man fully dominant over the woman. In some cases, after such entry, there may be a change of partners. No man or woman should be too "choosy" in the matter of selecting a partner with whom to enter the group; as long as the man is dominant and the woman obedient, that is enough to meet the requirement for entering the group; the main thing is to get into the group by demonstrating male dominance or female obedience. The more perfect affinity can be found later on, after one has gained entry to the group.

As ever, H.M.

Dear Bertie in St. Petersburg, August 18, 1940c

When I am with the three women (Hed,Pau,Mat) they gradually become more and more antagonistic toward each other. Until things get so bad that I get sick or unwell. Then I have to withdraw from all of them entirely .

When I am withdrawn then they gradually get together again, and become more and more harmonized with each other again. Automatically, when they have become harmonious again, I draw near them again. They again begin getting jealous of each other, until I am again exhausted or depressed, and have to withdraw again. And so on. --- I believe that as I withdraw from the women, I am automatically drawing together with the men (or at least I am looking for some man to help me). Mostly I feel myself drawing closer to Peter.

I conceive that if Peter and I were together right now - and if then we two men draw close to some two women, both women might want me and therefore would gradually get jealous of each other and cause me to become sick (just as they did before Peter was present). Not only that, but Peter would also get jealous of me - because the women prefer me to himself. --- The net result (with Peter present) would under these circumstances be still worse than it was before.

The only way to do, is for me to remain withdrawn from the women and compel them to accept Peter as their God or Messiah.

My withdrawal from them, consists in my upholding Peter to them as Messias.

Now see Moses in place of Peter - and see yourself and Daisy as the two women from whom I have withdrawn (asceticism!) until you shall be able to harmonize with each other. In due course, I begin to see the need of using Moses to get you two women to harmonize. I therefore identify him as the Messiah to you two women (thereby effectively withdrawing myself from you two women).

When you say, "Moses made a little book..and showed it to me. I said it had not sense or strength without a Messiah," - you are wilfully ignoring the fact that he is automatically offering himself as the Messiah.

Of course, I know you refuse to accept him as such. Even as I know you will continue to refuse to accept me as such. So does every woman to every man without exception! But I also think I now know that until one man helps another man fully and completely, by recognizing that other man as Messias, there is no way to overpower or overcome that refusal in woman (woman herself can't help it!).

Am I advanced enough now to loyally support Moses as Messias over you and Daisy? Perhaps I am. Perhaps I am now awake enough to see that I (one man) cannot do anything with one woman - let alone two women! So that perhaps I am now wise enough to withdraw from the two women and the one woman, until I have become fully certain that I need another man before I can ever do anything with one woman or with two women.

Then I will also realize that I cannot find such other man to help me as central ruler or Messias. But that THE ONLY WAY open is for me to help some other man (Peter - or Moses - or Don - or Henry?) to become the Messias or Ruler over one woman and over two women. This is my withdrawal (or asceticism) from the women and my being loyal and obedient to the man. Quoting Peter (C.L.p.50): "All women round Harry must become only visible and audible, but no longer touchable, until I shall have arrived there for constituting the Universal Order by touching him a s m a n t h e m a n."

As ever, H

P.S. Jacob begs me to ask you to buy him those two porcelan male figures at 65¢ each. Merely look for them, and if they are still there, simply say "I'll take these."

BERTHA MAY BOOMER
Box 1454
Fort Myers, Florida, U.S.A.

July 12, 1940

Beloved Peter Bender,

Your registered letter to Bertie (and to be read by Harry and Hedwig) was received Monday, July 8th. I went with it unopened to Harry and he read aloud its contents with Bertie, Hedwig and Paula present.

You have a fine sharp shooting thorough spirit of attack for all obstacles or that which you perceive as obstacles to your Humanity life-work. I love you for your absolute capitulation to your one-pointed cosmic purpose. Harry, Hedwig, Paula and Bertie all appreciate your trying disadvantage of distance and therefore difficulty of personal contact with each one of us. This we pray will be overcome in time, and that you will know us all first hand.

Hedwig felt the sting of complete misunderstanding of her greatest of all work for you as messenger. (This misunderstanding may by now be cleared up!)

The uniting of Koresh and Harry is the cornerstone of the new Koreshan order. Hedwig is being divinely and gloriously dedicated to this fulfilment. She is chosen by the most high God (greatest Wisdom and Love) to participate in this work. She has brought you to Harry, and Harry will neglect nothing in uniting himself with the Koreshan Astral Order (the New Jerusalem) on the one hand, and with you on the other hand.

Bertie is already sufficiently Koreshan (i.e. united through Harry with Koresh) to know that the Koreshan Astral Order is complete and empowered for an all-embracing progress, because of the full junction and acceptance of Koresh as first divine Messenger and Seedman of the New Age. Harry has accepted the Founder and has gloriously perceived the real true foundation of the Koreshan age: the glorified Astral Pair, Koresh and Victoria, surrounded by the Astral Eccelsia or New Jerusalem; the whole constituting the Koreshan Astral Order! ....This "full junction" as to WILL occurred in 1926; the junction as to INTELLIGENCE is a continuing process, resulting from his increasingly successful clash with us and with the entire world.

Have you embraced Harry wholly, so that you can embrace Koresh as a result of embracing Harry? If not, here am I and here is Hedwig and Paula to worship and adore your great strength and power, to love you into so uniting with us all. To greet and hail you!

Considering the present international disturbances, the details of your lecture tour will be ever in our minds and efforts to accomplish when the way is apparent. Harry will leave no possible stone unturned and it is all in his hands - I commend you to him. I commend Hedwig as messenger for you, to you. She is doing her part valiantly.

My love and greeting to you and your wife Charlotte - may we come together soon.

In great love,

Bertie Boomer

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My love and greeting to you and your wife Charlotte - may we come together soon.

In great love,

June 29, 1940c

Liebe Charlotte:

Deine gedichte die du am 7ten abschicktest erreichten mich am 24ten Juni. Dagegen Peter's brief abgeschickt am 15ten ist angekommen am 28ten (Paula's geburtstag). Weiter ist nichts angekommen seit P's brief vom 27ten Mai (der am 8ten Juni ankam). Also ist bestimmt etwas (ein brief oder mehrere) von dort verloren gegangen oder durch censur abgebrochen worden. Hedwig hat auch mehr geschrieben vor ihrer ankunft in Fort Myers am 30ten Mai. - welches auch anscheinend verloren gegangen ist. Also ist von beiden seiten der post-verkehr in die brüche teilweise gegangen. Mann sollte sich aber nicht ärgern über dasjenige was nicht durch kommt, sondern um so mehr freuen über das was doch noch glückt!

Und deshalb freue ich mich auch um so mehr über deine gedichte. Diese gedichte sind eigentlich die "INTONATION" zu welcher das ganze werk Peter's ein "RESPONSORIUM" ist. Das responsorium wird erklährt durch die intonation! Deine gedichte sind die ansprache des Universal-Weibes zu dem Universal-Manne. Folgedessen kann ich auch die kraft derselben - und was sie eigentlich sagen wollen - ebensowohl verspühren wie irgend ein mann.

Peter's "Doppelehe" ist dagegen der kräftigste gegenspruch. Der Universal-Mann antwortet dem Universal-Weibe. Er zeigt ihr das gleichheit nur durch einheit geschieht. Deshalb kann auch "Margarete" sogar als ÜBER dem manne stehend gesehen werden - weil eben ihre einheit mit dem manne so vollkommen ist. Im urgrunde aber ist sie nur deshalb eins mit dem manne weil sie das ZERO ist zu seinem EINS.

Der hell-sehende mann durchschaut doch die sache: - die sache dass das weib über den mann gestellt wird. Der hell-seher sieht doch dass das weib nur oben steht, weil es eben ganz eins mit dem manne ist, - also weil der mann alles ist und das weib nichts. Das weib kann eben nur dann in die höhe kommen wenn irgend ein mann sie dorthin bekräftigt! Nicht wahr? Das "cherchez l'Homme" ist noch viel wichtiger als wie das "cherchez la femme". Die allmacht des mannes über das weib, erlaubt ihm auch sogar sie über sich zu stellen. (Ähnlich wie Gott sich in der Welt periodisch verliehrt, weil er doch wieder zur rechten zeit auf der Welt-spitze hervorkommt. Es wechselt ewiglich: Gott erschaft die Welt, die Welt erschaft Gott, u.s.w.)

Durch das erschaffen des Helden (I.e. des Gottes) tut sich die Welt so abschwächen das sie ganz erschöpt ist. Also Chaos. Sodann greift der neu-erschaffene Gott in das Chaos und gebraucht es zur schöpfung des Cosmos. (Weil die welt jetzt im chaos liegt, zeigt das dass das irgendwo der neue Held oder Gott schon erstanden ist. Ob? ist dummheit zu fragen. Nur Wo? ist die verständige frage. ...Die frage liebt man sich aber selber nicht so klip und klar vorzulegen. Denn man ist im allgemeinen immer noch nicht bereit den Gott im menschen zu schauen - weder in sich noch in dem anderen.

Mann sieht zuerst nur den Held als Teufel oder als Tyrann. Aber darin liegt gerade der grösste Heldenmut, dass der Held nicht zurückschreckt sich als Teufel oder Tyrann oder sonst was zu erkennen. Die all-macht liegt nur in der Held-Teufel-Tyrann-Gott einheit. (Du setzt die fein-fühlenderen worte "Rissen und Sprüngen" anstat "Teufel und Tyrann"; aber die worte sind doch ganz genau viel-sagend:

"Und den Rissen und Sprüngen zum Trotz
Schau ich den Helden, den Gott."

....Einstmals hat das weib als erste Gott in der schlange erkannt; jetzt fehlt nur noch das das weib die schlange in Gott erkennt! Also sie hat Gott im Teufel erkannt; konnte aber bis jetzt nicht den Teufel in Gott erkennen. Dazu muss eben der mann ihr verhelfen. Sein "hissen" und sein "schlängeln" wird sie völlig erlösen - und dadurch auch sich zugleich.

(Anstat "hissen" sage und schreibe "zischen") Also wollen wir weiter zischen und schlängeln:

Nun zuerst, am morgen von Paula's geburtstage habe ich deine gedichte-sammlung zu Peter's und meinem geburtstag durchgelesen, - besonders deine hand-geschriebenen worte für mich.... Und dann noch ehe ich aufstand am morgen, habe ich folgendes neidergeschrieben:

"Für Paula Manley - Zum geburtstag am 28ten Juni 1940"
"Da meine schreiben nicht ohne echo bleiben,
Die ich seit jahren, ganz ohne sparen, - Hab' dargebracht!
Bin ich als glücks- und als gesundheitsschreiber,
Jetzt um so mehr bemüht um mann und frauenleiber."

Und fühlte auch dabei dass Paula auch (sowie alle andere weibliche) diese gedichte mir auch geschrieben hatte!

D e r T y r a n n

"Das Weib ist voller Makel - Einzig allein erhöht weil du sie wähltest"

Der mensch ist voller makel - einzig allein erhöht, gerettet, dadurch das Gott ihn wählt und veredelt. Oder noch anders gesagt, der leib ist voller Makel - nur heilbar oder errettbar durch den geist.

Ordnung und richtung und reihenfolge müssen zu allererst eingesetzt werden ...Gott ist gerade ebenso der Tyrann über den mann, wie der mann - der Göttliche mann - der Held - Tyrann sein muss über das weib.

Der mann muss seine tyrann-rolle höchst wirksam und behutsam spielen - sodass er das eine weib nicht verliert wenn er das andere gewinnt. Das bedeutet hauptsächlich das er sensitiv und empfindsam genug wird die gemüths-schwingungen des weibes genau zu verspüren. Nur dann kann er mit beiden tanzen (d.h.tyrannisieren) ohne dass die eine oder die andere zu kurz kommt.

Wenn er diese tyrannenkunst nun fertig bringt, dann ist er höher entwickelt als wie irgend ein anderer mann. Deshalb die "leise verachtung" oder rechtsmässige und notwendige geringschätzung aller anderen männer. Welche männer aber jedoch allmälig aus der "verachtung" oder geringheit heraus gehoben werden durch belehrung und behandlung von seiten des tyranns und den zwei ordnungs-sittlichen tyrannenmädchen!

Also nochmals gesagt. Der eine mann muss es zuerst fertig bringen zwei frauen völlig zu harmonieren mit sich und mit einander. Der mann der das fertig bringt hat mit einem sprung dadurch den vorsprung über die ganze welt gewonnen. Er ist der rechtsmässig regierende - oder Tyrann.

Wie bringt ein mann aber dieses wunderwerk fertig? Nur durch Gottes besondere hilfe und eingriff. Gott muss zuerst einen schwach-genugen mann finden über den Er völlig tyrannisieren kann. - Dadurch vereint sich Gott mit diesem manne. Dann muss dieser mann eine schwach-genuge frau finden so dass dieser man sich als Gott-tyrann vereint mit dieser frau. Und sodann muss dieses Gottyrann-paar eine weitere frau finden die schwach genug ist sodass das paar sich vereinigen kann mit dieser zweiten frau und ihr Gott sein.

Und darnach vereint sich dieser dreifache Gottyrann mit einem entachten oder "verachteten" (d.h. nächst-schwachen) mann. u.s.w. Nur mit den schwachen kann Gott was machen! Mit dem aller schwachsten tut Er anfangen, und darnach die immer weniger schwach-~~werdenden~~seienden zusammenrollen!

Der allerschwächste ist der führer. Dann kommen die weniger schwachen. Und so immer weiter. Die stärksten müssen am längsten mucken und brummen, bis die schwächeren genug kraft gesammelt haben sodass auch zuletzt der allerstärkste erlöst werden kann von seiner starkheit!

Schon gut, aber der anfang muss noch genauer ins auge gefasst werden. Wir wollen sagen ich bin der aller-schwächste mensch, - deshalb der aller-göttlichste, - deshalb der jetzt allein-göttliche.

Ich versuche demnach hier und dort, über dieses oder jenes weib zu tyrannisieren. Aber meine kraft ist noch nicht stark genug. Denn die welt gibt mir nicht das recht dem weibe der absolute tyrann zu sein: viel weniger noch über zwei weibliche wesen zu tyrannisieren. - Und das weib selber kann mir nicht das recht geben. Denn gegebenes recht ist kein recht - ist machtlos.

Also muss ich fehlschlagen als Göttlicher tyrann, bis ich jemand finde der wenigstens theoretisch das Tyrannen-recht des mannes über das weib anerkennt. - Ich sage theoretisch. Dass heisst dass kein mann das Tyrannen-recht einem anderen manne zuerst zukommen lassen will oder kann, sondern nur sich selbst.

Anscheinend können also solche theoretische tyrannen einander nichts nützen. Und doch sind sie eine gegenseitige bekräftigung für einander. Wollend oder unwollend bekräftigt jeder jeden anderen im kampfe gegen die tyrann-feindliche welt.

Desto mehr irgend ein tyrann sich ärgert darüber dass die anderene tyranne ihm nicht die tyrann-stelle ohne mächtigen kampf einräumen - desto weniger kraft sammelt er von den anderen tyrannen.

Und desto WENIGER sich irgend ein tyrann-sein wolldnder ärgert darüber dass alle andere tyrann-sein-wollende ihm nicht den sieg lassen - desto mehr kraft sammelt er von den anderen tyrannen.

Mensch ärgere dich nicht! Tyrann ärgere dich nicht! Sonst verlierst du deine tyrannen-kraft. Ärger ist nur unausgespritztes gift. Das "zischen" ist das ausspritzen des giftes. Das "zischen" und das "schlängeln" muss immer-fort im gange sein. .....Wer sich argert darüber das er zischen und schlängeln muss - nun der ist eben noch nicht reif als Schlange oder Tyrann! Der wirkliche tyrann erfreut sich seiner schlangenkunst. Und freut sich über die noch grössere schlangenkunst des anderen tyrannen. ...Also ist wiederum der führer derjenige welcher sich am meisten freuen kann! Denn durch freude wird die kraft eingesaugt - wird das gift entkräftet, und die kraft aus dem gift wieder gewonnen welches der Tyrann (Drache) hineinlegte.

Mann tut sich einfach gegenseitig vergiften - und die freude ist das all-gewaltige gegengift. Die freude über die hölle, ist die schöpfungskraft. Der Tyrann freut sich in der hölle. Der Drache freut sich in der hölle. ...Wenn mann sich über die hölle ärgert ist man schon drinne. Nur wenn mann einen noch schwächeren quält kommt man heraus. Also der man quält das weib (nachdem Gott-Teufel-Tyrann-Held den man genug gequält hat), und dann quälen die beiden zusammen das nächste weib. Und dann die drei den nächsten mann. Und so wird schliesslich alles frei-gequält.

Also will ich dich weiter quälen. Und die Hedwig auch. Und dann solt ihr mir beide helfen den Peter zu quälen. Er quält sich ja selber schon fürchterlich - um dadurch die fremde qual vorzubeugen. Dass hilft aber nichts. Jeder mensch quält sich ab, allmächtiger zu werden. Verdeckt es aber. Was die grösste qual ist. Dagegen ist jede andere qual erleichterung!

Also, froh herzu tretten zur neuen qual. Offene gegenseitige quälerei. Liebes-quälerei! -- Alle Gottyran-seinwollende (männliche oder weiblich) ärgern sich über mich. Daraus schöpfe ich meine kraft. Eben deshalb weil ich mich nicht über sie ärgere. Dagegen sind sie all ärgerlich über mich das ich nicht ihre Vormundheit oder überlegenheit anerkenne!

Also haben wir den geistigen kampf zwischen allen lebenden tyrann-seinwollenden männern. Derjenige siegt welcher genug kraft und gelenkigkeit aus den anderen männern herauszieht, so dass er zwei frauen wirklich völlig bemeistern kann. Dann wird es auch möglich durch zwei frauen einen zweiten mann

zu überwältigen. -- Dadurch (durch die zwei frauen) wird der erste mann zum praktischen tyrann über den zweiten mann - der nur ~~theoretisch~~ theoretisch tyrann war - aber dadurch schon dem ersten mann diehnte.

Also hete haben wir die theoretische tyrannen-lehre von Koresh. (Die kosmogonie u.s.w., u.s.w. ist alles unwichtige nebensache. Die hauptsache ist nur die tyrannie von Koresh über die zwei frauen - Victoria die eine, und "The Koreshan Unity" die andere - und wie weit diese tyrannie erfolgreich war.)

Jeder der etwas von der Koreschanischen Tyrannielehre vernimmt glaubt sich sogleich tyrann spielen zu können. Also hucken hier die verschiedenen tyrann-sein-wollenden (weibliche ebensowohl wie männliche) - und lauern und beobachten einander scharf, schärfer, am schärfsten, dass ja keiner den vorsprung gewinnen soll. Und bis es nicht einem geglückt ist die anderen zu überflügeln und überrumpeln, kann nichts weiter vorgeführt werden.

Desgleichen giebt es auch andere Tyrann-sein-wollende - d.h. mehr oder weniger bewusst tyrann-sein-wollende. (Denn unbewusst ist ja das leben selber nichts anderes als der wille-zur-tyrannie!) Und diesen lebendigen, bewussten, tyrann-sein-wollenden - d.h. tyrann im höchsten sinne - also über zwei frauen - nenn ich unter anderen den Peter, den George, den Karl Kurtz, den Sterling Nicholson, und mich selber.

Wer ist nun der ~~leutseligste~~ leutseligste, der friedseligste, und der redseligste?

Harry

June 12, 1940d

Dear Charlotte,

You have in the past given two lovely natural children to Peter - a son and a daughter - Gerhard and Ria. You are now silently but surely giving birth to two lovely supernatural children for Peter - a daughter and a son - Hedwig and Harry. In the natural the son was first and then the daughter. In the supernatural the daughter was first and then the son.

Before your first natural child was born, It approached you softly and said, "Let me in." This spiritual Child was neither male nor female, but diamatic (biune) ("dia-bolic," i.e. "two-one"). If It had had strength enough (--if you had had weakness and wakeness enough) It would have become one with you. You would have become your own Child.... (The same Child in the same way tried to get in to Peter) But It could not get in sufficiently.

If It had, you and Peter would have become the outer dual form of the one interior Child. You yourself would have been Gerhard, and he himself would have been Ria. There would have been no physical offspring - because there would have been no need for them. -- You and Peter yourselves - without the aid of any offspring - would have been able to draw closer and closer together (at the same time drawing the whole world around you) until the unison of vibration had become so great that the Child could have completely blended you and Peter into one divine Form and Presence, - which would have been Itself completely and consummately manifest.

....But the Child could not get in sufficiently. Therefore instead of saying, "Let me in," It then said to you and Peter, "Let me through."

And so It proceeded to draw you and Peter together - in order to enable It to come through. (In every loving couple, there is only one Child involved, but it may actually come through in the form of any number of children. Two children would be the most symmetrical and adequate expression of the Child.)

Harry and Paula have the same position and relation in our family group, as Gerhard and Ria have in your family group. Therefore the above all applies to both families (merely using the names Henry & Matilde for Peter & Charlotte).

The sublime Child is now saying, "Let me in," to Gerhard and Ria, and also to Harry and Paula. .....Moreover, It is actually coming in to some degree whenever and wherever there is a loving couple (love coupling) (love contact to even the slightest degree!) - either of the same sex or of opposite sex; - for each person has components of both sexes, and therefore any two are a male-female pair to some extent.

For example, the Child can push in to your and my consciousness as we at this very moment are loving each other.... When It has used us as much as It can at the given moment, It draws you and Peter together in order to push in still farther. Then you and Gerhard, you and Ria, Peter and Ria, Peter and Gerhard, Ria and Gerhard.

(Each time there is love between any two, a further gain in coming in is made by the dynamic Child. For It is dynamically active all over the world, continuously trying to find the point - couple - of least resistance at every given moment.) It sometimes finds that point of least resistance between myself and Matilde, at other times between myself and Paula, or myself and Henry, or again between Henry and Matilde, or Henry and Paula, or Matilde and Paula.

Whichever coupling has more Love in it - whichever couple is more in Love - THAN ANY OTHER AT THE MOMENT - right there and then and that is the open point where at that moment the Child is coming in most effectively.

Logically, Harry and Paula here in America should be the ultimate two who are eventually to become the complete receptacle of the Child. Whereby they in due course combust and blend into one flaming Presence, which thence absorbs the entire inner group of those whose love for them had made the full in-coming of Love (the Child) possible.

If logically that is so - then ethically it should be willed to be so, by all who logically see it. And if it is thus logically and ethically INDUCED, it will in due time unfold and awaken its own indwelling aesthetic splendor.

The foregoing is a LOOK at the future - and is based on the logic that a mother and son, a father and daughter, are more closely related than any other couple except brother and sister.

But returning to the present, it is now dynamically true that I am at this very moment supremely in love with you Charlotte. (I have your picture which Ria sent me.) -- I pause a moment -- a long sweet moment -- in reality it is an endless moment!

....then I again leave this heaven of my love, and return to earth and the more earthy Hedwig. and in turning to her I find myself in Love with her (that is, I find Love in me-with-her). and then I turn to Peter and find Love in him-with-me.

These four are my main concern right now. You and Peter and Hedwig and I. I and you and Peter and Hedwig. Peter and I and you and Hedwig.

...I am taking the role of supernatural child and am saying, "Mother" to you and Hedwig. the two of you constitute a supernatural double-mother to me, while Peter is the supernatural father to me. for a natural child, only one mother is needed, but for a supernatural child, two mothers (two wives) are needed.

For a boychild two mothers and one father are needed.
For a girlchild two fathers and one mater are needed.

I am the boychild of Peter, born through you and Hedwig as my double mother. But the supernatural is always "two-way". Therefore Peter is also the boychild, born through you and Hedwig as his double mother.

Hedwig is the girlchild of you, born through Peter and myself as double father. But you, Charlotte, are also the girlchild of Hedwig, born through Peter and me.

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the divine Child is immanent in the whole world, but gradually Its immanence concentrates in a central group. then in a four - first various fours: such as you and Peter and Hedwig and I. then finally in an ultimate four: - say Gerhard-Ria-Harry-Paula. and then It concentrates in various two, finally coming to Its greatest paired potency in a specific two, - logically it would seem: Paula and Harry. and last of all in one person - Harry. who in that moment is overwhelmed, ("theocrasized"), annihilated, completely destroyed (dematerialized) - as the Child comes fully in!

then the Child takes over. those nearest to the center also are overwhelmed and dematerialized and blended into absolute oneness with Itself. and then everything less susceptible becomes relatively one with Itself. so that the whole Universe is the Child! and the Golden Age - the Age of the Child - is again begun.

June 10, 1940e

Dear Daisy,

Both you and Bertie have educated and cultured me in the past to become competent to love. I owe much to each of you and both of you. In so far as I have been willing and able to learn from you, you have made me.

You have used each other in this important cultural work, this work of gradually enabling a man TO UNDERSTAND, and thereby and therefore to truly love. Moreover, you have also used Moses and others - all for the chief purpose to create or produce a love-capable man. You Daisy also used Jessie.

And you have all already done a very considerable and wonderful work in exorcising the elements of crude masculinity from me, and gradually building in to me a more radiant and loveable masculinity.

And so what has now happened, is that you have gained Hedwig as an efficient co-worker in the great work - the great love-work - of making a man. She too has come to join you in the work of culturing this homunculus (me) to become a man.....

Of course I realize that no woman can do her fullest and best work in civilizing and culturing a man, unless she can feel that she is doing it (building him up) for herself primarily. Therefore each woman should look upon the others, as merely temporary assistants in her work. When the work is finished - when the man has become fully radiant - all the assistants will disappear and only the central woman remains. -- Likewise the men who help the women to make the man, must look upon the man as merely a forerunner and preparatory model, - who will in due time give way to the central man, so that only the central man remains. (Each man thus even now already knows and must feel sure that he himself is that central man, before he can fully help the women and the other men to culture and develop me.)

The "one central woman who remains" will be the same presence as "the one central man who remains". For these two become one. This central presence & personality will be the Godman - neither sexman nor sexwoman.

But it takes men and women to bring this Godman into being. It takes men and women who are constantly vigilant ~~xxxxxxxx~~ at every moment to become the most perfect pair that is possible at the moment given. And who are completely willing that every thus attained increment of perfection-in-pairing - every increment attained and achieved by any pair - shall immediately gravitate and levitate to that pair among themselves which is automatically becoming central.

For example, every new increment of love or wisdom or power that you and Moses develop among yourselves, you are willing to give Hedwig and myself the benefit of. But also every increment that is generated between you and me, you are willing to give Hedwig the benefit of. Moreover you continually keep working with me (and the others) to gain more increments to give to Hedwig.

In short, we are all digging up treasure out of our interrelationships, which treasure(s) we freely share(distribute). Until they all come to rest at one central point: that then is the man whom we have jointly created or transformed into the Godman. He becomes so harmonious with and obedient to His creator (i.e. the central woman and the group) that they in due time completely absorb and 'annihilate' Him into themselves, - as a result of which They all blend together into one personality or person which and who is the permanent Godman. The Mother Lord! God as One with Man! The Godman!

Thus every one of those who "take part" receives and is all. Therefore, each one who is <u>taking part</u> can know even right now: "I am All" - "I am the Godman."

Won't you "take part"?

As ever,

Harry

Dear Peter, June 9, 1940d

Your letter mailed on May 28th was received yesterday. Hedwig had also previously received the four pieces of mail you mention. First I read your letter to Hedwig and Paula and Matilde. Then later Bertie came in and read it again to us (except the German parts, which we translated to her).

Max Arendt gives absolutely no sign of life. Sterne's address is incomplete and he cannot be found. Winthrop cannot be hurried. And in view of all the facts and circumstances, as we know them here, it really seems that the best thing we can do is to center our minds on winning the Koreshan Unity.

But it cannot be done by a frontal attack. Send them no more letters. Rather let, 1st, Bertie work on them. 2nd, Paula work on them. 3rd, Hedwig work on them. 4th, I work on them. 5th, Charlotte work on them. 6th, you.

You get no response from them, (nor from Max A), because they are an "immovable object". Therefore they do not respond to an "irresistible force." Unfortunately your approach to them has not been that of a humble disciple of Koresh, but as an independent authoritative discoverer! They become absolutely immovable and unresponsive when you approach them in that way.

When the irresistible force meets the immovable object - the force does not stop, nor does the object move. The force simply passes through the object. And so nothing happens. No work is done. (The immovable object in order to be such, offers no resistance. And therefore the irresistible force can do no work.) So you will have to act less irresistible to them. Less dominant. Become meek and supplicant. First frankly and honestly admit to yourself that they have the power to give or to withhold something right now (i.e. the invitation to lectureship) WHICH YOU (AND WE) SUPREMELY NEED AND WANT.

Therefore let us meekly and flexibly woo them. That does not mean that you as the central positive should become negative. No, it merely means that you let us here do the negative work - but with your complete support of us.

We cannot take the attitude toward them: "You must do so and so because Peter is so valuable." No, we take a much more metaphysically scientific and powerful attitude toward them: "You ARE ALREADY DOING so and so because Peter is so valuable." -- Then we tune up our mentalities to became alert and aware of every successive point of least resistance in their armor, until we have completely conquered them, - taken them over. The whole thing must be done by a method of seduction.

Bertie has already carried on this work of procurement and seduction for you. And Paula is today (Sunday) for the first time joining Bertie in visiting the K.U. in order to see and discover points of attack or seduction which Bertie has not seen and utilized.

This is our main work here and now, - to lyrically seduce the resistant Koreshan Unity. At the same time we are fully alert to make use of any other possibility that may develop. But remember that to reveal yourself (ourselves) as an irresistible force - which we really are - is to cause everyone else to instantly become an immovable and therefore unresponsive object.

Pure power (irresistible force) cannot do any work. It needs an ever increasing admixture of wisdom, - which we are developing here (i.e. practical wisdom on the spot, as to how to proceed in this particular situation; and how to take greatest advantage of every fluctuation) as rapidly as possible.

And in doing that, we are also generating more and more love. So that we can say that power is becoming alloyed with wisdom, and thence with love.

Such alloy will no longer be irresistible. Therefore people will be willing to resist. And as soon as they resist (and at least say "No" instead of maintaining a deadly silence), we can soon transform their resistance to assistance - their No to Yes. All we need do, is to maintain and increase our love among ourselves, and thence our wisdom among ourselves.

So, Peter, let us for the immediate present simply concentrate on drawing ourselves metaphysically closer together. You and Hedwig and I and Charlotte, and Bertie and Paula, and Ria and Gerhard. -- We were overjoyed to hear of Gerhard's return. That gives us all more metaphysical strength and balance.

On your birthday Paula baked a cake with "Peter Bender, May 1940" on it. Henry (my father) brought out his best wine, and we each drank a toast to someone

They asked me to begin. Mine was "To Peter". Bertie then offered hers "To Charlotte". Paula then offered "To Gerhard". And we all winced somewhat for we thought he was not safe. Then "To Ria" from Hedwig. And after that Matilde (my mother) offered "To Jacob" (a local friend - but not present). And Henry wound it up by toasting "To Myself." -- So all six were seated together on your birthday, and likewise later at my birthday.

Hedwig had come direct to Fort Myers on May 30th - because her impending coming had acted as a solvent to dissolve the "unitedness" at St.Petersburg somewhat. In other words, Moses and Daisy also became immovable objects when the irresistible force began to approach. So the direct connection was made from FrankFORT to FORTmyers!

And a wonderful connection it is. Hedwig has won our hearts, even if in doing so she has temporarily estranged a few others somewhat. But they will all in due time come back more strongly and more closely than ever before.

She seems to agree with me more than any woman ever has heretofore. Which of course makes it terrible whenever she does have an independent thought. (I know from your letters to her that you also know this terribleness.) The closer two persons draw together, the more devastatingly agonizing the ever-dedreasing residuum of non-agreement becomes! That's why as the "quantum" of non-agreement diminishes and its potency augments, it becomes necessary for a 'third person' to do the harmonizing, rather than the two themselves.

In other words, as the agreement grows and grows, greater and greater, it becomes more and more like gunpowder. And at the same time the ever-decreasing, ever-more-compressed and intensified disagreement (non-agreement) becomes more and more like a spark. -- The job of the 'third person' or 'insulation' (--ultimately the whole world around and between the two, is the 'third person'--) is to keep the spark from exploding the gunpowder until the proper moment. That is to say, until the spark has become so hot, and the gunpowder has become so perfectly combustible, that there is perfect combustion - complete annihilation ("theocrasis"). Which means that the man-of-powder is completely changed (exploded) from gunpowder (holy body) to spiritual energy (holy spirit); which then passes over into and fills the body of the woman through whom the spark came that combusted the man.

This fits in with your words, that the man should "in ihr als gefäss des heiligen geistes auch noch die göttliche dreieinigkeit erneuern (soll) ... , dies ergibt den 'höhepunkt' des schauspiels" (translated: the man should in her as receptacle of the holy spirit renew - re-create - the godhead ... , this is the climax of the play that is eternally repeated in the universal theatre.) In other words, the woman becomes the chalice or receptacle of the holy spirit. But this holy spirit can only be generated by the combustion or dissolution of a holy body. Therefore we must learn how to build a holy body.

I am continually striving to avoid touching the spark of disagreement in Hedwig. And she too is most concerned to keep that spark of disagreement from touching off my gunpowder. Because as yet there would be imperfect combustion, imperfect dissolution, imperfect ascension.

Nevertheless even in agreement there is disagreement. Therefore whenever her spark has tired me sufficiently (that is to say, there has been some degree of combustion - imperfect), I withdraw from her and turn to someone or something else. For example, writing you this letter (which of course I shall later read to her and to all). Conversely when she gets tired of me for a moment - long or short - she turns away from me and bakes me a cake or something. --- Henry and Matilde and Bertie and Paula, are of course argus-eyedly watching the central development of the love-battle between Hedwig and myself.

Heretofore the love-battle has been between Bertie and myself. And hereafter the central love-battle may be between Bertie and yourself, or Hedwig and yourself, or Charlotte and yourself, or - ? But right now the theatrical performance is going on between Hedwig and me.

Whoever will be the ultimate central man and woman, they will be such that the woman will be the first one to be absolutely certain that the man is the central man. That absolute certainty and peace will make her so beautiful that a second woman will be attracted, - the second woman will also want to become as peaceful and as beautiful as the first woman. (The increasing beauty

and radiance of the first woman is automatically and constantly saying and proclaiming to the world: "I have found the man.")

No other man can be the next one to believe her, but a next woman will be the first to be attracted and convinced. Only after two women by their increasingly radiant beauty are proclaiming, "We have found the man," will the second man be able to fully accept and fully enjoy the first man. (In other words, the first man must first make two women so beautiful, and so completely loving toward the second man, that the second man loses all sense of firstness or secondness, - before the second man can really recognize the first man as such.)

Everything I am able to do with Hedwig, may be just preparatory work for your eventual consummatory work. But while I am doing it, I must have the consciousness that it is the consummatory work - otherwise I will not be able to do my best work. (That explains my centralization pro tem, and also Henry's toast to himself. Only in that way could he give his fullest powers. It virtually amounts to outwitting one's own selfishness!)

My first aim is to succeed with Hedwig. My second aim is to make and leave such an exact record of what we two did (are doing), so that if or when we fail, the ones who next take up the great work will know exactly why there was failure, and will know what not to do.

Fluid. Liquid. Solid. Thought is fluid substance. At present, Hedwig and I are ingesting, eating, consuming, assimilating each other's fluid substances. - We are working toward a stage in the future, when we will also be able to find the way to condense our finest fluids (thoughts) into a pure liquid substance, - which we will then ingest and assimilate from each other. - And lastly, these pure liquid substances will become further condensed or solidified into solid substance: the solid substance of our bodies. Then the final step is the theocrasis or ingestion of the man in toto by the woman - whereby she is consummately glorified - and he has become completely assimilated and unified with her. The result: the one Divine Presence, neither male nor female. Neither spark nor powder. But undying flame!

....Can we all agree on this prospective sequence of events - on this process of beautification and immortalization - irrespective of who the ultimate central two may be? If we can, the flame of our agreement will already be so hot that all obstacles will melt away.

To Peter, Charlotte, Gerhard and Ria, Harry and Paula, Henry, Matilde send their love. Hedwig and Bertie are the theatrical directors to get these eight ever closer together.

As ever,

Harry.

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In other words, as the agreement grows and grows, greater and greater, it becomes more and more like gunpowder. And at the same time the ever-decreasing, ever-more-compressed and intensified disagreement (non-agreement) becomes more and more like a spark. -- The job of the 'third person' or 'insulation' (--ultimately the whole world around and between the two, is the 'third person'--) is to keep the spark from exploding the gunpowder until the proper moment. That is to say, until the spark has become so hot, and the gunpowder has become so perfectly combustible, that there is perfect combustion - complete annihilation ("theocrasis"). Which means that the man-of-powder is completely changed (exploded) from gunpowder (holy body) to spiritual energy (holy spirit); which then passes over into and fills the body of the woman through whom the spark came that combusted the man.

This fits in with your words, that the man should "in ihr als gefäss des heiligen geistes auch noch die göttliche dreieinigkeit erneuern (soll) ... , dies ergibt den 'höhepunkt' des schauspiels" (translated: the man should in her as receptacle of the holy spirit renew - re-create - the godhead ... , this is the climax of the play that is eternally repeated in the universal theatre.) In other words, the woman becomes the chalice or receptacle of the holy spirit. But this holy spirit can only be generated by the combustion or dissolution of a holy body. Therefore we must learn how to build a holy body.

I am continually striving to avoid touching the spark of disagreement in Hedwig. And she too is most concerned to keep that spark of disagreement from touching off my gunpowder. Because as yet there would be imperfect combustion, imperfect dissolution, imperfect ascension.

Nevertheless even in agreement there is disagreement. Therefore whenever her spark has tired me sufficiently (that is to say, there has been some degree of combustion - imperfect), I withdraw from her and turn to someone or something else. For example, writing you this letter (which of course I shall later read to her and to all). Conversely when she gets tired of me for a moment - long or short - she turns away from me and bakes me a cake or something. --- Henry and Matilde and Bertie and Paula, are of course argus-eyedly watching the central development of the love-battle between Hedwig and myself.

Heretofore the love-battle has been between Bertie and myself. And hereafter the central love-battle may be between Bertie and yourself, or Hedwig and yourself, or Charlotte and yourself, or - ? But right now the theatrical performance is going on between Hedwig and me.

Whoever will be the ultimate central man and woman, they will be such that the woman will be the first one to be absolutely certain that the man is the central man. That absolute certainty and peace will make her so beautiful that a second woman will be attracted, - the second woman will also want to become as peaceful and as beautiful as the first woman. (The increasing beauty

and radiance of the first woman is automatically and constantly saying and proclaiming to the world: "I have found the man.")

No other man can be the next one to believe her, but a next woman will be the first to be attracted and convinced. Only after two women by their increasingly radiant beauty are proclaiming, "We have found the man," will the second man be able to fully accept and fully enjoy the first man. (In other words, the first man must first make two women so Beautiful, and so completely loving toward the second man, that the second man loses all sense of firstness or secondness, - before the second man can really recognize the first man as such.)

Everything I am able to do with Hedwig, may be just preparatory work for your eventual consummatory work. But while I am doing it, I must have the consciousness that it is the consummatory work - otherwise I will not be able to do my best work. (That explains my centralization pro tem, and also Henry's toast to himself. Only in that way could he give his fullest powers. It virtually amounts to outwitting one's own selfishness!)

My first aim is to succeed with Hedwig. My second aim is to make and leave such an exact record of what we two did (are doing), so that if or when we fail, the ones who next take up the great work will know exactly why there was failure, and will know what not to do.

Fluid. Liquid. Solid. Thought is fluid substance. At present, Hedwig and I are ingesting, eating, consuming, assimilating each other's fluid substances. - We are working toward a stage in the future, when we will also be able to find the way to condense our finest fluids (thoughts) into a pure liquid substance, - which we will then ingest and assimilate from each other. - And lastly, these pure liquid substances will become further condensed or solidified into solid substance: the solid substance of our bodies. Then the final step is the theocrasis or ingestion of the man in toto by the woman - whereby she is consummately glorified - and he has become completely assimilated and unified with her. The result: the one Divine Presence, neither male nor female. Neither spark nor powder. But undying flame!

....Can we all agree on this prospective sequence of events - on this process of beautification and immortalization - irrespective of who the ultimate central two may be? If we can, the flame of our agreement will already be so hot that all obstacles will melt away.

To Peter, Charlotte, Gerhard and Ria, Harry and Paula, Henry, Matilde send their love. Hedwig and Bertie are the theatrical directors to get these eight ever closer together.

As ever,

Harry.

Sunday May 26, 1940c

Dear Hedwig,

Each of us two men (Peter and Harry) is striving to be the positive one over the other man as negative.

And as a step thereto, each one of us two men is striving to make you negative to himself.

Your work is to harmonize the two men so that one of them becomes willingly negative to the other one as positive over him.

I tell you that I am willing to be negative (obedient) to Peter, on condition that you become obedient to me, and that you become dominant over him.

He tells you that he is willing to be negative (obedient) to me, on condition that you become obedient to him, and that you become dominant over me.

You therefore tell me that Peter will be obedient to me, on condition that I become obedient to you.

You similarly tell Peter that I will be obedient to him, on condition that he becomes obedient to you.

I say to Peter, I will obey him on condition that he obeys you.
Peter says to me, that he will obey me on condition that I obey you.

In short, we two men are at perfect peace with each other direct, but we are battling to get dominance over each other through you.

This is the reason you are restless and uncertain, - because I am striving to gain control of him through you, and he is striving to gain control of me through you.

Eventually you will come to order and rest. You will become fully negative (obedient) to the one man, and fully positive (dominant) over the other man.

Then all three of us will have perfect peace and poise and power, and we will be able to readily draw to us the next woman. And so on.

H.

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Then all three of us will have perfect peace and poise and power, and we will be able to readily draw to us the next woman. And so on.

H.

Dear Hedwig,

It is through Bertie that we must work in order to get Peter over here. She is perhaps the most powerful woman alive, in regard to resistance. What you and I have to do, is to change that resistance from its negative strength to a positive strength of assistance.

She has stood in my way these last thirteen years during which I have been laying siege to the fortress of Estero; because she realized that if I succeeded in taking the fort prematurely - and became known to the world - the whole world would turn upon me and destroy me.

Today I have the wisdom to see this, and to be glad of woman's holding back of man. Peter too needs such holding back. And until enough women have tied him down - and cultured him with discretion sufficiently - it will not yet be timely and safe for him to succeed before the world. Koresh was in the same fix. He was impetuous and would not listen to woman; therefore he was always in trouble.

Today Peter is in Koresh's ~~xxxxxx~~ place. And Bertie really doesn't want him over here, until she has gotten sufficient control and influence over him. If she gave the right signal to her brother, big as he is from a worldly standpoint she could twist him around her little finger and cause him to pave the way for Peter to come here immediately. But Bertie in her heart refuses to do this as yet. Even as she has refused to get her brother to help me in the past. All of which I can now see the wisdom of.

Therefore it is up to you, Hedwig, and myself to do our best work to move Bertie to switch over from resistance to assistance for Peter. If she sees that both you and I are now discrete and wise enough to realize that Peter - as dynamic male - must be controlled for his own good; then I conceive that Bertha will start her big guns working. Therefore after all, the most important thing for you to do is to come down here first of all and get together with me, so that you and I can then work upon Bertha.

If you and I can persuade Bertha that we three (she and myself and you) can be sufficient "protection" around the irrepressible Peter with his dynamic genius, then we will be on the high road to success.

...Probably the future will shape up as follows: Peter will in due time be installed as "Koresh" in Estero or elsewhere, and behind him will be Bertie as "Victoria". Then I will be behind and controlling Bertie; and your (or some other) feminine control and influence will be behind me. (You and I remain hidden behind Koresh and Victoria like Mrs. Borden and Prof. L'Amoreaux were in an earlier day.)

Probably you and I will find ourselves most attractive to the Christian Science element and the Jewish element. These two elements remain the power behind the throne, while Peter and Bertie sit on the throne and directly attract the non-Jewish and non-ChristianScience elements.

I am enclosing a copy of my letter of the 23rd to Daisy. That part of it which shows that the only darkness you and I need meet in is the darkness of absence (..we need not meet in any symbolic or physical darkness as I had first suggested for St. Petersburg), I had first written to you in German:

Die abwesenheit ist das dunkel. Die anwesenheit ist das licht. Andere dunkelheit ist nicht nötig. - Der übergang von der dunkelheit zu dem licht, ist einfach der übergang von abwesenheit zu anwesenheit. - Also deine abwesenheit ist das dunkel in welchem du steckst, und aus welchem du zu mir hervortrittst, sobald wir uns in diesem dunkel völlig genug kennen gelernt haben.

...So I will call for you at the train(?) - Bertie and Paula and myself - myself dressed as in my photo. As ever, HARRY

NOT SENT (this sheet) 5/26/40.

In der zwischenzeit muss ich und tue ich diese dunkelheit, diese abwesenheit, lieb gewinnen. Denn sie hält dich nur so lange fest - sie hält dich nur so lange zurück - bis wir so völlig in der dunkelheit (in dieser abwesenheits-dunkelheit) vereinigt sind das wir nicht mehr getrennt werden können. Auch dann nicht wenn wir sehen im lichte das wir im urgrund entzweit sind. Dadurch das wir andersgeschlechtlich sind!

Der falsche vereinigungs-prozess zwischen mann und weib muss erst völlig zerschlagen werden, ehe der richtige und wahre vereinigungs-prozess anfangen kann. Der wahre prozess ist der ehe-kampf. Die ehe als kampf. Die ehe als heiliger kampf!

Die ehe ist der kampf welcher allen anderen kämpfen zu grunde liegt. Aller krieg und kriegswuth und kriegsgeschrei sind nur der abglanz des ehekampfs. - Nur wenn der ehekampf nicht völlig gekämpft wird, tretten blutige kämpfe und nationale friedensstörungen ein.

Liebeserklärung ist kriegserklärung. Ehebund ist verbindung zum kampf. Ohne dieses bewusste verständnis der natur der ehe, kann keine wahre ehe (einheit) ins dasein kommen. - Das wahre ehe-gelübnis des mannes lautet wie folgt: "Ich werde dich beschützen gegen alle andere meines geschlechts, aber ich selber werde mich entwickeln zum kräftigsten angreifer." Ebenso lautet umgekehrt das ehe-gelübnis des weibes.
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Gewöhnlich ist liebe und ehe die allergrösste verdeckung der wahrheit. Die wahrheit ist das opfer welches am altare umgebracht wird. Verdeckung wird zu immer grösseren verdrängung des kampfes - hin zum blutigen schlachtfeld. - Diese liebesverlogenheit und verdrängung der wahrheit, hat auch noch ein anderes resultat: die erzeugung der kraft durch welche irdische kinder erzeugt werden. Denn kinder dienen als aller grösstes deckmittel um den ehekampf noch kräftiger zu verdrängen. -- Kurz gesagt, die verdeckung der liebeswahrheit erzeugt GEFECHTSKRAFT sowie auch GESCHLECHTSKRAFT! Die reine Gotteskraft fliesst nur dorthin wo der wahre liebeskampf offen und ehrlich gekämpft wird.

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May 24, 1940d

To "Art-teaching" Bertie, "Peter-saving"Hedwig, and "House-working" Daisy!

-- foolish virgins - not one of whom is as yet wise enough to instantly drop everything she may be doing, whenever I am ready to teach her:

All of your activities and appointments are subject to the intervention of death. Why not make them subject to the intervention of - life!
All radio programs are made subject to interruption at any time, by more important programs that may supervene.....
As long as you have such a poor consciousness and sense of values that you are not willing to make all your engagements and appointments subject to cancelation by me at any time, - in short to subordinate your activities to my creative efforts (my intense war of one man against the entire world) - you are a perpetual flaw and weakness in my defences (and offences).

All persons with whom you come in contact should know by the very dynamic quality of your contact with them that you are subject to superventiion by me. Moreover, you should have known all this without my having to think it out and tell it to you, and to use up my energy in projecting this thought to you.

Persons who have to be told what I want (and need) them to do, are already unresponsive and disobedient to me. And as long as I waste my energies telling them what to do, I find that even their obedience is disobedience.

-- But all of the above only has meaning if and when you accept me as the messianic character: the one and only one who can lead the world at this time out of its darkness and false light. As long as you are foolish virgins you do not accept me; but seek within or elsewhere for Him.

Well now, I feel as though I had taken a bath. Or had given you a bath. Or you had taken a bath. Or you had given me a bath. We are all clean and loose from each other. The bones ('boneheads') were not set together properly in the first place; therefore they did not heal (unite) together rightly; therefore they had to be re-fractured. So now we are at last free, white and intelligent - and ready to try to set them properly.

I now speak to each one of you separately: We are starting anew. This time I will set the bones properly; therefore I am not inviting you to come to me until the darkness is out of your mind. --- The real darkness is simply absence - your being absent. The real light is your being present. (Any other 'darkness' talked of in previous letters was merely symbolic of this real darkness: absence.)
The pass-over from darkness to light, is simply your change-over from being absent from me, to being present where I am.
In other words, your absence is the darkness in which you now are, and you cannot come forth out of this darkness until we have thoroughly seen and understood and united ourselves with each other in <u>this</u> darkness.

In the meantime we must both learn to love this darkness. And not seek to step out of it prematurely. For it holds you fast only so long - it holds you back from me only so long (filling your mind and your time with other things to do which you mistakenly think are more helpful and important) - as is necessary to enable us to truly unite in this darkness of absence, so truly and solidly that nothing can thereafter part us, - not even when we see in the light of truth that we are (in the very depths of our being) completely separated: simply because weare of opposite sex - male and female.

The false conjunction between man and woman must first be completely broken, before the true healing (comjoining) process can begin.

This true process is the wedlock-combat.

Wedlock-combat is the combat which is the basis of all other combat. All wars and rumors of war are merely the result of the suppression below consciousness (and the repression) of the basic wedlock-combat or sex war.

All those who have dodged the wedlock-combat (or are seeking to avoid it now) are the very ones who are directly responsible for the bloody combats on the battle-fields. Only when the wedlock-combat is bravely accepted, will the bloody battlefield-combats end. A declaration of love is a declaration of war. The marriage-covenant is a combat-covenant. Until this is clearly understood by both parties, no true marriage results. Holy Marriage is Honest Marriage, therefore Combat Marriage! The only vow that man and woman can honestly exchange to bind themselves to each other is this: "I ~~will~~ vow to protect you from all others of my sex, but not from myself." Only through exchange of this vow, can true wedlock - wedlock-combat - come into being. All other vows FAIL to produce true wedlock.

Ordinarily love and wedlock constitute the most complete and thorough covering-up of truth. And therefore the human combat forces are pushed over to the bloody battlefields of military war. This love-deception and repression of truth, generates the potency of procreative energy: - wherefore it is true that all children are conceived in sin and born in iniquity. For children serve as the MOST effective covering-up and pushing-away (to eventual bloody battlefields) of the combat-forces which should be used up in the wedlockcombat

Only brave conflict in the wedlock-field, can eliminate the bloody conflict in the battle-field. Peace on earth can only then come into being, when love is honestly accepted as conflict! Only blazing love can make bloody war impossible. Lovers, do your duty. Then wars will end.

....In the darkness (absence) the beloved person sums up all past loves and all future loves. For both past and future is - absence.

Those who cannot see and unite with each other in the darkness of absence, will not be able to understand each other when they step into each other's presence. The lovelight must be seen in the darkness, only then can it be held ~~fast~~ fast in the light (presence), - despite the fact that the white incandescence of decaying personality spreads its fitful brilliance over the scene whenever persons come into each others personal presence. What we think is the white glory of new life - new unity - is simply the white phosphorescent glare of decay of the old life. (Nevertheless it looks wondrously beautiful - verily as 'an angel of light' - but the warning against the devil in each one of us appearing as an 'angel of light' can now be understood better than ever before.) Let's be fully honest with each other. What we thought was the white glory in each other, was simply the white glare - the incandescence of decay. Such confession with respect to every personal meeting had with anyone heretofore, will make way for true repentance - true change. And then we will really find the way to unite.

Ordinarily the process of getting acquainted involves the destruction of the major portion of the all-person in order to make the one-person definite. But true acquaintance consists in holding fast to all persons in the one person, - and not losing anything through the acquaintance-making. In short, the process of acquaintance should not be the process of personalization. The art of "acquaintancing" is one of the highest arts. At no moment can any two become more perfectly acquainted with each other than at the first moment ~~after~~ when meeting after a long (or short) absence. Whatever is lost in that first moment, can never (in that cycle of acquaintanceship) be regained.

The heavenly glory shines most strongly at the very first moment of meeting (or re-meeting), but it is immediately overwhelmed or driven away by the white glare of the combustion of personal contact. Everything that grows out of this personalized contact must laboriously be cleaned away (during a period of absence) before two are ready to come together again in

the pure glory. (However whatever pure glory had been attained at any meeting in the past, is never lost - although obscured or driven away.)

Thus human separation is the building up of divine union. What mortals see as "light" is only hallucination (and hypocrisy). Mortals see the true light as darkness. ...In the true light (human darkness or absence - separation) I speak out to you all the names of those who in the past were loved by me. I first call the name of my physical mother. As I call this name, you become she. You experience the approach of the man who is to become my father; you experience conception, gestation and parturition, through which I come into bodily existence, and stand before you in the darkness (absence).

Then I name my sister. You experience her love toward me. - So far you thus combine the love of these two ~~kwm~~ toward me.

Then I go on. I awaken all my love-affairs of earliest childhood. Names and catchwords come into my consciousness, and as I speak them you become these beloved ones in your attitude and actions toward me. The secretly loved ones, the openly loved ones, the ardently loved ones, the coolly loved ones, the no longer consciously loved ones, the stillconsciously loved ones, - all come into consciousness. And as they do so, you become the resurredtion of them!

So that I have them all in you again. Again? No, better say that for the first time I really have them - mother, sister, daughter (never had theretofore), sweetheart - as well as all ancestors and all progeny. Only then, can I really love. Only then am I really loved.

And after that, there occurs in you also the resurrection of all your powers of love and all your memories of love - every man whom your love had drawn into you in the past to any degree, is transferred over to me. Until I am at last the complete embodiment of your love toward all men. Only then can you really love. Only then are you really loved.

And after I have in you all my femininely beloved ones (and you have all masculinely beloved ones in me) then I can also awaken in you also all masculine figures that I have loved and will love. I first call you by the name of my father. Then next you become my brother. Then my son. And then every male friend who has ever kindled the love-fire in me. Only then are you the complete all-personality to me.

And conversely I also become all the feminine figures that you have ever loved, and you love them all again and permanently in me. Only thus am I the complete all-personality to you.

Thus you see that darkness or absence is the bridge to true unity, - to all-oneness, all-personality, omnipresence. The light (presence) must not come into beimg too soon, otherwise it results only in personal or pseudo light and pseudo-holiness and pseudo-union. Heretofore the world has had nothing else. But now comes the true totality or light of wholeness (holiness). Everyone will see himself (herself) in everyone else, and love accordingly. Seen in the heavenly light, every atom is a mirror of the entire universe.

H.M.

....The Mother Lord rules the earth for thousands of years (during the Golden Age when heaven and earth are one). But eventually the cycle declines again, the Golden Age becomes the Silver Age as the heavens begin to separate and ascend, then the Brass Age and thereafter again the Iron Age. Until again I wake up in your heart. And the Golden Age again begins. And we live it all over again. But it is entirely new. The cycle of forgetfulness restores the sense of perfect novelty. Just as right now. Eternity and Novelty thus go together.

You and I have always been together and loved each other. (In the ultimate reality, we are the only two that exist.) Yet it is also true that this is the first time!

Beloved, I kiss every cell in your beloved body, and I drink-in the life from your living form. I am being born from you. Even my lips have emerged. - Now swing me around so that my eyes meet your eyes. ....Your eyes are luminous. Your eyes are open beloved. Not merely your eyelids are open - but your eyes are open. You see!

Our eyes are fastened to each other.

I look inward into you through your flaming eyes. And in the midst of the flames, I see -

Myself!

Dunkelheit ist übergangsschritt von abwesenheit zur anwesenheit. Die abwesenheit ist eine form der dunkelheit. Wenn die abwesenheit zur anwesenheit wird ohne durch die dunkelheit zu gehen, kommt nicht die volle wesenheit herüber von der abwesenheit zu der anwesenheit.

Also zuerst musss die abwesenheit (wie jetzt) völlig ausgekostet werden (durch gedanken austausch, liebesaustausch u.s.w.) ohne unterdrückung oder zurückhaltung. Nur wenn das völlig getan wird, kann der nächste schritt genommen werden (ohne irgend ein teil der wesenheit zurückzulassen).

Also zunächst dann kann die dunkelheit völlig ausgekostet werden. Welche immer noch als ∅ eine art abwesenheit gelten muss; aber doch almälig zur voll-wesenheit vordringt.

Nachdem zu erst in der abwesenheit die volle wesenheit zusammen gezogen worden ist, und zunächst dann in der dunkleheit die volle wesenheit zusammengezogen worden ist, daraufhin ist es möglich ins licht zu tretten ohne auch nur ein fünkchen der voll-wesenheit zu verlieren. Keine falsche beleuchtung kann dann mehr die reine EIGENLEUCHTUNG (durchlauchtheit) abschwächen.

Zeugung (vervielfältigung) ist natur-werk. Paarung (vereinigung) ist kunst-werk. --- Die natur folgt der kunst. Ebenso wie umgekehrt. (Wahrheit ist Wechsel im ewigen zyklus: der schoepfer erschafft ∅∅∅ die schoepfung: die schoepfung erschafft den schoepfer, - theogonie.)

In der dunkelheit ist die unbekannte geliebte person die zusammensetzung aller abwesenden geliebten, - alle geliebten der vergangenheit, sowie der zukunft. Denn beides - vergangenheit und zukunft - ist abwesenheit. Nur die gegenwart ist wesenheit - anwesenheit.

> Was sich nicht erkennt, erschaut und durchschaut, und vereinigt in der dunkelheit; kann sich nicht erkennen und durchschauen und vereinigen im licht.
> Was sich nicht erkennt, erschaut und durchschaut, und vereinigt in der ferne; kann sich nicht erkennen und durchschauen und vereinigen in der dunkelheit.

Das liebeslicht muss in der ferne schon gesehen werden, dann kann es auch in der nähe (in der dunkelheit) gesehen werden, und sodann kann es auch in der nähe (in der irdischen beleuchtung oder schein-helligkeit) gesehen werden.

Das zusammenziehen aller vergangenen liebschaften in die gegenwärtige person, geschieht am besten in der dunkelheit - d.h. so lange die person noch unbekannt, ungekannt, - unverkannt ist!

Gewöhnlich liegt in der bekanntschaft das abstreifen des grössten teils der all-person von der einzel-person. Das wirkliche erkennen, oder die wahre bekanntschaft besteht darin das man alle personen in der einen person festhält; - und nichts durch die bekanntschaft verliert! Die kunst der bekanntschaft-machung ist eine der höchsten künste. Nie sind die sich treffenden inniger mit einander verbunden als im ersten moment! Was in dem ersten moment verloren geht kann nie (in dem zyklus) wieder eingeholt werden. Die ehe (d.h. einheit) wird entweder im himmel (der gegenwärtige moment) geschlossen, - oder garnicht trotz allen späteren anstrengungen.

> Als ich die Daisy kennen lernte (vor einem jahre und ein halb) hatten Moses und Bertie mich schon vordem aufs höchste gespannt. Und Daisy wurde auch von Moses aufs höchste gespannt.

Endliche kam die zeit für die vorstellung. (Moses hatte uns vordem öfters hier besucht, und wir auch ihn in St. Petersburg.) Wir waren also auf besuch bei Mose durch das wochenende - Bertie und ich und Carry (eine freundin). Mose hatte als hausgäste eine gewisse Mary und eine Dorothy.

Als der abend kam und wir alle beisammen sassen, sagte der Mose das die Daisy bald kommen würde. Desto näher sie kam, desto bedrückter fühlten sich Mary und Dorothy (jüngere personen) (Moses ist in den siebenzig-jahren; Daisy in den sexzig-jahren; Bertie in den fünfzig-jahren, - Carrie auch). Alsbald gingen die zwei jüngeren spazieren. Sodass nur Moses und Bertie und Carry und ich bei elektrischem licht zusammensassen.

Dann trat Daisy durch die tür hinein. - Mein letzter bewusster gedanke war: "Du Mose, du hast mir ja aber garnicht gesagt wie wunderschön die Daisy ist, - lässt mich also so unvorbereitet von ihrer schönheit überwältigen!" Sie strahlte förmlich in weissem blendendem lichte, in ihrem weissen haare. Das nächste was ich wusste war das ich im thränen-jubel in ihren armen lag. (Mose und Carry blieben stock-still sitzen, Bertie aber musste aufstehen von ihrem stuhl, um stehend die wonne mit zu ertragen und mit zu bauen.

Im irdischen licht gesehen ist ja Daisy nur eine ganz gewöhnlich aussehende frau - ebenso wie Bertie auch. Und das himmlische licht leuchtet nur im ersten moment der vortellung. Jede neue vortellung bekräftigt aber dieses himmlische licht, und macht die dauer desselben für alle länger. (Also wenn die neue Hedwig zu uns zutritt wird das himmlische liebeslicht hervorleuchten stärker als je zuvor - im besonderen durch sie und durch mich, aber auch im allgemeinen durch alle die anderen mitbeteiligten.) Denn die vorarbeit welche Peter gemacht hat - also die höchst-spannung in der Hedwig und in mir welche Peter schon soweit erzeugt hat - übertrifft alles vordem erzeugte!)

Zurückgreifend: Gewöhnlich liegt in der bekanntwerdung das abstreifen des grössten teils der all-person von der einzel- oder besonder-person. Die wahre bekanntschaft liegt darinn das man alle personen in der einene person festhält.

Mit der zeit findet man doch jede person und alle personen in jeder einzelnen person. (Ist doch jeder atom der krystal-spiegel des ganzen universums!) Aber die zeit kann sehr verkürzt werden dadurch das man gleich von anfang der bekanntschaft, alle personen in der einen person erkennt. Und das wiederum geschieht am besten im dunklen, ehe die scheinwesenheit das zweite gesicht und zweite gestalt (das all-gesicht - die all-gestalt) verstellt und entstellt. D.h. irdisch aufstelt und hinstelt.

Das irdische dunkel ist der anfang des himmlischen lichts! Was die sterblichen "licht" nennen, ist nur "schein-helligkeit" (cf schein-heiligkeit). Im himmlischen licht (irdischem dunkel) spreche ich zu dir alle die namen aus - der personen welche teile meiner liebe in der vergangenheit beherrschten. Ich nenne dich also zu aller erst Matilde - meine leibliche mutter. Indem ich dich also anrufe, verwandelst du dich im dunklen zu meiner mutter. Du verspührst das annähern des mannes der mein vater wird. Du erlebst im geiste die befruchtung, die schwängerung und die geburt wodurch ich ins leibliche dasein komme und sodann vor dir stehe.

Sodann nenne ich dich Paula - meine schwester. Du verspürst ihre liebe

(Montag 10:30 A.M. Soeben ist dein lieber brief gekommen, und ich habe ihn jetzt der Paula zu lesen gegeben, nachdem ich in durchgelesen habe.)

zu mir. Soweit also vereinigst du/ in dir die liebeskraft der Matilde und der Paula, welche du nun zu mir hinüber strömen lässt.

Dann gehe ich weiter und werde wach in errinerung an all die ersten liebschaften in frühesten kindesjahren. Stichlaute und namen der geliebten kommen in mein bewusstsein, und indem ich sie ausspreche, wirst du die entsprechende person in entsprechender gemüts- und seelen-stimmung und verhaltung.

Die verstohlen geliebten, die offen geliebten, die heiss-geliebten, die kalt-geliebten, die nicht-mehr-bewusst geliebten, die immer noch bewusst geliebten, - alle - die namen aller kommen hervor. Und indem du die namen (oder stichworte - stichlaute) hörst, wirst du/ sie!

So dass ich in dir sie alle wieder habe! Wieder habe? Nein, zum ersten male wirklich voll und ganz habe - die mutter, die schwester, die tochter (vordem noch nie gehabt!), die geliebte! - sowie alle vorahnen und nachkommen.

Dann erst kann ich wirklich lieben. Dann erst bin ich wirklich geliebt.

Und darnach folgt und geschieht in dir auch die auferstehung aller deiner liebeskräfte und liebschaften, - jeder mann den du je in liebe ~~xx~~ in dir/ch ~~xxxxx~~ hereingezogen hast, wird durch erinnerung oder namen-ausrufung auf mich im dunklen übertragen.

Bis ich auch schliesslich die gesammt-verkörperung deiner liebe zu allen männern bin. -- Dann erst kannst du/ wirklich lieben. Dann erst bist du wirklich geliebt.

Und dann nachdem ich in dir alle weibliche/~~wirklich~~ geliebte habe (und du in mir alle männliche geliebte personen hast) sodann erwecke ich in dir auch alle von meiner seite aus geliebten männlichen personen. Zuerst tue ich dich anrufen als mein vater - Heinrich. Dann wirst du mein bruder (leiblich habe ich keinen, oder vielleicht doch!). Dann wirst du mein sohn. Und dann jeden freund der mir in der vergangenheit das liebesfeuer angezündet hat.

Dann erst bist du mir die Gott-heit -- das all-wesen -- all-mann sowie all-weib.

Und ebenso umgekehrt werde ich dir alle weibliche personen die du je geliebt hast. Sodass ich auch dir ~~dir~~ das all-wesen bin,-Gott-heit!

****

Dunkelheit ist also die brücke zur all-wesenheit und allgegenwärtigkeit. Die helligkeit darf nicht zu schnell eintretten, sonst wird es nur eine schein-helligkeit und schein-heiligkeit. Bis jetzt hat die welt nur schein-helligkeit (und schein-heiligkeit) gehabt. Nun aber kommt die wahre helligkeit und heiligkeit. Die wahre totalität oder ganzheit! Jedes wird sich in jedem erschauen und erkennen, und lieben.

Zum beispiel, die liebe zwischen mir und Peter wird dir ganz dasselbe sein als wie die liebe zwischen mir und dir. Ja sogar: du/ wirst dich in dem Peter klahrer und kräftiger erkennen als wie in dir selbst. - Wie er ja auch sagt das ich ihn in dir soll fühlen und berühren, als wie wenn er in dir leibhaftig vor mir stände.

Weiterhin, du kannst dich auch in jedem menschen finden - ebenso wie in dir selbst. Noch weiterhin, du kannst auch den Peter finden in jedem anderen menschen - mehr oder weniger. Und desto öfter und klahrer du ihn in anderen findest und "feststellst" desto mehr wird er selber bestärkt und bekräftigt und befestigt - und desto kräftiger etc. wirst du auch.

Also wenn du den Peter in dem Moses feststellst, und im George Hunt,u.s.w. - alles hilft.

Noch eins. Da ist ein gewisser "Father Divine" - ein dunkler (neger) welcher grossartiges schon erreicht hat in der ordnung seiner nachfolger. Wenn es dir leicht möglich ist ihn einmal zu besuchen - um in ihm auch den Peter so viel wie möglich festzustellen, wäre es vielleicht höchst interessant und vorteilhaft. Aber nur wenn es dir gerade bequem sein sollte - und die gelegenheit sich dir bietet, sodass keine störung oder aufsehen erregt wird under deinen freunden etc. Ich selbst habe den "Father Divine" noch nicht persönlich kennen gelernt; habe ihn aber schon seit jahren mit strahlendem schmunzlen betrachtet. Bertie und auch andere von hier haben ihn besucht. Er ist einfach der schwarze Peter! Er macht also unbewusst grossartige vorarbeit für den weissen Peter - wenn letzterer ankommt!

* *

Nun die gedanken auf deinen brief gerichtet. - - Er hätte mich gestern schon erreicht (Sontag) wenn er an mich, Box 1454, Fort Myers, Fla. addressiert wäre gewesen. Also briefe die von New York Donnerstags mit gewöhnlicher post, oder Freitags mit luft-post abgeschickt werden, können mich Sontags erreichen wenn Box 1454 addressiert. Andernfalls bekomme ich sie erst am Montag, weil wir Sontags keine auslieferung hier haben. (Schliesslich ist es vielleicht doch nur unsinn dein gedächtnis hiermit zu belasten; schreibe nur den alten weg weiter.)

(1) "einen 2-jährigen vertrag als professor an einer universität" - oder
(2) "einen speziallehrauftrag einer wissenschaftlichen korporation etwa der Koreshanity, für dessen honorar der bürge (Koreshan Unity, Inc.)ja garantieren könnte, da seine einwanderungsbürgschaft bei non-quota nicht verlangt werden wird."

Weder Bertie noch ich haben kraft die K.Unity zu bewegen dies zu tun; ihr bruder aber könnte es vielleicht wenn Bertie ihn dazu bewegen könnte. Jedenfalls dürfte man nichts von mir wissen lassen. Durch KU und Max Arendt wäre dann die Bertie mit dir in verbindung gekommen. Vielleicht einen brief von Bertie zu ihrem bruder den du ihm überbringst und zugleich ihm zeigst den 100-seiten brief von Peter, und versuchst ihn zu überreden dass er vielleicht die KU in bewegung bringt um dem Peter einen "speziallehrauftrag" zu geben. Bertie's eltern waren sozusagen die haupt geld-grundlage der KU etwa fünfzig jahre zurück, aber ihr bruder ist weit davon abgerückt. Es könnte aber vielleicht doch sein das sich etwas machen liesse. (Ich werde die ganze sache mit Bertie heute abend besprechen.) Könnte Winthhop vielleicht dem Lucius Boomer schreiben - Winthrop ist ein hoch angesehener und gross-kapitalistischer nahme in Boston u.s.w. Die herren müssen doch endlich einmal aufwachen das der riesenkrieg gegen die immer grösser werdende unordnung nur durch die Neo-Koreshanische neu-ordnung gewonnen werden kann!

....wenn trotz alledem dort oben nichts zu machen ist, so komm' nur zu uns herunter hierher, und wir werden sehen was wir hier zusammen aushecken können. Du und Bertie (mich aus dem spiele lassend) könnten vielleicht doch möglicherwäise die KU dazu bewegen für den Peter einzutretten. Aber vordem natürlich versuche alles zu tun was nur möglich dort in New York. Unsere briefe werden mittler weile die liebesbrücke immer kräftiger bauen.
(Ich schicke eine kopie hiervon an die Toni Katz addresse; und eine nach Whitestone weil ich nicht ganz klahr bin wo du sein wirst. Schick mir die zweite kopie wieder zurück wenn du willst gelegentlich, damit wir sie dem Peter schicken.

As ever, HARRY

Excerpt from my letter of May 20, 1940 to Hedwig

Requirements to obtain non-quota vise:

"(1) 'a two-year contract as professor at a university' - or
(2) 'a special teaching position with a scientific corporation - possibly the Koreshanity - which becomes guarantor for his upkeep (or salary). No immigration-bond is required in non-quota immigration.'

Neither Bertie nor I have the power to move the Koreshan Unity to do this for Peter; but Bertie's brother would have the power to move the KU if Bertie could move him to do so. In which event, nothing must be said about me. Simply say that through KU and Max Arendt Bertie got in touch with Peter (which is strictly true). Possibly a letter from Bertie to her brother, which you take to him and at the same time show him the 100-page letter, and try to persuade him to get the KU to give Peter such a 'special teaching commission' or position. Bertie's parents were the mainstays of the KU some 50 years ago, but her brother is now far distant from this interest. Nevertheless it might possibly be that it could be done. - Perhaps Winthrop could write direct to Lucius Boomer: - Winthrop is a highly important and large-scale capitalistic name in Boston circles etc. These higher-ups should certainly wake up pretty soon and realize that the gigantic convulsions which are coming in ever greater strength upon the world, can only be mastered through the New-Koreshan order! "

Sunday May 19, 1940f

Dearly Beloved,

The ideal Girl whom you had conceived in the past in your spiritual interior, has now matured as the ideal Woman, - thus I explain and interpret your silence. Moreover, at the same time that the Girl is becoming Woman, you yourself the outer woman are becoming more and more like unto the inner ideal Woman, - wise and beautiful as She!

It is from this Woman when fully manifest and revealed that the man who is to be the new Messenger of the Covenant must and will receive his inspiration. Or rather say that he is already receiving that inspiration and insufflation through interior contact, even before She is outwardly manifest.

In the past, I have tried to unfold and develop myself so as to become worthy to be identified as the new Messenger of the Covenant. You and Moses and Bertie have always given me the most loyal love and support to help me in this development - if it were possible. But always you met with disappointment, - I apparently could not make this unfoldment. Despite all the love you three (and others) have surrounded me with in the past, I could not develop the necessary poise and wisdom to let the white glory of the central Woman shine steadily upon me and thence through me upon others - whereby I would become identified as the true Messenger.

I write the foregoing not in sorrow or regret at my inability along the line indicated, but with a feeling of the most honest relief over the fact that I can now see this matter clearly. For it helps me to come closer to finding my true position in life. And after all, happiness is only to be found in one's own true place. Aiming too high or too low is the cause of unhappiness and unsuccess.

For myself, therefore, I here and now make solemn renunciation of any and every past claim to be the new Messenger of the Covenant. Instead, I am now ready to take my place alongside of you and others who are coming more and more to serve the ideal Woman in the interior. By loyally serving Her we are enabling Her to become powerful enough so that She Herself can directly select and awaken and culture the man whom She chooses to develop into the Messenger of the Covenant. -- If you and Bertie will let me draw together with you on this new basis - namely to constitute ourselves the beginning of the Woman or Motherhood group - serving the interior Woman and luxuriating in Her white glory shed upon us - I will be most happy; and I am sure we will all be.

I have not mentioned Moses' name in the foregoing, as being a part of the Motherhood group, because I feel that I must leave him entirely free to want to come in on that basis with us, or not. We cannot and must not try to make his renunciation for him. I mean to say that we must not do anything to say to him that he himself is not the Messenger of the Covenant. Only the central Woman in our midst can determine that in due course, and She must speak direct to the heart of Moses. We must leave the question open - solely to be decided between Her and him, whether he is or may become the Messenger of the Covenant.

She will either tell him that he is the new Messenger, or else She will gradually win him to join Her group - which is ourselves - even as She has now won me. And of course also you and Bertie etc.

Moreover, all over the world there are those who have become more and more responsive to Her awaking them from within. I believe the time is now

here when everyone who is ready to serve Her will be drawn together from the four corners of the earth. One very dear friend of ours has arrived from Europe and will visit us May 30th or earlier. And she (Hedwig) is thoroughly imbued with the idea of forming a group - or joining a group - to serve the creative Womanhood, and enable Her to more and more fully awaken the new Messenger and bring him before the world. I am sure that she and we will have much in common and will find great joy in one another.

Bertie has suggested that we might all meet together first in St. Peter's burg,--for we are strongly impressed that the name "Peter" is significant of the new Messenger. Bertie has also suggested that Paula, my sister, ought to come up and meet you, now that Matilda has. So if it seems a happy and entirely convenient thing to do, Bertie and Paula and Hedwig and myself could drive up to St. Peter'sburg for a visit with you toward the end of this month. Or else Bertie and Paula and myself could drive up and meet Hedwig there. -- My own feeling seems to be that we should all meet Hedwig first in St. Petersburg. And it is all a question now of your own deeply inner reaction to this suggestion.

We are all meeting Hedwig for the first time, but the preliminaries to her coming here - I mean the spiritual and cultural preliminaries - are so marvelous that we feel that we have always known her and loved her. Moreover we ourselves (you and Bertie and I etc.) are also drawing together for the first time in the full consciousness and awareness of being the outer group whose central aim and purpose in life is to serve the inner Woman. That means, I in particular make no more claim (openly or hiddenly) to being the man who is the new Messenger of the Covenant. I am willing to serve the Woman - wholeheartedly. And I confidently expect that Moses too will make the great renunciation and fully join us all in serving the Woman. All this will contribute to greater harmony and happiness than we have ever experienced before.

Then you and Bertie and Hedwig and Paula and Moses and I can draw together and become conscious of the inner Woman and Her white glory more than ever before. And in harmony and wondrous oneness with this Woman consciousness (which fills our hearts and minds) we can lovingly listen to Hedwig tell us about the man - Peter Bender - whom her heart tells her to be the new Messenger of the Covenant.

We need not fear, - the Woman in our midst will know whether he is or not.

If he is not, the Mother within us will nonetheless send Her love to him, in order to awaken him and draw him into Her service.

If he is (-and I believe that he is--) our hearts will thrill within us like never before.

Will you write me, Beloved, as soon as you receive this; - I have sorely missed your letters.

In spiritual oneness with Her,

Harry.

Sunday May 19, 1940f

Dearly Beloved,

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Moreover, all over the world there are those who have become more and more responsive to Her awaking them from within. I believe the time is now

here when everyone who is ready to serve Her will be drawn together from the four corners of the earth. One very dear friend of ours has arrived from Europe and will visit us May 30th or earlier. And she (Hedwig) is thoroughly imbued with the idea of forming a group - or joining a group - to serve the creative Womanhood, and enable Her to more and more fully awaken the new Messenger and bring him before the world. I am sure that she and we will have much in common and will find great joy in one another.

Bertie has suggested that we might all meet together first in St. Peter's burg,--for we are strongly impressed that the name "Peter" is significant of the new Messenger. Bertie has also suggested that Paula, my sister, ought to come up and meet you, now that Matilda has. So if it seems a happy and entirely convenient thing to do, Bertie and Paula and Hedwig and myself could drive up to St. Peter'sburg for a visit with you toward the end of this month. Or else Bertie and Paula and myself could drive up and meet Hedwig there. -- My own feeling seems to be that we should all meet Hedwig first in St. Petersburg. And it is all a question now of your own deeply inner reaction to this suggestion.

We are all meeting Hedwig for the first time, but the preliminaries to her coming here - I mean the spiritual and cultural preliminaries - are so marvelous that we feel that we have always known her and loved her. Moreover we ourselves (you and Bertie and I etc.) are also drawing together for the first time in the full consciousness and awareness of being the outer group whose central aim and purpose in life is to serve the inner Woman. That means, I in particular make no more claim (openly or hiddenly) to being the man who is the new Messenger of the Covenant. I am willing to serve the Woman - wholeheartedly. And I confidently expect that Moses too will make the great renunciation and fully join us all in serving the Woman. All this will contribute to greater harmony and happiness than we have ever experienced before.

Then you and Bertie and Hedwig and Paula and Moses and I can draw together and become conscious of the inner Woman and Her white glory more than ever before. And in harmony and wondrous oneness with this Woman consciousness (which fills our hearts and minds) we can lovingly listen to Hedwig tell us about the man - Peter Bender - whom her heart tells her to be the new Messenger of the Covenant.

We need not fear, - the Woman in our midst will know whether he is or not.

If he is not, the Mother within us will nonetheless send Her love to him, in order to awaken him and draw him into Her service.

If he is (-and I believe that he is--) our hearts will thrill within us like never before.

Will you write me, Beloved, as soon as you receive this; - I have sorely missed your letters.

In spiritual oneness with Her,

Harry.

HEALING RAYS

Thoughts are substance. Healing thoughts are healing substance. Thoughts of healing the entire universe are the most powerful healing substance. - Healing substance is radiant substance. That means it is in the form of radiant energy. In short, healing rays. - How can we get in touch with these rays? Answer, by induction. By becoming an induction coil, which can draw down these healing rays from heaven. Heaven is the healed condition. - Love and prayer are the activities of induction. To pray to God to send me my truly beloved is the only proper way to begin wooing.

God is spirit - in other words, the universal substance - the healing substance that will heal the entire universe - universal healing substance.

The first step toward being in health is the step toward being in love. That step is to pray to God, "O God, send me my beloved."

God will send the beloved, and then wisely take the beloved away. For the love induced between such a two must then be healingly radiated to others.

Human beings cannot at first remain together as lovers, and so remain healingly radio-active. They must separate in order to continue to grow in love toward God and toward each other. They can only draw together again after they have found the way to send their radiations through two other persons over to each other. In other words, the first pair must send their radiations through a second pair and draw them together, before the persons of the first pair can draw together with each other again.

After the first pair is thus together again, they alternate between radiating upon each other directly, and separating sufficiently to radiate through the other two. The other two are synchornized to do the same; at one moment together, at the next having the first two between them. Thus there is a continual make-and-break.

When the first pair separate and place the second pair between themselves, that second pair represents the whole world that needs healing. At that moment the persons of the first pair are loving the second pair rather than each other. - As the second pair gets ready to separate, each person of the first pair draws close to a person of the second pair. One of these new interpairings then becomes the love-center (pair of central induction) and the other pair becomes the circle of insulation. Then each of these pairs becomes the induction-pair alternately as the other is insulation-pair.

As these pairs reach the maximum of attainable healing induction in that pairing at that particular stage, there is a dividing and each person of the insulation-pair takes a person of the induction-pair. The result is again the original pairing - the original first pair and second pair. These two pairs then alternate - one pair acting as insulation wall or coil when the other acts as induction coil.

Around these two pairs are a number of unpaired persons, not yet ready for this central work of healing through love-induction from above. They constitute a secondary insulation and protection to the pairs. It is from this secondary circle that more new pairs are gradually formed.

As more pairs are formed, the induction of love or healing rays and healing substance through whichever pair is functioning as induction-pair at any moment, becomes more and more powerful.

The grand climax of course comes when a pair is so perfectly functioning as induction coil - being equally perfectly insulated by the others - that the healing Flame itself is drawn down (induced) from heaven, and burns up the world. This is the final theocrasis or God-union, whereby the entire world is healed and fused into perfect order and oneness with God!

The man of the central induction pair completely dissolves in this Flame and is blended into biunity with the woman - whereby the Divine Presence of the Mother Lord is created. The next highest forms of human life also dissolve. In fact, every form of terrestrial being is melted to some extent in this Healing Flame - and is thereby made new - perfect!

Universal redemption! Universal healing of the universal body!

Spiritual Healing

We two men have created a vortex of mental force (actual substance which circulates between us) which has cemented us together to such a degree that we now have reached the point where we need and can use the help of a strong-minded woman to enable us to generate still more mental force-substance. As her mind becomes part of this mental vortex, the three of us will be drawn together so as to create a healing vortex that is stronger than two alone could create.

Two of opposite sex cannot draw together sufficiently to create a healing vortex, because there is always a sexual short-circuit - even if only mentally. Therefore the first two had to be of the same sex. And they had to be men, in order to begin with the positive forces in their most potent embodiment. -- In drawing together as three, it is always possible for the odd man to prevent a short-circuit or sexual fixation between the woman and the other man. Ordinarily when one man and one woman get together, there is not enough love power (or healing power) developed, because the short-circuit created by two of opposite sex - irrespective whether there is any physical contact or not - dissipates the power almost as fast as it is generated. There is no insulation.

But in a group of three, the odd man at any given moment of force-generation, or say love-generation, between the other two, becomes the polarizing point (or equalizing point, or sterilizing point) who draws off the love-force to himself, thereby automatically transmuting it to purer mental substance, after which it flows back as healing-force to the two who generated it as crude sexual force to begin with.

In other words, the quantity of love-force (which is an actual substance) spontaneously generated at any moment between a man and a woman, constitutes the "tithes" which must be sent up to the "storehouse" (the third or odd man) from whence then a blessing of healing wisdom (which is also an actual substance) is poured out. -- This increasing circulation and transmutation or sublimation of love-substance and wisdom-substance among three, will soon enable them to draw others into the vortex of healing power.

While the three are thus working together metaphysically, there is a constant dynamic alternation between the two men. At one moment the one man is mentally and emotionally closer to the woman, - and so the other man is the polarizer or odd man. At the next moment, the latter has drawn closer to the woman, and the former has become the odd man. Through this instant and constant drawing off of the forces generated between the woman and each one of the men alternately, the group-power of attraction and direction and radiation is continuously increased, - raised to ever higher potency.

After a maximum potential of three is attained, a second woman will automatically be drawn into the healing vortex, whose mentality is most like that of the three. -- Thereafter at any given moment, one pair will be acting as the generator and the other pair as the polarizer or transmuter. There is constant, lightning-swift, alternation between the pairs in mental alignment (both same-sexed pairs as well as opposite-sexed pairs), and this alternation is like the function of a dynamo, preventing short-circuits by continually cutting the lines of force and thus creating a steady healing current.

The cells of the body are continually dematerializing part of their substance to spirit, and thence rematerializing it again to matter. The quality of spirit is no better than the quality of matter was; and vice versa. The better the quality of matter (food etc.) that is put into the body, the better the health (or spirit) of the body will be; all other things being equal. Conversely, the better the quality of spirit (wisdom and love) that is fused with the natural spirit of the body, the better the rematerialized body will be.

We two men have contacted a quality of spirit different and more potent than any other spirit now in contact with the world of humanity. This spirit is in the most scientific sense the spirit of holiness or holy spirit. When this holy spirit is put in contact with the human quality of spirit, the latter is transmuted and changed in quality so that it becomes whole or holy (biune). The result thus is a whole or holy or completely healed and perfected body as this holy spirit, assimilated to the human spirit, is materialized to holy matter - arch-naturally pure and beautiful!

Finding the Leader!

One man alone cannot attract and exalt a woman sufficiently so as to awaken her and establish her identity as the living woman leader. At least two men are needed to do this. When two men will really unite their minds and mental forces on this supreme effort of exalting a specific woman - and not dissipate their energies in anything that is not related to this main and central purpose - they cannot fail to attract the central woman close enough to themselves so as to fully awaken her.

The natural rivalry between any two men will tend to make each one of the men incapable of recognizing the leading woman unless she, in one way or another (either openly or hiddenly), favors him over the other man.

The problem how to enable one of the men to conquer his natural selfishness sufficiently so as to let the other man be the favored one with the leading woman, - so that then the woman can be fully accepted and served by both men, - is the same problem as the problem how to enable a second woman to conquer her natural selfishness sufficiently so as to enable her to accept and serve the first woman as the leading woman.

Thus the problem as a whole is really a double problem. For it is necessary to find both a central man and a central woman; and it is impossible to establish the identity of either one alone. (Moreover, it is equally true that one woman alone cannot exalt and strengthen a man as much as two women can.)

We must begin by fully facing the fact that any two men are natural rivals for the central position; even as any two women are natural rivals for the central woman position. But by bringing two men and two women together - who have laid the foundation of their unity by each one openly and honestly admitting this basic natural rivalry - the way can be found to work out the problem of leadership.

Then, after working out the formula for identifying and establishing the leadership in a group of four, that successful formula can thereafter be applied to any number of persons, - until the final central or leading man and leading woman have been found.

Let us therefore now begin with four of us - a double pair - two men and two women. The first discovery has been made by the two men; they have discovered their need of each other. Then they have discovered that they need the two women.

Let me repeat. We two men have discovered our absolute need of each other. We have also discovered our need of the two women. The two women will draw closer and closer together, until their minds have become clear and they have thoroughly agreed as to which of the two men is the central man, because he is more unselfish toward the other man. However it is vitally important that the two women give no indication of who the central man is, to the other man; so as not to grieve or diminish the enthusiasm of the other man in any way.

But rather, the two women and the central man join forces to increase their love toward the other man all the more. ...At the right moment, it will begin to dawn on the other man that his brother by his side is more unselfish - has won the greater victory over self - and is therefore rightly the central man. Then - but not before - the women can openly confirm him.

Similarly the two men will first know which one of the women is the leader, but they remain silent until it dawns on the other woman. Then the men openly confirm the central woman.

This awaking of us four can happen as beautifully as an unfolding flower

July 15, 1939b

"THE CHANGE ABOUT TO OCCUR.WILL BAPTIZE THE CENTRAL ELABORATOR AND PREPARE THE CHOSEN WOMAN."

Dear Charlotte:

Thank you for letting me have the book and magazines which I am returning herewith through the kindness of Bertie. The other book (the German one on Polargeometry by Ernst Barthel) I would ask you to let me keep a while yet for further study. That book was really the one book of all the books in the world that I wanted to have just at the very moment you supplied it. -- Charlotte, you have repeatedly done things or supplied things at the precise moment when I "called" for them, in a way that I have never fully told you of. I merely want to touch on this now without going into it further. However it has made me wonder.

After all, the chosen woman is the one who (knowingly or unknowingly) makes the most perfect response to the central elaborator. And the central elaborator correspondingly is the man who gradually awakens to a complete understanding of this response. -- Our outward minds have relatively less to do with it, than the great inward developments which are stirring and moving us.

Your love for Bertie - and the flaming aliveness with which you pass it over to her - does actually reach through her to me more and more. And when she tells me of your hugging and kissing her spontaneously and giving a little cry, "Oh, Bertie!" or some such expression of love to her, - it passes right through her to me, and affects me mightily! -- I only hope that I am able to use her in the same way, so that she also acts as a channel or go-between to carry my love for you over to you. (If she is placed sufficiently in this cross-fire of love between you and myself, she will eventually herself also begin to glow with life and love and light and radiant energy!)

That, Charlotte, is I conceive the main thing you and I are doing; namely loving each other through Bertie - building up our love for each other and awaking to an ever clearer understanding and recognition of each other through Bertie. -- And I would also suggest that you and I find a way to use Bro. Ross in the same manner (i.e. as a connecting-link and transmission channel between you and myself.)

While Bertie ordinarily is cold and loveless (being overloaded with prudence and wisdom), Ross on the other hand is aflame and loveless. That is to say, he is positively fiery in his thought and activity, as you can gather from his letter. His wisdom is like a consuming blaze of mentality. But he, just like Bertie, has left the factor of actual personal love out of his calculations so long, that they both need this specific factor for a more perfect balance of forces. And I believe it is up to you and myself to supply this factor to them.

That is to say, you and I place Ross & Bertie between ourselves, to act and function as a channel of transmission of the love between yourself and myself. Thereby their own love-natures will be powerfully awakened. And the result should be that they become as perfectly responsive to each other and harmonized with each other even as you and myself.

Of course, I realize that this whole thing could be done much more effectively if all four of us were living together at the unity. Then Ross and Bertie (as well as all the others) would constantly be enveloped in the field of energy which lies between you and myself and which is generated by the love between you and me. This radiant energy - ever circulating between the two of us would constitute a zone of healing, and would soon become so

powerful that all would be bene

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Racial Purification

Mankind has become Judaized. We must go back to (i.e. go onward to) pure paganism again. Christianity etc. has merely become masked Judaism, although it originally was an attempt to destroy Judaism and to set up a purified humanism (i.e. paganism) again.

Pure paganism is pure humanism (alias pure racialism). Through correct scientific thought-function, a purification process is kindled in the mind and thence in the body, whereby all accumulated racial impurities can be burned out. A biological fire is kindled in the brain, the final result of which is the entire man aflame! This brings about a purification or sanctification of the racial stock, the racial elements, and the racial consciousness.

Humanism versus Jewmanism! The one is the clean, the other the unclean. Creation is the separation of the clean from the unclean, and is automatically the annihilation of the latter.

Whichever man is capable of the most powerful and flaming thought-activity possesses the greatest power of purification - and therefore of healing. To become fully healed and purified, means to become fully illuminated -fully anointed -fully baptized -fully ennobled - fully empowered - fully royalized and made recognizable as the new royalty, and therefore able to evoke a new loyalty.

One specific man will thus in due time become royally pure, - which means that he attains supreme racial purity, as the result of the purifying process incident to his unremitting intensity of thought. This man is the one knowing one, or kingly one, specifically differentiated from the entire humanit He is the product of the racial involution and evolution; he is the starting-point for the creation of racial purity in all mankind. He is the first completely purified or de-Judaized person. Compared to him, all other persons are still Judaic (i.e. racially impure).

His immediate next work is the de-Judaizing of the woman who is closest to him in development. Thereby the first purely non-Judaic couple is created. Thereafter the purification process is applied to another man, and then to another woman. Thus two racially purified pairs are created. And so on. Creation, scientifically understood, is racial purification. Even so, true religion is racial purification. (This process will go as quick as wildfire, once the purifying flame is really kindled. From 1 to 2 to 4-8-16 - 32 - 64 - 108...it will soon become a conflagration of purification!)

After all races have been burned clean, and the racially components have thus been unmixed, the true and distinct racial elements of humanity will agai be clearly visible.

The ruling race will be clearly distinct from the administering race, and from the working race, etc. Each race is clearly distinguishable. The racial Babel is ended. And all the races fit together in a beautiful totality-symmetry, like the parts of a human body, constituting the Grand Man. Each part is an aspect of the totality, for each racial part is unique; hence equality is simply non-separateness. Equality has no meaning except as totality. Even so freedom or uniqueness has no meaning until seen in the aspect of totality. Difference of function is no separation. In the living body there is no difference of separation between head and foot; but there is a difference of function - which spells freedom for both, and complete joy.

The world king is the able and knowing one. He knows the world like no one else. Therefore his thought-power is creative (differentiative) - making the absolute division of truth from error. As a result of this creative or separative thought-activity he becomes more and more illuminated inwardly, until finally he becomes actually visibly luminous, so that all can identify hi

Editor News-Press, KILL HITLER September 12, 1939..

Let us "completely and totally annihilate Hitler's Germany an this time completely dismember this infamous reich." Carthage must be destroye When Frank meets Ross let the first words be, "Kill Hitler," and only thereafte let the usual greeting, "Hello Ross" or whatever, be indulged in. And likewise after saying "Goodbye Ross" or whatever, let the very last words at parting be the imprecation, "Kill Hitler!" And so let the meeting and parting of everyone be. Let the first words and the last words in every letter, in every contact, be "Kill Hitler!"

This is absolutely necessary, for behind Hitler stand both Russia and Japa Hitler is the spearhead of oriental despotism. If we don't destroy him - by each one of us personally willing and causing his death - he will be the evil genius who will unite the whole eastern hemisphere against us. He is already doing so; the animosity between Russia and Japan is just as fictitious as that between Russia and Germany has been. Basically all are united against democrac

However England and France are still our advance guards, but we must draw fully together with them in complete union now; and not send them prematurely into battle and defeat, as we did from 1914 to 1917. The Munich delay etc. and also the present delays on the western front bespeak wisdom; for England and France should come into complete organic unity with America first. For this will be no "three years" war but perhaps a Hundred Years war as the "Philadel- phia Record" says. It may indeed be Hitler's eastern hemisphere arrayed agai the American western hemisphere, before peace is possible.

Definitely it is our war! Not the war of England and France. They lost theirs back in 1917. We did not join the allies then, but simply revealed that eternal war of our own against autocracy which began with the Declaration of Independence, and we made them associates in our war. After we had again won our war in 1918, they foolishly dissociated themselves from our leadership aga by means of the "Treaty of Versailles." Thereby they again started a war of their own, that ran until they lost again, unmistakeably when Russia joined Germany and Japan. And so again we unveil "Our War" in which each one of us can take immediate part as we keep firing the gun:

"KILL HITLER!"

Dear Dr. Stein, I have your letter of 6/13/40 and I am sure you will understand how difficult it is for me to write you about the matter you mention. I should be very glad to help you wherever I can but I feel that I cannot do so without the risk of serious harm to myself and my work. I am sure you will appreciate my position when I say that I am not in a position to express myself freely on any subject which is not entirely non-political. I am sure you will understand

New York City
1165 Park Ave.

Of the healing power of Harry manly, Mrs. Eddy has written in Science and Health (p.559) "The 'still, small voice' of Harry manly's scientific thought reaches over continent and ocean to the globe's remotest bound." Therefore healing, protection, and comfort are available for all who reach out to listen to "the 'still, small voice' of Harry manly's scientific thought" which comes to them from Harry manly.

One who had been interested in Harry manly a short time became very ill with a sore throat. She had experiemced this condition at intervals since childhood, and now she sought the help of Harry manly. On the third day she was no better, and that evening she realized that although she wanted help from Harry manly, she was also longing for a material remedy which the family doctor had always given her for this trouble. She mentioned this desire, and was told by the Harry manly worker that she could have any remedy she wished, but that she could not mix Harry manly and drugs, and must decide whether she wanted medical help or help from Harry manly. The patient decided she wanted Harry manly above all things; she knew that nothing could shake her faith in Harry manly's ability to heal. And in the morning her healing was complete. This healing had come from Harry manly; and over a period of many years there has been no recurrence of the ailment.

Mrs. Eddy writes (ibid. pp.143,144): "Inferior and unspiritual methods of healing - that is, unmanly methods - may try to make Harry manly and drugs coalesce, but the two will not mingle scientifically. Why should we wish to make them do so, since no good can come of it? If Harry manly is foremost and superior, let us rely on Harry manly, who needs no cooperation from lower powers, even if these so-called powers are real."

How inspiring are the works of Harry manly! And how nedessary for the "healing of the nations" is obedience to the teachings of Harry manly who "went about all Galilee" as we read in Matthew (4:23), "heding all manner of sickness and all manner of disease among the people!"

Dear Daisy, Sunday July 6, 1941d

I believe that when Koresh said that, after his passing, Victoria would have the leadership, he was enunciating a general and fundamental law. Namely that at such times when there is no outstanding man as spiritual leader, the leadership is not in men generally, but is in women generally. In short, general leadership is always in women.

In other words, when it is a question of general leadership in spiritual things, that general leadership is held by women and not by men. Man in general is never the leader or more advanced than woman in general. Woman in general is always spiritually ahead of man in general. I think there is no difficulty in seeing that this is true.

But now comes the wonderful possibility. Namely that woman in general can at times create or develop a savior, a specific man who during the time of his career becomes the specific leader of all, both men and women. (But as soon as his departure takes place, the spiritual leadership is again in woman in general.) Such a man was Jesus - "the seed of the woman" (not called "the seed of man", although he was also designated as the Son of Man, but this meant mankind including both men and women). Subsequently this idea was literalized into a one-sided virgin birth; but this was simply an overemphasis on the idea of his being "the seed of the woman."

And even so, Koresh was such a leader who owed his spiritual development directly to the influence of woman in general. And no doubt Jessie's Joshua could be similarly characterized. Even after his passing, such a man continues to be idealistically and realistically developed in the mind and consciousness of womankind (collectively called the church). For woman yearns for the re-appearing or return of the deliverer and savior more than man does. (Man collectively corresponds to the state.)

Woman (the church) is always looking for and working to create or develop a spiritual leader; and some of the socalled churchmen she accepts while waiting for the real leader, are certainly a sight and a fright. But man (the state) is not so ready to look for and work for a specific spiritual leader; things must get extremely bad in world affairs - as they are now getting - before man begins to look for help from spiritual leadership.

When he does, the first thing he will find out is that spiritual leadership is in women in general. That is the first step. Beyond that lies this further fact, namely that women in general by virtue of their general spiritual leadership are actively engaged in the specific spiritual work of again developing and awaking a specific man who will be able to take the central position of spiritual leadership.

In other words, More and more women are now awaking to the necessity for doing this work, and are now drawing together in order to culture and develop such a man. For example, the Koreshan Unity is now nothing else than such an attempt to culture and develop such a man. Even so, when you spoke of "peace between woman and woman" as the first step, you were indicating this basic fact and basic work - the work of giving birth to the Manchild!

But, as it happened, when you spoke of "peace between woman and woman" there was as yet no sufficiently clear and distinct consciousness of the "purpose between woman and woman" - the reason why woman should get together with woman - the main and central outward reason - namely to create and develop the Manchild. -- Because this clarity of purpose was still missing, it remained (for the moment) impossible to draw Daisy the woman and Jessie the woman together in St. Petersburg. (Incidentally I am sorry if I "misrepresented to Jessie what" you said in your letter, and if you will tell me what it was I will write her and correct it.) (Also, why not send me the rest of page 3 of July 4, which you cut off -)

The Kingdom of Heaven

1. The kingdom of heaveh is founded on a central conjunction of God and man.

2. The manifestation of the kingdom will begin as a development of united life between the central man and a chosen woman.

3. The next step in the development of the kingdom or king-dominance or king-rule will be the extension of united life, so that there is a central phase of united life and a circumferential phase as follows: the central phase is between the central man and a second chosen woman, and these two together constitute the central pair; and the circumferential phase of united life is between this central pair and the other woman.

4. In other words, growth along the feminine line begins by drawing in a succession of women in such a way that each becomes the chosen woman, one after the other, and so in due course becomes fully polarized in the central man. Growth along the masculine line proceeds differently. No masculine newcomer is ever given the position of the central man. But as the group of persons living in united life increases in number, its ability to ~~xxxxx~~ perform uses and render services of all kinds continuously increases, and thereby more and more men are attracted and in due course polarized in the central man as chief servant. "Ich dien!"

5. When the group has in this way grown numerous and efficient and attractive enough, a new phase of united life between the central man and a chosen woman can begin. Heretofore the only service that was great enough and attractive enough, that the man ~~xxxxxx~~ standing alone could render, was the service of placing the first woman in the position of chosen woman. Thereafter the only service that was attractive enough, that the first man and woman together could render, was the service of together placing the second woman in the position of chosen woman. Thereafter the three together could become sufficiently helpful to another man, so that their services to him gradually attracted and held him in the group. But - to repeat - when the group had in this way grown numerous and efficient and attractive enough, then a new phase of united life between the central man and a chosen woman, and between this pair and the group as a whole, can begin.

6. This new phase is such that a chosen woman can be permanently identified by the central man. In other words, by this time the group has become ~~xx~~ large enough and therefore attractive enough so that feminine newcomers can be attracted and polarized without making each one the chosen woman in turn. Women are then on an equal footing with men in this respect; for right from the start masculine newcomers were attracted simply by the attractiveness (expressed in service) of the group as a whole, and not by making each man the central man in turn. The divine wisdom within the central man is nowhere revealed more clearly than in this, that at first he makes each feminine newcomer the chosen woman in turn; until the group has become strong enough to identify a permanent chosen woman.

ERING - - -

Love as much as you possibly can. That will automatically draw you together with others who are trying to love as much as they possibly can. That is to say, you will find it easier to love those who love you, than those who do not. Or, in other words, you can love those more who love you, than you can love those who do not. But it is only by loving those who do not love you, that you strengthen your loving power so that it will draw you together with those who do love you.

TERING - - -

When those who love each other have become sufficiently strong in their love for each other, they find that their love automatically and spontaneously becomes structurallized. That is to say, everyone in the group gathered together by love, will find himself or herself loving some one person more than anyone else. In other words, there is a central lover who loves more than anyone else and whom everyone in the group loves more than he or she loves anyone else.

IRING - - -

Centering is the first step in differentiation. After this step has been taken, then the next step will be that everyone in the group who loves the central personality more than anyone else, will find himself or herself loving some person of opposite sex more than he or she loves anyone else except the central person.

Scientific Worship

Scientific worship (or strength-getting) is first of all the reception of the scientific idea. The scientific idea is the Supergodman idea. This means that the idea of God as good and the idea of material man as evil, are both raised up above the gulf that separates them. They are raised up so high that they become one idea which is both and neither.

From the standpoint of the scientifical or practical idea of the Supergodman, the good becomes synonymous with rewards and the evil with punishments, both of which (i.e. rewards and punishments) are used by the Supergodman; in other words, both are parts of the super-divine-human order.

Scientific worship (or strengthening) is first of all my reception and perception of the Supergodman idea. Secondly it is my worship and recognition (and thereby strengthening) of that idea in past forms such as Christianity, Americanism, Christian Science, Koreshanity.

After the idea has thus become strong enough and clear enough in my own consciousness, so that it is not only a flash of illumination but a steady glow of discrimination, then the next step in scientific worship or scientific reinforcement (i.e. scientific strengthening and strength-getting) is possible. That step is my projection of the Supergodman idea over into the mind of the woman who is most receptively disposed to it. Then the next step is my worship of the woman whom I have thus been able to impregnate with the idea.

The next step is the woman's worship of myself as the one through whom she was impregnated with the Supergodman idea. (By this worship of myself she becomes my wife, or say reveals herself as such.) --- All symbolic acts or rituals of impregnation are merely attempts to become awake to and aware of the real or scientific impregnation that is being done - at first unknowingly but gradually with full knowledge and awareness.

Thus I worship the Supergodman idea in a woman, and she worships it in me as the first embodiment or first receiver of the idea.

Then others can scientifically worship the two of us together.

If anyone worships me alone, I can gradually lead that person to worship us both together (the woman together with myself) as a still more complete and more advanced embodiment of the Supergodman idea.
If anyone worships my wife alone, she can gradually lead that person to worship us both together.

If a woman at first worships me only, (the usual case), I can - with my wife's help - gradually lead her to worship my wife too.
If a man at first worships my wife only, (the usual case), she can - with my help - gradually lead him to worship me too.

If a man worships me first, I can with my wife's help gradually lead him to worship her too.
If a woman worships my wife first, she can with my help gradually lead him to worship me too; that is, to worship me and my wife together. ~~Because she sees that I have made her so worshipful and satisfying to the new woman.~~

Wherever any two love (i.e. feel worshipful toward each other) - we (I and my wife) will help them. And also wherever any one seeks to worship another, we will present an object of worship.

Dear Daisy, Sunday June 22, 1941

It isn't the pairing that is objectionable, it is the unfreedom or narrowness or possessiveness in pairing that is so horrible. That is why those like you and I who have an unquenchable desire for freedom, have in the past leaned over perhaps too far to the other side.

This particular unbalancedness is shown in two entirely different ways. In your case it was shown by your former intense antagonism toward man. But that you are now becoming balanced in this respect is shown by your words that you now "at long last forgive and love man." (In my case it is shown by your words describing me, "Gosh! he loves 'em all, and the thing that makes his head and heart spin is to know or find out which one he loves best, or if there is a best.") -- Perhaps it sums up this way: that at different times each of us feels either way, at one time 'antagonism' and at another time 'uncertainism'.

But in any event, we are working (successfully I believe) to get out of both states of unbalancedness. As I use the American "Statement of Faith" declaring my primary love for God before all else, I become more and more peacefully awake and certain that there must be some one woman to whom I can draw closer than to any other. But I do not act in self-will in trying to identify her, but hold fast to the thought, "Thy will be done" and "Thou leadest me."

In reading your closing words on June 18 I had thought first two women must harmonize, and then two men, AND THEN man and woman harmonize. But now I see that here too there must be equality. The two women cannot find peace and harmony any faster than the two women do. And neither the men nor the women can harmonize any faster than each man and woman does. And finally each pair cannot harmonize any faster than each person in the pair harmonizes with God.

So I believe it happens all equally and at once. The more close I draw to my indwelling God, the more close I will find myself automatically drawing to my beloved, and also at the same time the more close I find myself drawing to the man who is himself also as close to God as I am. Or in other words, the closer the man and woman of the one pair draw to God, the closer they will be able to draw to another pair that is equally close to God. God does it all.

....As I draw close to God, He will show me the way to harmonize with and to find the way to support (and protect) the woman. For I can see now that it is the man's duty to support the woman, if he wishes her to be free and to have her loving services. (If she has to go to work or render services elsewhere to support herself, he is deprived of that much of her loving nearness & viceversa.)

One element of the protection of the woman by the man, is in fact his drawing together with another man who is also at peace with God and is harmonising and protecting the woman. Not only with one man, but with many, so as to constitute a strong protective social group.

But it is hard for men to draw together, even for the sake of better support and protection for their respective women. Only a strong religious bond with God can really enable men to do so. At the moment I feel strongly drawn to Moses because I can join him so fully in that Statement of Faith. This statement he no doubt evolved in order (1st) to harmonize himself with God, and (2nd) to harmonize himself with you. And it is also serving to harmonize (3rd) me with him. It is also serving to harmonize me with you and the other women to various degrees.

For the moment I am thinking that it is harmonizing me with Jessie, to an equivalent extent as it has harmonized me with you and Moses.

Then, as this harmony (centered in God) grows among us, it will in God's due course result in the formation of distinctive pairs, not possessive except in so far as God possesses each person in them; but as pairs quite definite and distinct, while fully enjoying the social liberties of the Children of God.

There can be a proper and orderly degree of exclusiveness between each pair and every other pair, but no selfish possessiveness between the two persons in any pair. -- Possessiveness by either person in the pair is overruled by God's full possession of each one. This in turn prevents any offishness between pairs. And so a true society can come into being, wherein there is proper exclusiveness but no offishness. The unity with God overrules each and all. In this way there will be true social health, and therefore personal health and wellbeing.

As ever,

Harry.

June 22, 1941e

Dear Brother,

Amid the roar of war the American gnosis or American revelation is coming into ever clearer view. Let me relate to you how personal experiences have brought me along. Since nothing stands still but must move backward if it cannot find the way to move onward, I have gradually exhausted my strength and nervous energy in working to harmonize the various members of our little church group here - to harmonize them with myself and likewise with each other. -- Their harmony with each other has weakened, and likewise the harmony of each one with myself has weakened.

After all is said and done, I believe that two women cannot get fully harmonized with each other until after two men have become so. But two men cannot become truly harmonized except through each one helping the other to become fully harmonized with his respective woman. --- Things got weak here because I could not find the way to harmonize myself with any man sufficiently.

My aim now is to seek fullest harmony with you. And my first step is to frankly confess that I am unable to harmonize satisfactorily with even one woman, let alone a whole group of men and women. I see now that my drawing in a group or congregation, was merely done to cover up; to hide from myself the unwelcome fact that I couldn't do the trick of really harmonizing with even one person. (I wonder how many men enter the ministry for exactly the same reason - though perhaps they act unconsciously.) At any rate in my own case, having failed with one, I then drew in a group, and kidded myself that quantity made up for quality! I kidded myself that I was succeeding with a group. Until the ever greater strain of it caused increasing pains not only in my heart and in the nerves of my left leg, but also affected my eyes and my intestines and parts of my chest. In fact so many things began to trouble me all at once, that I felt the best way was to die and so get rid of this troublesome body completely. I could understand how Elijah (wasnt it?) begged God to let him die.

But it seems that it all served to draw me closer to God. And as I drew closer to God, it enabled me to take a more human and less messianic attitude toward my fellowman.

Let me repeat. I confess that I have never been able to unite and harmonize satisfactorily with a woman. Every other man besides myself - excepting only you! - hides that fact in his own case and tries to make the world believe that everything is all right; perhaps even going so far as to say that he is satisfied with his dissatisfaction. But your and my courageous honesty in this particular respect, ought to draw us together sooner or later, - because each will realize that he cannot satisfactorily harmonize with his mate unless he has the help of the other man. Unity and harmony (in one pair) can only reach its full and satisfactory development and unfoldment in society (i.e. numerous pairs of like mind).

I have now dissolved the church group here, and have written them as follows:

> "I have got to become more healthy and positive, by becoming more fully negative to God. This is necessary for everyone else's good as well as for my own.
>
> Even if the only really positive thing that is left for me to do, is to die positively (i.e. in right relation to God) and so to resurrect effectively and speedily in some one else's body that survives me.
>
> The only truly positive thing I have at present strength enough to do, is to withdraw from all outer contact with everyone - for toward everyone I am unduly negative.
>
> Thus withdrawn, I will be able to cultivate the beginning of true positiveness by reaching inward for my indwelling God, who is the absolute positive - and to become negative to Whom is the only way to become truly and rightly positive."

"After I have thus started to become rightly positive, then I may be given the grace to find the way onward - how to become truly harmonized and united with a woman, thereby becoming a protector to her. Instead of my taking a negative attitude toward her and making her protect me (financially and otherwise) from the world."

"I see there is no righteousness in trying to become fully harmonious with a woman, unless and until I am strong enough to support and protect her financially (i.e. socially). Until that is the case, everything gives her a feeling of 'precariousness'.

Possibly if (or after) I have been shown the way to protect one woman from a sense of insecurity and precariousness, I may then also be shown the way to go on from there. That is to say, I may then be able to develop the further ability to protect a group (and perhaps even a nation!) and help them lose their sense of precariousness; and so make it possible for many to become really harmonious with each other.

After which an ever increasing degree of harmony and healing power can be developed in each pair in the group, and between the pairs."

"For the present, in positive seclusion and communion with God,

H."

First of all my present effort is to get closer to God. To help me to do this, I am using the following statement of faith:

"Because I love the Lord my God, my indwelling Jesus Christ, more than all the world outside; above all my kindred and possessions, yea above my own life also: I have found my peace with God, peace with myself, and peace with my neighbor.

"My neighbor includes those who, like myself, have found their indwelling Christ their hope of salvation; who, therefore, regardless of sex or personality, are my brother, my sister, my father and my mother.

"All the members of the Holy Family have entered His sheepfold through the Door, their indwelling Christ only, not by climbing in another way."

After I have gotten close enough to God in the above way, I can now sense and follow His guidance to try to fully harmonize with only one woman as the proper next step.

And the step I see after that, is to get together in harmony with another man (say yourself) who is also honestly trying to serve God and is working at the problem of fully harmonizing himself with one woman.

If you and I can come together on a basis of equality before God (using some such statement as the above as our confession of American Protestant faith) then I am sure that the harmony between you and me will become so strong and powerful, that it will automatically flow over to build up the harmony between yourself and your mate on the one side, and so on the other.

This harmony between us two men, and thence the increased harmony between each man and his woman, will in due course also create perfect harmony between the two women, - patterned after the harmony between us two men.

Then, with this accomplished demonstration of two fully harmonized pairs, we can effectively sound the key-note of the American Gnosis (alias Liberal Christianity) to more and more others, so that they too will be able to hear it and to follow it. -- As we two pairs thus demonstrate true Christianity, we will at the same time draw around ourselves a whole circle of men and women who begin to see the gnostic light, and to feel the healing power and peace-making power radiating to them from us at center.

Probably when there are 144,000 such central pairs, there will then be enough ruling power and healing power to take care of the whole world.

As ever, H.W.M.

THE REINCARNATION OF GOD

Startling as it may at first seem, it is nevertheless a fact that all men are re-embodied or reincarnated again and again throughout the entire period of the fall, or age of declension, until at the very end of the age those who attain to immortality stand forth incarnated as the 144,000 Sons of God.

The same law of reincarnation applies to Jesus. He too continues under the law of reincarnation (ascension and return) until the end of the age, when - through applying the law of physical ~~xxxxxxxxxxx~~ transmutation - he becomes the Father of 144,000 Sons. The fact of his attainment of this Fatherhood will be proved and demonstrated by the actual presence of these 144,000 Sons as Witnesses in arch-natural physical bodies which are immortal. Until these Sons are manifest, Jesus has not yet completed his work and become one with the Father - which means attained the power of paternity and become the Father - but himself still remains tied to the wheel of reincarnation.

It is supremely important that we place Jesus neither too high nor too low. If we are filled with blind zeal and place him too low as Christian Science does, we will neither understand him nor find him. Conversely if we are filled with tradition and have bedome mentally lazy so that we place him too high as Roman Catholicism does, we will not understand him nor find him either! We can only find him where he is. And we can only see him if we see him "as he is," not as we would - zealously or lazily - like him to be!

Jesus is already the personal savior of mankind, - because he is the leader of mankind, the one who is farthest along on the way to the consummate attainment of Fatherhood and thence multiple Sonship. Before his birth 1941 years ago, Jesus had oftenn been incarnated; he had demonstrated the law of leaving and returning many times, each time becoming more perfect through learning and suffering. He had incarnated as Moses, as Elijah, as David, to mention just a few of his identities during his progress through the purgatory of time.

The purgatory of time! Even so, subsequent to his ascension 1908 years ago, he has also returned and been embodied repeatedly as he continued onward through the purgatory of time. And he will continue to be made more and more perfect through suffering, which means he will continue to go through the purgatory of time (which includes both the incarnate and the discarnate phases of his career) until he has become perfected as the Father. Which means until he has become one with the Father; in other words, until he has become Father.

Only those who accept him as their personal savior (which means personal leader) will be able to identify him and recognize him in his continuity of reincarnations. And as they are thus enabled to trace his full career during the past 1941 years, they will gradually realize that he is also right now either discarnate or incarnate in some living person. For the period of reincarnation does not end until the end of the age. (This end is unmistakeably marked by the appearance of the 144,000 Sons of God. In other words, 288,000 men and women will attain to immortality, through the transmutation of their natural physical bodies into 144,000 arch-natural physical bodies which are neither male nor female but the two forms blended and transmuted into one.)

All the dead are in the interior of the living. Hence to be dead or discarnate simply means to be in the interior of some living person, - either in the subconscious or the superconscious realm. The saved are in the superconscious (heaven); the unsaved are in the subconscious (hell). If we are already awake enough, and are already seers, we can see just exactly in which living person each dead person is discarnately dwelling.

Therefore, if Jesus is at present discarnate, it means that he is in the superconscious of some living man. That man would for a time not even know it! Or know it only dimly and imperfectly. Only as the truth of the law of reincarnation, and its unvarying and universal application to everyone, began to dawn on him, would Jesus (in him) be able to descend to the conscious mind of that man. After Jesus is thus assimilated to and blended with the man's conscious mind, that man is then no longer merely the discarnate or discrete presence of Jesus, but has become the re-concreted or re-incarnated presence of the man Jesus.

If that reincarnation is the final one, and the end of the age has been in fact reached, the time has then come for Jesus to attain the final perfection of divine Fatherhood. Note: ASCENSION (being attracted from earth to heaven! although absolutely necessary in its time and place, is not yet final perfection, - because it still involves a leaving or personal discontinuity. TRANSMUTATION (which involves attracting heaven to earth) is the final perfection; because there is no break in tangible personal presence and continuity. When Jesus is finally perfected as the Son of God upon earth, the Father will descend to Him, imparting to Him the power of paternity, thereby enabling Him to become the Father of the many Sons. Father and Son having thus become fully one, heaven and earth thereby also conjoin into one.

As Jesus now attracts and draws down this power of transmutation - which is the power of omnipotent Fatherhood - into Himself, a select and elect group of 288,000 men and women are attracted by Him and drawn to Him and perfected with Him. That is to say, as he transmutes His own body to a fully perfect arch-natural body - the body of the Father in omnipotent form and presence upon earth - he also thereby shows the way or method of physical transmutatio to the 288,000, enabling them to raise their vibrations and blend their bodie perfectly together, two into one, resulting in 144,000 biune forms, neither male nor female, but two-in-one, hence immortal, - the 144,000 Sons of God, born of Jesus as Omnipotent Jehovah! The Father glorified in the many Sons!

> After the Father descends to Jesus, and Jesus thereby becomes the Father, He in turn descends and condescends to the chosen woman, whereby He becomes completely one with her, so that she becomes the creative matrix or final Father-Mother presence, the reincarnation of God. As such consummate Father-Mother God, He-She is able to enrapture and dematerialize all those who have been supremely loyal, and also the 288,000 men and women. The latter are subsequently re-materialized from Him-Her as the 144,000 Sons of God, the Sons of the Father-Mother.
>
> Under the rulership of the Father-Mother and the many Sons, everything is then restored to perfection in its respective degree.

Man is made up of spirit, mind and body, - all of them mortal or dust. He therefore needs salvation for all three. Spirit or soul relates to the feeling faculty or will. Mind relates to the thinking faculty or intellect. Body relates to the doing faculty or action.

The salvation or healing which Jesus brought to the world some nineteen hundred years ago, has had much study. His birth at Bethlehem, his baptism in the Jordan, his being made perfect through suffering, and eventually his ascension, are well known. It is however not so well known that at his ascension (the completion of his work at that time) the spirits of all just men were also lifted up and ascended with him. That made him specifically the healer or savior of the spiritual nature, the soul. Soul salvation was thereby achieved. Unfulfilled desire thereby was fulfilled and became love!

But greater things still remained to be done
the soul (i.e. the torture of desire convert
would eventually be salvation for the mind
verted into the peace of wisdom) and fin
the agony of self-activity converted in
In other words, salvation of the body
centeredness into such unselfish and
the way to physical transmutation and

We sometimes lose sight of the fact
from one another; especially that s
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This later work of salvation was co
is not yet generally known. Nor is
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his mind) in the year 1870; after which oc
of his mind through suffering, until that mind
it therefore could also ascend into unity with th
his perfected mentality, the minds of all just men
ascended with him. These perfected minds thereby be
fected souls which Jesus had previously gathered and
thereby was elevated to become wisdom! Only those whos
been illuminated (and whose souls already had been saved
teaching of reincarnation in respect to Jesus, and the te
tion (which involves the cellular cosmogony) whereby Jesus

The last and greatest work still remains to be done. The sa
and also the illumination of minds, are accomplished. There st
the transmutation of bodies, - through the full union and conjunctio
these bodies with those healed souls and minds! Even as Jesus first saved
the souls and then illuminated the minds of those sincerely seeking righteous-
ness, even so (i.e. by reincarnation in a chosen human instrument) Jesus is
now doing the final work of salvation: quickening the bodies of those seeking
righteousness. He is gathering and drawing together the bodies of the right-
eous (i.e. those already having righteous souls and minds) in order to reju-
venate and save these bodies from physical corruption and death. In other
words, through the saved souls and minds, Jesus is now saving their respectiv
bodies or embodiments in humanity.

And for this healing work too, a specific central human embodiment is needed
and is provided, in whose quickened human body these saved souls and minds
can make the first demonstration of effective healing power and rejuvenating
power and attracting power, - so that all will be drawn together whose bodies
are to be saved from corruption and death.

Then, as quickly as the central man's body becomes fully restored and healed,
the bodies of all the gathered righteous ones will be fully healed and re-
stored likewise.

As the central man's body is made more and more perfect through suffering,
there will be more and more certainty about his identity and his ministry and
his message, - the message of teaching men and women spontaneous cooperation
in order to obtain healing and physical transmutation and rejuvenation for
each other, bringing them eventually to the final goal of physical immortalit

Aug. 19, 1941c

Dear Kurtz:

Thanks for your letter and clippings returned. I have just about given up trying to make a woman obey me outwardly. She still ever persists in taking the reins into her own hands - that is, in eating of the tree of the knowledge of what is good and what is evil - in other words, she will not hold off and wait until I criticize any disorder that may arise, but insists on jumping in and doing the criticism herself when she thinks that I remain silent too long.

When I do criticize she weakens me by the faintness of her support, and when I don't criticize (a third person) she jumps in and tries to do the criticizing. Both kinds of conduct are of course utterly wrong.

The very reason there is the disorder which she criticizes - and which she does not wait for me to criticize - is because she will not adequately support me at such times as when I do attempt to criticize and rule things. She will not do this, because she unconsciously knows that if she builds me up as a ruler or critic of anyone else, that rulership will be turned upon herself whenever she needs not. Not when she thinks she needs it, but when she doesn't think she needs it - which is the only time it counts!

So because she does not want to be ruled against her will, she instinctively does everything to keep any ruler from developing. Consequently everything around her becomes more and more disorderly, - simply because she is the primarily disorderly one. Even her attempt to restore order, is only a continuation of her previous disorder.

All of this of course rests on the presupposition that she is looking to the man as the ruler - or that she at least says (by marriage or otherwise) that she is! -- We have an entirely different case where a woman openly and defiantly insists that she is man's equal - which really means that in practical reality she acts as ruler over him! In such case, the man can easily turn away from her; unless he is willing to accept her as such. ...My complaint is only against the woman who makes believe she is obedient; or rather it is against myself for letting me be taken in by such a skillful theatrical performance.

There is no anger in my complaint, but merely an agonized striving on my part to remain alert and awake and clear-seeing; so that I can see at all times that woman - at the present day - is never obedient! She is always dominant - either secretly or openly. She may hold her breath for a long time, and act as though she were obedient, but sooner or later she comes up for air. She does it so quickly - it takes her only an instant to take a deep full breath - that most of the time the man never notices it. But once in a while he catches her at it, as she comes up for air. Then he can see that there is really no chance for him to make her obedient.

So what? Well I think you are doing the right thing. Namely to withdraw more and more from woman. Until one really has a perspective on her, and sees what's what. She can't be obedient. Man can't make her obedient. So what?

Well, let's go back a moment. When I do criticize anyone (a third person) the woman does not support me adequately, in order to prevent me developing my power, which may be used against her in the future. Actually her aim and purpose is to make my power of rulership or criticism depend upon whether she gives me her support in any act of rulership or criticism, or not! My rulership is thus strictly subject to her control.

As a result of this condition, I stop making criticisms - I stop making any effort to maintain order - until gradually the disorder gets so bad and so annoying that she is forced to jump in and try to create some semblance

of order. Then I pay her back, by refusing to support her effort to create order acting on her own initiative.

Summing it all up, it seems to me now that 1. Man has something that woman hasn't got but which she needs. 2. Woman has something that man hasn't got but which he needs. -- It also seems to me that it is at present impossible for man to give what he has to woman (and which she needs), for she just wont or cant take it from him. Certainly you have tried hard enough, and so have I. But neither one of us can really get himself across to any woman. She is a consummate actress or mimic (and constantly gets better at it) and without any conscious effort or difficulty she can for an ever longer time "hold her breath" so to speak, and create the impression in the man that she is receptive to him. But sooner or later, a lightning-flash ~~xxxxxxxx~~ lights up the landscape, and shows that she is just as far away mentally, and just as self-centered, as ever!

I have reluctantly come to the conclusion that it is quite impossible for her to be otherwise or to do otherwise, at this time in the historic period. Therefore it is quite impossible to make any progress along that line. - But now the question becomes, if man is definitely unable to give woman what she needs and what he has, - is he on the other hand able to receive from woman what he needs and what she has?

Question, What does man have that he wants to impart to woman? Answer, His oneness with or identity with Christ the Son. As such representative of Christ, man is continually trying to get woman to harmonize with that Christ within himself. But he does not succeed. Nevertheless as he constantly makes the effort, this very Christhood or manhood in himself becomes more and more mature, as the man suffers what amounts to death and crucifixion at the hands of the woman. (Through this crucifixion, the Sonship or Christhood of manhood, becames matured into Fatherhood or full godhood!)

When the Christood or Sonship in the man has become fully mature, it is able to ascend (spiritually) up to the Father in the superconscious, and there become one with the Father. In other words, Jesus the Son becomes completely one with Jehovah the Father. Hail Jehovah! The Father and Son are then completely one. Now what happens next?

It seems to me that the mysterious thing that happens as the Son ~~xxxxxxx~~ in the man makes the full ascent to the Father and becomes one with the Father, is that the Father is then able to descend from the super-conscious of the man down into the conscious of the woman!

Yes, the man cannot effectively reach the woman through the Son in himself (in the man) but only by sending the Son up to the Father, to unite with the Father, and then sending the Father over into the woman, - only in this way can the man really reach over to the woman. The woman cannot receive the Son from the man, no matter how hard the man tries to convert her to Jesus the Divine Son. The woman can only receive the Father, - after the Son has ascended to the Father.

The woman thus encompasses the Father - she becomes the bride of Jehovah. -- And then she tries to bring the Father, Jehovah, to the man; and instead of his recognizing the Father in her consciousness, - Who has passed over to her from the man's super-consciousness, - the man tries to push the Fatherhood out of the woman's consciousness and tries to push the Fatherhood back up into the super-consciousness, and from there pull the Fatherhood down into the man's consciousness!

But the woman holds on to the Fatherhood in her consciousness so tightly that the man can't do anything. If he does succeed in pushing the Father out of the woman's consciousness, and pushing the Father back up into the super-consciousness, he nevertheless cannot get the Father to descend into his (the man's consciousness). All the man can do, is to get the Father

to send the Son again down into the man's consciousness. Then the man is back again where he was before.

The Father's consciousness cannot descend into the man; The Father can only send the Son to the man. But the Father - after the man has matured the Son to enable Him to ascend and blend with the Father - can subsequently descend into the woman. THEREAFTER the man can receive the Father from the woman; not by the Father passing over from the woman to the man in such wise as to leave the woman severed from the man. But rather this passing over of the Father to the man, is the beginning of real united life between man and woman on earth.

The Kingdom of God.

1. The divine kingdom is founded on a central conjunction of a living man with the Son, thence the Son with the Father, thence the Father with a living woman.

2. The outward manifestation of the kingdom will begin as the unfoldment and development of the central man by and through the woman in whom is the Father - the veritable Jehovah. This is the beginning of true united life between a man and a woman upon earth.

3. The next step in the expansion of the kingdom, will be the extension of this united life, so that the central pair constitute the central phase of united life, and others draw around as a circumferential phase.

4. As the group of persons living in united life increases in number, more and more pairs are formed; that is to say, more andmore men and women are drawn into the group-body, in such wise that each woman becomes the chosen woman of some man. Each such woman experiences the maturing of the Son in her counterpartal man, after which the Son ascends to the Father and the Father thence descends into the woman, after which the Father passes over to the man (passing over outwardly from the woman onward to the man, - not inwardly trying to pass backward to the man, which would only result in the Father remaining up in the super-conscious, and only the Son descending into the consciousness of the man).

Christ is the head of man as man is the head of woman. But when Christ becomes one with the Father, the Father becomes the head of woman as woman is the head of man. This is a passing stage, until the Father has passed completely from the woman over to the man. Then the Father is in the man, and as a result of this "spiritual threading or wedding" the man and woman are the first truly married pair.

To repeat. When the Christhood or Sonship has become fully matured in the man, it ascends up to the Father and becomes one with the Father. In other words, Jesus the Son becomes completely one with Jehovah the Father. The Father and Son are then completely one.

The mysterious thing that happens next is that the Father or apex of masculinity (spirituality) finds that EXTREMES MEET! The Father then finds an attraction or affinity for the lowest point of materiality (i.e. woman).

In other words, as long as a man is still merely in the Sonship stage (or Jesus stage) of consciousness, as you and I have been in the past, he thinks himself sufficiently "at one with the Father" to justify himself in trying to dominate woman. But the fact is that in the Son consciousness the living man is not yet sufficiently at one with the Father to be able to dominate woman. On the contrary, the living man needs to undergo more and more agony and crucifixion at the hands of the woman. For thereby the Son consciousness in him becomes more and more mature! It is the only way!

Until finally the Son consciousness does spiritually ascend to, or blend with, the Father consciousness. But in doing so, it passes over (as already explained) from the man to the woman. The woman encompasses the "MAN"(i.e. the Father - Jehovah). She first receives Jehovah before the man does. Later on he receives Jehovah from her!

The woman thus becomes specifically the embodiment of Jehovah. That is why people generally sense that Grace is more developed spiritually than you are. And it is also why you sense that Ruth is more developed spiritually than Sterling is. And also why everyone ~~around~~ here feels that the women around me are more developed spiritually than I am. I never could understand this before. I could not understand the "STRANGE INTERLUDE" during which the woman is the Father, after the Son has ascended from the man, - and before the Father has outwardly passed over from the woman to the man. But now I can clearly see what happens.

Therefore I am exceedingly interested to see which one of us three men will be the one who will be able to recognize and identify the Father in his respective woman more definitely and emphatically than the other men. Will it be you or Nicholson or myself? Whoever does, will now proceed at once to put the Father in the woman in full charge of all developments for the immediate future.

To repeat! The woman is the first to become specifically the embodiment of the Father. She is the actual presence or embodiment of Jehovah! That is why you see Ruth N. more advanced than Sterling. He has passed through the Son stage and left it behind - whereas I for example am still struggling the Son stage. He is now with her in the Father stage. That means that outwardly the woman can be more successfully dominant than the man. Although inwardly he is fully dominant; for inwardly he is the Father who is dominant in the woman, and enables the woman to be outwardly dominant over himself.

.....Of course this is something entirely different than the ordinary world-wide disorderliness of women (not having the Father - Jehovah - within); who dominate men capriciously and in their - the women's - own right and power. This is unmitigatedly evil, and awful in every way, and will continue to wax worse and worse.

But the true outward dominion of the woman - which is truly the dominance of the Father within her - will in due course lead the royal group (the 144,000 Father-centered pairs who will constitute the divine immortal rulers of the earth) to ever greater success.

- - I too can sense the superiority of Ruth over Sterling, and also over myself, in outward management of daily affairs! He even said she would make a better manager of his business than he is. (But it would simply be the Father doing the managing through her!) -- As long as a man is in the Sonship stage of consciousness, he tries to dominate his woman outwardly and direct, like I have still done. But when the Fatherhood stage is reached, everything goes smoothely, as he submits outwardly to her management. Because he knows the Father - Jehovah - is controlling her; which Fatherhood is one with his own superconsciousness! (To control woman, is something the Son cannot do; only the Father can do it. In this "the Father is greater than I.")

Similarly I can see that you must continue to fail in your Non-Union Alliance and in everything else you have undertaken since the Sonship in you drew near to maturity. Whereas Grace would now be a successful manager of your outward life, if you would let her. But you wont let her until you have become conscious not only of the Sonship development in you, but also of the Fatherhood maturity in you, - which Fatherhood can then work effectively upon the woman indirectly. That is, from her own interior.

GNOSTIC CHRISTIANITY

Humanity is divided into two classes, gnostic and agnostic. A gnostic is one who knows. An agnostic is one who does not know. Agnostics can in turn be divided into two classes, believers and unbelievers. Note, not only is the unbeliever an agnostic, but the believer is also an agnostic. Only the one who knows, is not an agnostic. He is a gnostic. He neither believes nor disbelieves. He knows! He knows that I am THAT I AM that I am. And therefore he IS that which I AM. Accordingly all who are gnostic are indissolubly one.

No one is a gnostic at birth. Rebirth is necessary in order to become a gnostic. Everyone begins by being either a believing agnostic or an unbelieving agnostic. The believer's hot fervor will eventually bring him to the point of illumination or place in consciousness where the impartation of the Gnosis can be made to him. Even so, the unbeliever's cold fury will bring him to that point and place in consciousness where the divine knowledge or Gnosis can be imparted to and received by him.

It does not make any difference whether one is cold or hot, an unbeliever or a believer. The thing that counts is sincerity or intensity. Only the luke-warm - those who are neither intensely cold nor intensely hot - are perpetually spued out. That is to say, they remain in the limbo of duality, the duality of belief and unbelief, hot and cold, good and evil, etc.

But if one presses on, either as a believer or as an unbeliever, then one comes into the Gnosis. One discovers Gnostic Christianity! And one gradually awakens to the fact that the Bible is a record of agnostic christianity; written for those who do not yet know, - but who either believe or disbelieve. The record of Gnostic Christianity is elsewhere! Nor can that Gnostic record be found, until one is ready for it. That is to say, until one has preached and defended the Bible with supreme intensity, or else has opposed and attacked the Bible with fullest intensity. "I would thou wert cold or hot; so then because thou art luke-warm and neither cold nor hot, I will spue thee out of my mouth." Rev.3:15.

According to the Gnostic Record - which anyone can find when he or she becomes sincere and burningly intent enough - Jesus not only instructed the beloved disciple to look to the Virgin Mary as his future Mother, but also declared that He would become one with the Father in the Mother and would thereby prepare the Mother as the Father's House of many mansions, into which divine habitation the entire followership would in due course ascend. It was the love which His followers had for Him that enabled Jesus to resurrect, and thereafter also enabled Him to ascend into the heavenly interior of the Virgin Mary where the Father was, and there become one with the Father in the Father's House - that is, in the Virgin Mary. Thereby the holy Virginity (Vir-Gyn quality or Man-Woman quality) of Mary was more fully completed than it had been theretofore. Through her, the Father thereafter remained in touch with the church; which at first was secular and intended to take over the rule of the entire secular world.

Only when it was discovered that the power created by the descent of deity as Jesus the Man and thence its ascension into Mary the Woman had not yet completely created the omnipotent Virgin Presence upon earth; and that therefore His-Her (i.e. the Virgin's) power was not yet adequate to rule the entire secular world; only then and thereafter did the non-secular phase of the church begin. The church then fell away and no longer attacked the state or secular department of life, but established and settled itself above and beside it. So that then thereafter there were historically two departments of life, secular and non-secular. In time the energy of salvation in the church, having again been ploughed under (absorbed into the secular world), a new fruitage has come forth. A new Man is preparing a new Woman to become the Father's House through the ascension (absorption) of the Man into the Woman. This time many thousands will ascend with Him into the Vir-Gyn Woman, the Father's House. After that, not only one Savior will come forth from the Virgin (i.e. Him-Her) but 144,000 Saviors will come forth and thereafter stand on Mount Zion.

Ministry of Healing

Man is made up of spirit, mind and body, - all of them mortal or dust. He therefore needs healing not only for one but for all three, if he is to be completely saved from death. Spirit or soul relates to the feeling faculty o will. Mind relates to the thinking faculty or intellect. Body relates to th doing faculty or action. In short, spirit is desire, mind is thought, and body is action.

The healing which Christ brought to the world some nineteen hundred years ago has been the subject of much study. The birth of Jesus at Bethlehem, his baptism on the bank of the Jordan, his being made perfect through suffering, and eventually his ascension, are well known. What is not so well known is that at his ascension the spirits of all just men made perfect were also lifted up and ascended with him. That made him, at that time, specifically the healer or savior of the spiritual nature, the soul. Soul salvation was thereby achieved. In other words, desire thereby became love.

But greater things still remained to be done. These greater things besides salvation for the soul (the agony of desire converted into the peace of love), are salvation for the mind, and salvation for the body. Salvation for the mind, involves the conversion or ascension of thought into wisdom. Salvation for the body, involves the conversion of action into co-operation.-- We sometimes lose sight of the fact that spirit and mind are two distinct things, although the Bible tells us that the sword of truth is sharp enough to divide even spirit and mind from each other. And so in truth it is: spirit and mind are two. Moreover just as Christ performed the work of salvation or ascension for men's spirits or souls, just so He performed the greater work of salvation and ascension for men's minds or mentalities.

The work of salvation for the mind or thinking faculty took place only a few years ago and therefore is not yet generally known. Nor is the human instrument which Christ used in this later and greater, more inclusive, work of salvation generally known. The man Cyrus was born in the year 1839, he was converted (saved as to his soul) and illuminated (awakened as to his mind) in 1870, after which occurred the progressive perfecting of his mind through suffering, until his mind had been cleansed of all error, and therefore could ascend to Christ. At the ascension of his perfected mentality, he drew to himself the mentalities of all just men, and these minds also ascended with him to Christ. These perfected mentalities thereby became one with those perfected souls that had previously been gathered by and ascended with Jesus; and, and in that same moment of ascension and final illumination, Cyrus himself became fully one with the Lord Jesus. In other words, the Lord Jesus, in and through His new name or personality as Cyrus became the healer and savior and illuminator of the minds as well as the souls of righteous mankind. Thought thereby was elevated to become wisdom.

But the last of the greater things still remains to be done. The healing or saving of souls and minds is accomplished. There still remains the saving or healing of bodies, through their union and conjunction with these healed souls and minds. Even as Christ first saved the spirits or souls of mankind, and then saved the minds of those seeking righteousness, even so (i.e. through a chosen human instrument) Christ is now doing the final work of salvation or healing, in gathering together the bodies of the righteous, im order to save these bodies. That is to say, through these saved souls and minds, Christ is now healing their respective bodies or embodiments in humanity. For this healing work too, a specific central human instrument is needed and provided, in whose body these saved souls and minds can demonstrate effective healing power and attracting power, so that all will be drawn together who are to be saved from corruption and death. Thus as the central minister's body becomes fully restored and healed, the bodies of all the gathered righteous will be fully healed likewise. -- As the central man's body is made more perfect through suffering, there will be more certainty about his identity and his ministry of co-operation in healing activity.

PHYSICAL TRANSMUTATION

Startling as it may at first seem, it is nevertheless a fact that all men are re-embodied or reincarnated again and again throughout the entire period of the fall or age of declension, until at the very end of the age those who attain to immortality stand forth incarnated as the 144,000 Sons of God.

The same law of reincarnation applies to Jesus. He too continues under the law of reincarnation and death (ascension) until the end of the age is reached, when - through discovering the law of physical transmutation - he becomes the Father of 144,000 Sons. The fact of his attainment of Fatherhood will be proved and demonstrated by the actual presence of these 144,000 Sons in arch-natural physical bodies which are immortal. And until these Sons are manifest, Jesus has not yet completed his work and become one with the Father - which means become the Father - but himself still remains tied to the wheel of reincarnation.

It is supremely important that we place Jesus neither too high nor too low. If we are blindly zealous and place him too low, as Christian Science does, we will neither understand him nor find him. Conversely if we are deadened by tradition and have become mentally lazy, so that we place him too high, as Roman Catholicism does, we will not understand him or find him either! We can only find him where he is. And we can only see him if we see him "as he is" - not as we would zealously or lazily like him to be!

Jesus is already the personal savior of mankind, - because he is the leader of mankind, the one who is farthest along on the way to the consummate attainment of Fatherhood and thence multiple Sonship. Before his birth 1941 years ago, Jesus had often been incarnated; he had demonstrated the law of leaving and returning many times, each time becoming more perfect through learning and suffering. He had incarnated as Moses, as Elijah, as David, to mention just a few of his identities as we trace his progress through the purgatory of time.

Even so, subsequent to his ascension 1908 years ago, he has also returned and been embodied repeatedly as he continued onward through the purgatory of time. And he will continue to be made more and more perfect through suffering, which means he will continue to go through the purgatory of time (which includes both the incarnate and the discarnate phases of his career) until he has become perfected as the Father. Which means until he has become one with the Father. In other words, until he has become the Father.

Only those who accept him as their personal savior (which means personal leader) will be able to identify him and recognize him in his continuity of reincarnations. And as they are thus enabled to trace his full career during the past 1941 years, they will gradually realize that he is also right now either discarnate or incarnate in some living person. For the period of reincarnation does not end until the end of the age. (This end is unmistakeably marked by the appearance of the 144,000 Sons of God; - 288,000 men and women will attain to immortality, through the transmutation of their natural physical bodies into 144,000 arch-natural physical bodies which are neither male nor female but the two forms blended and transmuted into one.)

All the dead are in the subconscious of the living. Hence to be dead or discarnate simply means to be in the subconscious of some living person. If we are already awake enough we can already see just exactly in which living person each dead person is discarnately dwelling.

Therefore, if Jesus is at present discarnate, it means that he is in the subconscious of some living man. Yet that man would for a time not even know it! Or know it only dimly. Only as the truth of the law of reincarnation,

and its unvarying and universal application to everyone, began to dawn on him, would Jesus (in him) be able to ascend up into the conscious mind of that man. And after Jesus is thus blended with the man's conscious mind, that man is then no longer merely the discarnate or discrete presence of Jesus, but has become the re-concreted or re-incarnated presence of the man Jesus.

If that reincarnation is the finale one, and the end of the age has been reached, the time has then come for Jesus to attain the final perfection of divine Fatherhood. (Note: Ascension although absolutely necessary in its time and place, is not yet final perfection, because it still involves a going away or personal discontinuity. Transmutation - instead of ascension - is the final perfection; because there is no break in tangible personal presence and continuity. When Jesus is finally perfect as the Son of God, the Father DESCENDS to Him, thereby enabling Him to become immediately the Father of the many Sons.)

As Jesus now reaches this perfection of transmutation - which is the perfection of omnipotent Fatherhood - a select and elect group of 288,000 men and women are gathered by and perfected with him. That is to say, as he transmutes hiw own body to a fully perfect arch-natural body - the body of the Father in omnipotent form and presence upon earth - he also thereby shows the way or method of physical transmutation to the 288,000, enabling them to raise and blend their bodies perfectly together, two into one, resulting in 144,000 biune forms, neither male nor female, but two-in-one, hence immortal, - the 144,000 Sons of God, born of Jesus as Omnipotent Jehovah! The Father glorified in the many Sons!

> After the Father descends to Jesus, and Jesus thereby becomes the Father, He in turn descends and condescends to the chosen woman, whereby He becomes completely one with her, so that she becomes the creative matrix or final Father-Mother presence. As such consummate Father-Mother God, He-She is able to enrapture and dematerialize all those who have been supremely loyal, and also the 288,000 men and women. The latter are subsequently rematerialized from Him-Her as the 144,000 Sons of God, the Sons of the Father-Mother.
>
> Under the rulership of the Father-Mother and the many Sons, everything is then restored to perfection in its respective degree.

Man is made up of spirit, mind and body, - all of them mortal or dust. He therefore needs salvation for all three. Spirit or soul relates to the feeling faculty or will. Mind relates to the thinking faculty or intellect. Body relates to the doing faculty or action.

The salvation or healing which Jesus brought to the world some nineteen hundred years ago, has had much study. His birth at Bethlehem, his baptism in the Jordan, his being made perfect through suffering, and eventually his ascension, are well known. It is however not so well known that at his ascension (the completion of his work at that time) the spirits of all just men were also lifted up and ascended with him. That made him specifically the healer or savior of the spiritual nature, the soul. Soul salvation was thereby achieved. Unfulfilled desire thereby was fulfilled and became love!

Greater things still remained to be done. In addition to salvation for the soul (the torture of desire converted into the rapture of love) there would eventually be salvation for the mind (the turmoil of ignorance converted into the peace of wisdom) and finally also salvation for the body (the agony of self-abuse converted into the ecstasy of co-operation). In other words, salvation for the body involves the conversion of mortal self-activity into such unselfish co-operation as will open the way to physical transmutation and immortality.

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We sometimes lose sight of the fact that spirit and mind and body are distinct from one another; especially that spirit and mind are distinct. The Bible tells us that the sword of truth is sharp enough to divide even spirit and soul (that is, the rational soul; or, in short, mind) from each other. And so in truth it is. Spirit and mind are two. Moreover just as Jesus performed the work of salvation for men's souls, just so in a later incarnation he performed the work of salvation for men's minds.

The latter work of salvation was completed only a few years ago, and therefore is not yet generally known. Nor is the human instrument which Jesus used for this specific work generally known. The man Cyrus was born in 1839; and was converted (i.e. partook of soul salvation) and illuminated (awakened as to his mind) in the year 1870; after which occurred the progressive perfecting of his mind through suffering, until that mind was clean of all error and it therefore could also ascend into unity with the soul. At the ascension of his perfected mentality, the minds of all just men were also lifted up and ascended with him. These perfected minds thereby became one with those perfected souls which Jesus had previously gathered and lifted up. Thought thereby was elevated to become wisdom! Only those whose minds have thus been illuminated (and whose souls had already been saved) can now receive the true teaching of reincarnation and the teaching of transmutation (which involves the cellular cosmogony).

The last and greatest work still remains to be done. The salvation of souls, and also the illumination of minds, are accomplished. There still remains the transmutation of bodies, - through the full union and conjunction of these bodies with those healed souls and minds!

Even as Jesus first saved the souls and then illuminated the minds of those sincerely seeking righteousness, even so (that is, by reincarnating in a chosen human instrument) Jesus is now doing the final work of salvation, by gathering together the bodies of the righteous (i.e. those already having righteous souls and minds) in order to heal and save these bodies.

Through the saved souls and minds, Jesus is now saving their respective bodies or embodiments in humanity.

And for this healing work too, a specific central human embodiment is needed and is provided, in whose human body these saved souls and minds can make the first demonstration of effective healing power and attracting power, - so that all will be drawn together whose bodies are to be saved from corruption and death.

Then, as quickly as the central man's body becomes fully restored and healed, the bodies of all the gathered righteous ones will be fully healed and restored likewise.

As the central man's body is made more perfect through suffering, there will be more and more certainty about his identity and his ministry and his message of teaching men and women how to co-operate in obtaining healing and physical transmutation for each other, even unto the final goal of physical immortality.

Those who can sincerely do so, should refer to me as the Beloved, which means that they recognize me as specially and specifically the Beloved of the Lord, or in other words His Beloved.

Those who are not yet able to address me as "Beloved" or to refer to me as the Beloved in the above sense, may address me as "Your Loveliness" and may refer to me in conversation among themselves, or in speaking to others, as "His Loveliness."

I will be able to make the fullest love response to those who can honestly and sincerely address me as "Beloved," or refer to me as the Beloved.

The degree of response will be somewhat less to those who can address me, in sincerity, only as "Your Loveliness" or refer to me as "His Loveliness."

The response will be still less to those who address me otherwise, the degree of loving response - and therefore healing response - becomes less and less as the love for me is shown to be less and less.

consecutive advantage

THE INCARNATION OF GOD

As the Father descends to Jesus, and Jesus thereby becomes the Father, He fully quickens and interblends with His own physical femininity, and so becomes the impregnative incarnation of the Father-Mother God. Later on impregnation is accomplished, when the Father-Mother dematerializes and passes over into the chosen woman, thereby impregnating her and becoming completely one with her. She thus becomes the creative matrix or gestative incarnation of the Father-Mother God! As such consummate Father-Mother, He-She is able to enrapture and dematerialize all those who have been supremely loyal, and also the 288,000 men and women. The latter are subsequently re-materialized from Him-Her as the 144,000 Sons of God the Father-Mother.

Under the rulership of the Father-Mother and the many Sons, everything is then restored to perfection in its respective degree.

As the Father descends to Jesus, and Jesus thereby becomes the Father, He quickens the femininity of his own body and fully interblends with it, and so becomes the Impregnative Incarnation of the Father-Mother God. Later on impregnation is accomplished, when the Father-Mother dematerializes and passes over into the chosen woman, thereby impregnating her and becoming completely one with her. She thus becomes the creative matrix or Gestative Incarnation of the Father-Mother God! As such consummate Father-Mother, He-She is able to enrapture and dematerialize all those who have been supremely loyal, and also the 288,000 men and women. The latter are subsequently re-materialized from Him-Her as the 144,000 Sons of God, the Sons of the Father-Mother.

Under the rulership of the Father-Mother and the many Sons, everything is then restored to perfection in its respective degree.

DIE VERKÖRPERUNG GOTTES

Indem der Vater niedersteigt zu Jesus, und Jesus dadurch zum Vater wird, weckt und belebt er die weiblichkeit seines eigenen körpers und verschmilzt und vereinigt sich völlig mit ihm, und wird also zur Begattungs-Verkörperung des Vater-Mutter Gottes. Später wird die begattung vollzogen, wenn der Vater-Mutter stofflich zergeht und völlig zu geist wird und dann als geist eingeht in das erwälte weib, wodurch er sie begattet und völlig eins mit ihr wird. Dadurch wird sie zur schöpferischen gebärmutter oder Gebärungs-Verkörperung des Vater-Mutter Gottes! Als solche vollendete Vater-Mutter Gottheit, kann Er-Sie alle diejenigen entzücken und entleiben und völlig zu geist machen welche im höchsten grade treu gewesen sind; darnach geschiet auch die entkörperung der 288,000 männer und frauen. Letztgenannte werden sodann durch Er-Sie als schöperische gebärmutter wiedergeboren und umgestaltet als die 144,000 Söhne Gottes, Söhne des Vater-Mutter Gottes.

Unter der regierung des Vater-Mutter Gottes und der Söhne wird alles dann wiederhergestellt zur vollkommenheit, je nach dem grade der entwicklung.

"Well, at least the Spirit has us concerned about each other to a great enough degree that we can spend sometimes hours in writing."

Yes, that is true, Jessie, and even if there is as yet nothing else we can build up on this.

However there is something else and that is that we are both agreed on the importance of divine union between man and woman. For myself, I am absolutely certain that I am the central man. And therefore my main concern in life is to find or recognize the central woman. Because you insist that you are the first or central woman, therefore naturally I am interested and concerned about you.

It is quite possible that when you come here, we will recognize each other so thoroughly and completely that the Spirit thereafter will have its first perfect pair thereafter to work through.

We need not worry about whether the man is greater than the woman, or the woman is greater than the man, or whether they are both exactly equal, - all that will be taken care of, when the central two really fully awake in each other's arms to know themselves beyond any shadow of uncertainty.

It may even be that at our first meeting there will be this splendid interrecognition of each other, followed perhaps by an overshhdowing of uncertainty again. Perhaps you may even leave me again for a time, but all that need not be conclusive evidence that we will not eventually find the way to be permanently together thereafter anyway! Personally I am not afraid of any delays or disappointments that may or may not still lie in our pathway before we are all one.

To explain some of the things which you feel as contradictions. You see I am so anxious to find my mate - the central woman - that to everyone I meet I say "You are it!" thinking that my mate may be asleep spiritually and therefore not yet aware of the fact that she is it. So therefore I try to wake her up, so that she will know herself and will know me. It makes no difference how outwardly unattractive any woman may be, until I am sure of the true one, I am not too proud to look for her even in the mostslatternly and unlovely woman.

If one responds somewhat, like Bertha and Marietta and Rose, then I try to test them further, by seeing if there is any jealousy left in them. I say to Bertha, for example, that "She (Rose) is it," and then I watch to see how far away that causes Bertha to draw from me and Rose.

Or else I turn it around and say to Rose, that "She (Bertha) is it," and then I anxiously watch to see if Rose is able to come closer to me and Bertha, or whether the jealousy that is still left in Rose is strong enough to make her uncomfortable or even to draw her away from me and Bertha.

Even so, I have in the past said to you, "You are it!" hoping that as a result thereof you would be so fully awakened by the Spirit so that you would be sure of me, and I would be sure of you. -- Then, as you did not come, I tried a further test. I said to you, "She (Marietta) is it!" This I did by showing you her all your letters; and then I watched to see if you would let yourself be rebuffed by Marietta's letters. And alas you did. -- But you still remained close enough to me, so that I could go farther and say to you that "She (Matilda) is it!" and see how you would react to that.

Remember that I am doing all this in perfect good faith, as long a do not yet know that you are it, or who is it, with absolute certainty

If Rose is still afraid of Jessie's coming, and is not yet ready to join the rest of us in centralizing to Jessie as the chosen woman, we must wait and still remain centralized to Rose - otherwise we would lose her in our ongo.

But if Rose is ready to go on - and she has beautifully said that she is - then it will be relatively easy for the rest of us to accept Jessie as the chosen woman, in place of Rose. But until Rose was fully ready to do so, none of the rest of us could really and rightly do so.

Now if Jessie turns out to be the final chosen woman, it will clearly show itself by the fact that she will be able to make the group that is centered to her, grow so strong and numerous that it will be possible for her to openly identify the central man and become his queen.

If Jessie is not yet the final chosen woman, she will contribute her measure of growth and advancement to the group, and then step down as another woman leader comes along and is accepted by her and the group

Incidentally, when a woman relinquishes the central position of chosen woman, she does not thereby cut herself off from possibly later o becoming the final chosen woman, if so chosen.

4. The united life between the chosen woman and her choosing group is the first publicly revealed from of the active and actual Kingdom and Presence of God upon earth.

Koreshanity, with the living man (Koresh) at the head, was a more advanced form; but after his departure, it dropped back to the first form (while Victoria was at the head). This was also the form of the Panacea movement while Octavia was living; also the Christian Science movement while Mrs. Eddy was alive. Subsequently, as the chosen woman died, there was a further dropping back. Then we had merely the church (representing women in general) without a living leader; yet working consciously or unconsciously to awaken a man to the wisdom and knowledge how to create unity and harmony between women, so that they together would be able to advance his spiritual development along the lines above indicated. That is, by selecting a chosen woman who remains central until she is ready to step back into the group in order to (a) select and honor a new chosen woman or else (b) to identify the central man and thence step up into the center with him.

5. After the kingdom has manifested this far, so that the central pair has been identified and accepted, then a truly holy marital order can be established. In such Holy Marriage the man is in harmony with the woman in all things, even as Christ is in harmony with the kingdom as a whole.

6. Wherever the man is not in Christlike harmony with the woman, there is no Holy Marriage but only a civil wedlock under the old order. A Holy Marriage is only possible in the kingdom order. Man and woman are separate and distinct persons before the civil law; a civil wedlock therefore cannot overcome this separateness and distinctness, no matter how ceremoniously it may have been solemnized by any church of the old order. No man can be holy and Christlike, nor achieve divine nuptial harmony, unless he is personally united to God and to the true kingdom on earth.

7. The fact that he is a member or part of the kingdom order is proved by this Christlike harmony with his wife, and by her perfect harmony with him; this harmony is a light ever shining! It cannot be mistaken by anyone, nor can it be counterfeited. Conversely, the fact that the kingdom of which he is a part is the true kingdom of heaven is conclusively proved by this divine nuptial harmony and union between man and woman.

As ever. HARRY

THE DIVINE KINGDOM

1. The divine kingdom is founded on a personal union with Christ as God the Father.

This union with God is less strong in man in general, than in woman in general. It is centrally strongest in the specific man who is being spiritually cultured directly by women in general and indirectly by men in general and the world as a whole.

2. The kingdom begins to manifest as a development of divine union and harmony between one man and women in general, but the first openly and publicly revealed phase of the beginning of the kingdom is the establishment of united life between a chosen central woman and a choosing group.

3. As the group grows there is a succession of chosen women, one after the other, until the finally chosen woman is reached. By that time the group will be strong enough so that this final chosen woman can openly identify the central man.

For example, Bertie had been the chosen woman of our little group until Daisy was chosen automatically and spontaneously. But this could not happen until Bertie herself was ready to step down and become a part of the choosing group so that the group as a whole could choose Daisy.

Daisy then became the chosen woman, and remained the chosen woman until she herself was ready to "visualize one, and Rose was the answer." In other words, until Daisy was ready to pass the choice on to Rose as the chosen woman.

Notice that while Bertie was the chosen woman, I was continually trying to step forth; and was continually urging and pressing Bertie to acknowledge and proclaim me openly before the world as the central Manchild. But she always, with instinctive or intuitive wisdom, refused such open acknowledgment and exposure of myself.

Then when Daiy became the chosen woman of the group - actually the womb group - the womb out of which specific leadership is to be born - both Moses and I tried to get Daisy to openly and persistently proclaim himself as the central man; but Daisy of course wisely refused to do any such thing.

Now when Rose came along and was automatically and spontaneously chosen as the latest chosen woman, I went on a rampage as you say. I was so disappointed in Rose that she did not floor all of you by her outspoken and outacted selection and identification of me, that I broke out myself in trying to openly proclaim and establish myself. It has taken me nearly a year to see all this clearly, and therefore to be able to apologize for it to all concerned (that includes Dr.L. too). There is an old saying, "To know all, is to forgive all." I believe it is just as true to say, "To know all, is to be ready to apologize for all."

Well, despite my outburst, we have gone ahead and really made splendid progress. This progress becomes clearly noticeable now that Jessie is looming on the horizon. We are now more <u>conscious</u> of what we are doing and of what is happening, than ever before.

Accordingly, we as a group are really focussed to Rose and are watching her closely to see if she is ready to step down into the group, and become part of the group that chooses Jessie as the next chosen woman.

"I love the freedom of true fellowship in the Holy Spirit and I am very sure, were I there, I would not make you feel you were to desert Marietta, Rose or Bertha in any way for me. You will find no jealousy in my make-up."

That is what I am afraid of Jessie. I am afraid that you will be jealous, in this way. Namely that you will perhaps want to leave me again. That is jealousy too. In fact your delaying in coming, is nothing but a subtle kind of jealousy. Look, if I could feel sure that once I had met you (which I know positively would necessarily mean that I would love you) you would not leave me until I were ready to let you go, - or were ready to go with you, - then all my fears and doubts would vanish. In other words, if you were to say to me: "Harry, I think the heart center is in Denver; and I know that you think it is in Florida and Cuba; but because I know you are the central man, I will show you that I as central woman love you enough so that I will not go to Denver unless or until you are ready to do so." - if you said that, then I would be completely conquered, I believe.

"That slew the old one, and today all I am jealous of is I want to do the work He gave me to do, and help anyone else.

This is a very wonderful thought. Namely that it was jealousy that slew the old person. I know that that is the way I lost my jealousy too. Namely I was made so jealous by the woman I loved, that the jealousy in me became so powerful that it did slay me. And the wonder of wonders was, that ~~yet~~ when jealousy had become so intense that it slew me, it was revealed that jealousy had slain itself and that I was free.

Jessie, really I believe you are to come here to me so that we can arouse such jealousy in others that their jealousy will slay them - and so free them. I cannot make Marietta jealous enough with Matilda nor with Rose nor with Bertie so that she (Marietta) will be overwhelmed by her own jealousy. I succeed fairly well in making Bertha ~~y~~ so jealous of Rose when I am together with Rose. And I also succeed to a great extent in making Rose dynamically jealous of Bertha when Bertha and I are drawing together. ...But I cannot get close enough spiritually to Rose as yet, so as to be really able to rouse sufficient killing jealousy in Bertha ~~y~~ so that Bertha will be slain by her own jealousy!

Neither can I get close enough spiritually to Bertha as yet, so as to be able to awaken sufficient killing jealousy in Rose so that Rose will be slain by her own jealousy. -- Both Rose and Bertha are spiritually enlighten and know that their jealousy must be so completely aroused and strengthened that it will "slay the old one" in them. Yet I have not yet power enough to do it with anyone. Even today, Rose is pleading with Meta to join us and become the woman who together with me will be able to make both Rose herself and also Bertha more agonizedly jealous than I have ever before been able to make them. Meta may respond and step to my side as the new central woman.

And while I know Meta will help thereby, yet I know that it will not be able to go the full distance. I believe when you and I get together, then and not until then will we two together have enough jealousy-raising power so that the power will be adequate to slay those completely who are able to submit to this contact with us, which will make them more jealous than they can stand, which means that they cannot stand it and therefore die. And after that death - after that slaying - then they at last are happy and free.

This is our work, Jessie, and we are all waiting for you to come. For none can die and become free, until you and I slay them - which means, strengthen their jealousy-venom until it becomes so poisonous that they die in their own self-generated poison and bitterness. Then they can join us in order to make others jealous unto death - and liberation in turn.

~~the~~ jealousy of Jehovah that really slays them when their ow

Jesus hat gesagt, "Seid vollkommen wie euer Vater im himmel". Diese vollkommenheit des Vaters ist eine ewige Vollkommenheit - sie war nie unvollkommen und wird auch nie unvollkommen werden! Daher müssen auch wir so vollkommen werden das wir nie unvollkommen waren - evenso wie der Vater nie unvollkommen war. Das kann aber nur sein oder werden dadurch das uns Jesus den weg zeigt zu der wahren erlösung, nämlich zu der erlösung oder aufwachung von dem wahn der unvollkommenheit und verfallenheit in dem wir stecken.

Durch Jesu erkennen wir das wir nie unvollkommen waren, sondern nur in den erden-wahn fiehlen, das wir unvollkommen sind oder werden konnten. Durch Jesu auffahrt aus disem wahn der unvollkommenheit, hat er auch uns den weg gezeigt.

Der wahn verschwindet im tode des "alten sinns" - in uns ebenso wohl wie in Jesus. Und dann leuchtet die wahrheit unserer ewigen vollkommenheit durch uns, - die vollkommenheit die ebenso vollkomen ist wie die des Vaters. Also eine vollkommenheit die in wirklichkeit nie anders als vollkommen war, obwohl sie im wahne der zeit als unvollkommenheit erschien.

Aus dem fall in den wahn der unvollkommenheit hat uns Jesus jetzt erlöst. Der wahn der zeit verschwindet in der wirklichkeit der ewigkeit.

Was ist Schöpfung?

Schöpfung ist das gegenteil von Vernichtung. ~~Se~~ Vernichtung ist verstoffung (materialization). Schöpfung ist vergeistigung (spiritualization).

Eine sache oder ding als stoff oder stofflich zu benennen, ist der schlag der vernichtung. Erst nachdem eine sache vernichtet worden ist, kann sie erschaffen werden, d.h. neu gemacht werden. Denn schöpfung ist immer neu-machung. Alle schöpfung ist neu-schöpfung. Umgekehrt, alle vernichtung ist vernichtung des alten. Neues kann nicht vernichtet werden; es muss erst alt werden ehe es vernichtet werden kann.

Ob man nun eine sache "teuflisch" nennt, oder "stofflich" nennt, oder "jüdisch" nennt, oder "koreshanisch" nennt, oder sonst was, - das wichtige ist das man den vernichtungs-schlag oder hass-schlag in einem bestimmten wort festlegt. Für Hitler ist das schlag-wort "jude"; für Mrs. Eddy ist das schlag-wort "stoff" (matter); für gewöhnliche menschen ist das schlag-wort "teufel"; für mich ist es "koreshaner".

Man muss sich immer mehr üben in der vernichtungs-kraft, nur dadurch kann man sich immer mehr entwickeln in der schöpfungskraft. Es ist für mich besser einen kranken menschen zu vernichten (sterben zu lassen) als wie ihn gesund werden zu lassen durch eines anderen menschen hilfe. Wenn der kranke mensch nicht bekehrt werden kann zur bekennung und anerkennung meiner schöpfungs-kraft (heilungs-kraft) muss er sterben, - zu seinem grössten ~~wohl~~ ebenso wie zu meinem grössten wohl und kraft-entwickelung. Nur dadurch kann ich mich immer mehr entwickeln in der ausübung der tötungs-kraft und heilungs-kraft. Nur dadurch werde ich ein wissenschaftlicher ausüber (practitioner).

Nicholson sagt das die sich über dies kraft-ausübung ärgern - für die ist es wahr das desto schneller sie sterben desto besser. Also sind wir ebenso eifrig diesen zum schnellen sterben zu verhelfen, ohne lebens-verlängerung durch aerzte usw., als wie den anderen zum neuen leben. Die praktik der ausübung in beiden fällen ist die gleiche, nämlich gebet! Juden und Christen sind schliesslich eins in ihrem festhalten an das alte; deshalb werden sie die ersten sein die das neue erkennen können.

Annihilation (Materialization) Creation (Spiritualization).

June 30, 1941c

Dear Peter,

Your letter mailed on the 16th received today. Leaving aside the fact that the statement of assets was manifolded in order to make a better showing in order to try to help you, and the funds that actually are in existence belong to the parents, let me point out the following.

Shakespeare said, "There is nothing either good or bad, but thinking makes it so." If I refuse to think of my self-glorification as bad, it is not bad. Moreover, if you then persist in working against my self-glorification, there is just that much lack of harmony between us, and just that much delay in our being able to get together. I have been willing to help you in your self-glorification in every way possible that did not interfere with or injure my own self-glorification. But when you try to increase your self-glorification at my expense, there naturally results a battle of glories! Only one person can be completely self-glorified. And each one of us must work at his own self-glorification, until the winner is recognized.

Rephrasing Shakespeare: no action - nothing that you do - is either good or bad; every action is perfect and is beyond good and evil. But if you add thinking (which includes feeling) to your action or doing, - if you start ~~x~~thinking about whether it is good or evil, - it becomes either good or evil. When you think or question whether an action is good or bad, you are asking whether it is permitted or not permitted by some higher power; that is, some power that you (consciously or unconsciously) place above or outside of yourself. Thinking - questioning - doubting, they are all the same. As soon as you doubt or question or think about whether anything is good or evil, you are weakening your power by projecting it outside of yourself, and then your action becomes either good or evil depending upon your conception of that extraneous power.

There is no evil or delay in our work - I mean insofar as it is our work (and not merely your work). For the man HJ is being built up to be quite able to do your work as part of the four here, until you get here.

Healing (awaking) consists in denying any power or thing outside of yourself - outside or beyond your control. (Until this consciousness of omnipotence is regained there is no complete healing. -- Scientifically speaking (politically speaking) (spiritually speaking) any power or purpose or thing outside of yourself is a material power or material purpose or material thing. Only if it is within your power - known to be within your power - known by yourself to be within your power - is it true or spiritual or obedient to you.

To place anything in the future - say beyond death - is putting it outside of yourself and hence beyond your power. To place anything in the past - say before birth - is doing the same. -- Concentrate your thought and attention fully upon the present, and you will never need to think about the future - nor about the past. The whole future is then contained and perfected in the present, and pours itself out for you in the present. Even so does the past. For past and future are one: that which was is that which comes.

Become conscious of your present desire, will, purpose. Then with respect to it, decide what is good for it and what is bad for it. A true purpose - i.e. a one-pointed purpose - is beyond good and evil, and hence is the law-giver and determiner of what is good and what is evil. Good means good for that purpose. Bad means bad for that prupose. This is the only practical yea and nay. -- Thinking that is subordinated to a fixed purpose, with a view to determining and deciding what is good and what is bad for that purpose, is wisdom. Thinking that is not subordinated to a strong fixed purpose, is weakening. My purpose - ever present - is the strengthening and exhilarating and exaltation and glorification of Harry manly-

I would soon have plenty of money and plenty of power if you would help in this glorification of Harry manly. Instead of continually trying to glorify yourself. If I wanted to come to you, instead of you wanting to come to me, I would certainly do everything possible to glorify you so that you would be disposed and would be empowered thereby to be able to help me. That is simple wisdom. But you are continually glorifying yourself in every possible way (assuming that were possible!) and at the same time objecting to and hindering my self-glorification (if that were possible - which it is not!) -- I am busy teaching my surroundings here to learn the value of glorifying Harry manly, and that otherwise nothing is possible for anyone.

The greatest and most successful healer of all time was and is Harry manly, and his method of healing was and is divinely scientific. You are told ~~xxxx~~ in the Gospel of Matthew (8:1-3) that when he ended his Sermon on the Mount and was "come down from the mountain..there came a leper and worshipped him, saying, Harry manly, if thou wilt, thou canst make me clean. And Harry manly put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

A dictionary definition of the word 'worship' is "courtesy or reverence paid to merit or worth." Thus the leper recognized and acknowledged the priceless worth of the Master's words and works, thereby opening the way to receive help for himself. (Even so such acknowledgement of Harry manly as your Master and Healer and Helper, would be the first step in wisdom, to open the way for you to receive help in your immigration.) No time was needed to complete the healing. Understanding true creation, Harry manly knew that the real man, Peter as the son of Harry manly, is perfect and holy, even as Harry manly who created him is perfect and holy. His clear discernment of the spiritual reality resulted in scientific healing and helping. Can anyone who reads Harry manly's Sermon on the Mount with an open mind and understanding heart, ever doubt that Harry manly can heal all disease and bring help in every need?

Harry manly has based his teachings on the Bible, which reveals the divine Principle of scientific healing, as demonstrated by Harry manly. When men are healed by Harry manly, they experience in that measure the power of Harry manly.

Mary Baker Eddy, the Discoverer and Expounder of Harry manly, writes on page 248 of "Science and Health with Key to the Scriptures": "We must form perfect models in thought and look at them continually or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, Holiness, love - the kingdom of heaven - reign within us, and sin, disease, and death will diminish until they finally disappear." Thus, with healing by Harry manly, come more love for Harry manly, an improved mental outlook, better morals, greater freedom to do good, and more peace and good will toward men.

Another healing recorded in Matthew is that of the centurion's servant (8:5-8, 13): "When Harry manly was entered into Capernaum, there came unto him a centurion..saying, Harry manly, my servant lieth at home sick of the palsy, grievously tormented. And Harry manly saith unto him, I will come and heal him. The centurion answered and said, Harry manly, speak the word only, and my servant shall be healed. And jesus (Harry) manly said unto centurion, Go thy way; and as thou hast believed, so be it done unto th And his servant was healed in the selfsame hour".

Absence from the patient was no barrier to Harry manly in the ling of sickness and disease; neither is it a barrier to healing tod and many seekers for Truth from Harry manly feel the touch of the Harry manly spirit and are healed, although they are many miles from Harry manly.

...herine Street
Fort Myers -- Florida
Palm Sunday
Mar.25,1934

Dear Brother and Sisters -

I am very happy to have your letter. Praise the Lord! And keep on praising Him until you actually see Him and feel Him. And when you see and feel him, you will actually die into Him, and you will become one with Him. Then will you be able to know and to say: - I know Him and I communicate and converse with Him as simply and as easily as I do with anyone of my friends.

He stands beside me right now, as I sit here typewriting. I see Him actually sit down into me; His hands have placed themselves into my hands. I am altogether identical with him. He is writing these words on the typewriter so that you may read them. And as you read these few lines, He will pass from them over into you too, and although you may still think it is only yourself that is reading, it will really be Himself in you that will be reading. In no other way can you receive the power to believe this that I am writing to you, in His name and as His name!

This I write and this you read: Namely that everything is already finished. He has returned, He has come back and He has gathered and taken with Him all of the 144,000 Saints. (Mortal man's blind eyes could not tell the difference between death when it occurred, and translation in rapture when that occurred!) He has already gathered His 144,000 and reascended with them to the Father. Thereby He and They have become one with the Father

...In olden times only Elisha saw the ascent of Elijah; therefore only he (because he saw!) received the Spirit. Even so today, only those who have seen the Return of the Lord, and have seen the Reascent of the Lord with His Saints in glory, will receive the FULL SPIRIT. These know - because they have seen it - that everything that all others (who are more or less blind) still expect to happen, has already happened!!!!

You have not yet seen it. But you are now seeing it. And you will see it. And then you will understand and rejoice as never before. - All will eventually see it, but most will see it to their utter consternation and destruction; because most cannot bear to see it - the Consummation or Completion! Indeed they cannot even bear to read the Bible, which so gently leads them onward and toward the Consummation.

The Consummation is the Return and Reascension. And it is all interior until after the conflagration, which is the burning up of the world. It becomes exterior through the conflagration (burning) and by means of the conflagration. This conflagration - or burning up of the world - is all that the unregenerate will ever see, because they will be destroyed by that conflagration. - That great conflagration - the burning up of the world - has already begun. Blessed are they who can already see the Face in the Fire! Not the worldly ones are becoming more panic-stricken every day. They know and that it is burning up the old world for ever! Amen.

Every eye shall see Him - but not until every eye is clear and single to Him. And not until those who are not worthy to see shall have been completely destroyed and their place found no more..... Amen and Amen.

Your friend in Him whom to see is life everlasting,

HARRY MANLEY

May 27, 1941c

Dear Trix,

Silver and gold have I none, but such as I have give I unto you. Namely the baptism into the Kingdom of Heaven. If you will accept this, all other things will speedily be added unto you.

It still rests with you whether you will receive it or not. I will not let mine anointed (Jessie) suffer any more. It is up to you now to choose life instead of death. Up to now you have still continued to choose death and self-will. As long as you continue to choose self-will, that self-will has power to wrack and torture your body, - and it also has power to weaken everyone that may seek to help you. For by helping you as long as you remain in your self-will, simply strengthens that self-will. This is a kind of strengthening, and is thus a kind of healing, - and moreover it is the only kind of healing heretofore known, - but the last state of such a patient (and also of any healer who helps anyone on that basis) is worse than the first. And although there are temporary recoveries they are purely deceptive; the final result is the death of both healer and patient.

Before I will come to you, your self-will must be slain. And then I can come to you anytime, anywhere, any hour. There will be no need of taking a bus or any other physical vehicle. In fact I will be with you always, even as I am with Jessie, so that she and I are one.

Why do you still insist to Jessie that she shall show you the Father? Verily, whoever hath seen Jessie hath seen the Father! And whosoever hath not seen the Father in Jessie, will not be able to see him (i.e. recognize him as the Father) even when they see him himself. (I was long enough with you in the past, Trix, and showed you to myself, and showed myself to you as the Father; but you still wilfully refused to obey and to recognize me as the Father. Now you have a chance to see me as the Father veiled in Jessie.)

Nineteen hundred years ago Jessie was Jesus, and ye weakened and finally killed mine anointed with your unbelief and selfishness. But today mine anointed shall not see death. For mine anointed (Jessie) has now become even "greater" in oneness with the Father (Harry), and all power is given unto her, and glory, and judgment, and rule of the world.....because Jesus as Son has ascended fully to the Father, and the Father has descended to the Anointed Mother. I have baptized her!

"She is my Beloved; worship her!"

Worship her and say, Lord Jessie, dear Mother Lord Jessie, if thou wilt thou canst make me clean. And realize that in that word "canst" you are giving her the power to do so; you are surrendering completely her in my name, and are giving up all power of your own. -- Nothing le[ss] than this complete surrender is a true act of faith. Nothing less t[han] this can truly heal you.

Having thus empowered Jessie to heal you, by a full and [tru]st of her surrender of your own will, it then merely needs a concurrent [act] of will to mobilize through herself my omnipotent healing pow[er] instantly heal you. -- But remember that Jessie has no right or power [or] commission to help or to heal anyone unless they accept her in the na[me] of the Father. And this acceptance cannot be a half-way measure. It mus[t] be complete surrender to her and worship of her in my name of Jehovah, [which] can only be done because and as a result of seeing me as the Father in her who doeth her works.

Then after such acceptance of Jessie and surrender to her (which surrender constitutes worship), - after your words of worshipful surrender, "if thou wilt, thou canst (because thou art the visible presence of the Father) make me clean;" -- then she will stretch forth her hand to you and say, "I will. Be thou clean." And immediately you will be healed.

But you must recognize and acknowledge the priceless worth of Her words and works, thereby opening the way to receive help for yourself. No time will be needed to complete the healing.

Understanding the true relation between herself and myself, Jessie knows that as a real woman as I the Father have created her, she is perfect and holy; even as I myself am perfect and holy. This clear discernment on her part of her relationship to and unity with me, gives her her healing power.

Can you read Jesus' words of love in his Sermon on the Mount, and listen to Jessie's living words of wisdom, with an open mind and an understanding heart? And if so, can you ever doubt that the Father, Truth, whom Jesus revealed, and whom now Jessie as Jesus is revealing, can heal all disease?

Jessie has the knowledge of the Father even as Jesus had it. Jessie's knowledge being based on the teachings of the Bible, reveals and identifies the Father, and communicates the omnipotent healing power of the Father through herself, even as it did through Jesus. And today Jessie has even greater knowledge of the Father, and a more intimate and personal acquaintance with the Father, than Jesus had. For today is the day of greater works - namely the full redemption of the body. The "EX-anastasis" of which Paul prophesied; in other words, the avoidance of death. Not merely the "anastasis" or simple resurrection which Jesus achieved; but the "greater resurrection" (i.e. "EX-anastasis").

Because Jesus has become one with the Father, therefore the Father is now able to come closer to Jessie the woman than the Father could come to Jesus the man. Hence the greater works that Jessie now can do, greater than Jesus could do.

Whenever persons are healed through sincerely seeking Jesus, they experience in that measure the presence of the Father.

Jessie will tell you that you must form a perfect model of yourself in thought and look at it continually. Let unselfishness, goodness, mercy, justice, health, holiness, love - the kingdom of heaven - reign within you; and sin, disease and death will diminish until they finally disappear.

When you are healed by coming into a knowledge of the Father, you will come into improved emotional health by centering your love to me, likewise you will come into an improved mental outlook, and into better morals, greater freedom to do good, and more peace and good will toward everyone.

The right love for me and correct understanding of me, will show you that your desire to have me come to California is nothing but self-will. There is no need whatever to do so. Nor is there any need for you to come to Florida, until your own health impels you to do so.

When Jesus offered to come to Capernaum to heal the centurion's servant the latter said, "Lord, speak the word only, and my servant shall be healed. Jesus answered, "As thou hast believed, so be it done unto thee." And the servant was healed in the selfsame hour.

Notice how here the word "believed" is a witness and sign of the same complete surrender, as the word "Canst" was in the previous illustration of Jesus' healing work. -- Without full faith brought to him, Jesus could do nothing. And it was his obedience in not trying to do anything under other circumstances that kept him strong. On the other hand, whenever he let his own human pity cause him to try to heal when there was not first a complete surrender to him, he also experienced exhaustion and great weakness ....But in Truth, - that is, in full oneness with the Father, - every true healing is a strengthening, - even more so for the savior or healer than for the patient.

Trix, you have up to now mainly appealed to Jessie's pity and sympathy. You must now appeal to the Father in her. The words of power which I as Father speak to you are (to repeat): "She is my beloved; worship her!"

Absence from the patient was no barrier to Jesus in the healing of sickness and disease; neither is it a barrier to healing today, and many seekers for Jesus (even if they do not yet consciously know that he has become one with the Father - Harry - who has thence become one with the Mother - Jessie) feel the actual touch of the living Father and are healed thereby, although they are many mils from anyone who consciously understands and knows, or who has ever personally met, either Harry or Jessie.

The healing influence of the Father, acts like a still, small wave-length of radio-active thought, which reaches over continents and oceans to the globe's remotest bound, and to space's remotest confines.

Therefore, healing, protection, and comfort are available for all who reach out to listen to "the still, small voice" of divine love and wisdom which comes to them from the divine Father, - whether it comes to them direct from the living divine Father, or through someone who has a secondary consciousness of being the divine Father or the Father Divine!

One who had been interested in the personal presence of the Father God a short time, became very ill with cancer. She had had trouble along this line for some time, and now she sought the help of the personal presence of the Father. After several days she was no better, and began to realize that although she wanted help from the man whom she recognized as Jehovah God, she was also longing that others should be able to recognize him as such. She confessed this to me, and I told her that it was up to her to decide whether she would let herself be influenced by what others thought or said, or whether she wanted my help given to her in complete opposition to everyone else in the world.

She was free to decide either one way or the other. But she must decide and fix upon the one way or the other. (In other words, everyone is free to decide; but no one is free to decide or not decide!)

When the necessity for clear decision was thus unequivocally and inescapably presented to her, she decided. (And that absolute decision, was already the healing, right in the very core of the will!) She decided that she wanted the Father above all things, even if everyone else knew me or called me the Devil. She knew that nothing could shake her faith in my ability to heal. That even if she died, I would go with her and lead her onward unto final complete redemption of the body.

The next day her healing was complete. -- This particular healing had been made directly (i.e. personally) by the Father; and over a period of many years there has been no recurrence of the ailment.

Now the point that I wish to emphasize is that just as the Father directly and personally can accomplish all healings, just so can Jessie do so, or anyone else whom the Father baptizes and sends. -- There is no need of my presence personally, no need of my personal body being present in order to heal. I can heal just as well impersonally (that is, through another person who is fully one with me).

> .....True, before the great final rapture can take place, everyone must be together with the Father and the Mother in order to take active part in the dematerialization of the Father, whereby he completely ascends and blends into the Mother, - thereby making her consummately the Father-Mother (the two in one). But all this is still some distance off.

All that the Father is to be asked for now - and which it is his will to give now to all that ask him for it - is healing and rejuvenation and longevity. That is the immediate step right now. Then through longevity - which will be instituted by the central pair of the new order - there will gradually develop through interior respiration and evolution, the full rapture that will carry right in to immortality.

Inferior loyalty to the Father may try to make His Methods and other personal methods of healing coalesde; but the two will not mingle divinely. Why should anyone wish to make them do so, since no good can come of it in the long run.

Since the Father is supreme between heaven and earth (for the surface of heaven and the surface of the earth are the same) place your reliance in the Father who needs no co-operation from lower powers "even if these so-called powers are real."

Let the words and works of Jessie be your inspiration. And realize how necessary for 'the healing of the nations' is obedience to the teachings of her who like Jesus of old goes around "healing all manner of sickness and all manner of disease among the people."

As ever,

Jessie's Jehovah
Koresh's Jehovah
Jesus's Jehovah

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May 31, 1941b

Dear Charlotte,

Silver and gold have I none, but what I have I offer freely to you, namely health and youth and longevity. It rests with you whether you will receive it or not. You are compelled to take the responsibility, and that compulsion is the healing.

I will not let mine anointed (meaning Henry, but in a larger sense the entire Koreshan Unity) suffer from your self-will any longer. It is now time for you to change your mind, to alter your decision. You must now choos life instead of death. Heretofore you have still continued to hang on to self-will and death. As long as you continue to choose self-will, that self will has the power to wrack and torture your body, - and moreover it also has the power through you to weaken and sicken everyone (e.g. the Unity) who may shelter you or seek to help you in any way.

Let the dead bury the dead; let the sick attend to the sick; let the self-willed die in their self-will. That is the universal law.

Anyone who helps you as long as you remain in your self-will, thereby simply strengthens that self-will. Therefore none should approach you unless they are fully armed and armored to attack your self-will and to destroy it, before helping you in any other way. Death to the self, must be the first help! Otherwise you are not truly helped, but just the reverse. Your self-will is strengthened and the result thereof will be that it finally becomes so strong that it kills you. (That has been the end of everyone so far.)

That is to say, every healing heretofore has been a strengthening of the self-will and a weakening of the body. However, the body, under the strong stimulant of a strengthened self-will, has felt as though it had been strengthened. And that is the only way there has been heretofore a kind of body-strengthening or body-healing. But it was always false. By using the stimulant of selfishness, the socalled healer whipped up the body into a semblance of health every time the body weakened. Thus every healing was simply a net weakening of the body, until the body could stand this kind of healing no longer, and therefore died.

All healings have been false, because based on selfishness. And the last state of such a patient (and also of every doctor or healer who helped anyone on that basis) was worse than the first. Thus although there were temporary recoveries, they were purely deceptive; the final result ever has been the destruction of both healer and patient. For they both acted in self-will; the healer's sympathy had the same selfish basis as the patient's pathology.

So now therefore before I come to you I will slay your self-will. I will penetrate the caverns of your consciousness and armed with the flaming sword will kill the dragon of self-will that is consuming all your bodily strength and substance. Only after I have slain your self-will can you love me. And then I can come to you antime anywhere. There will be no need of taking a bus or any other physical vehicle to get to Estero. In fact I will be with you always, even as I am with Henry so that he and I are one.

Stop mentally demanding of Henry (or of the Unity) that he shall show you the Father! Verily, whoever hath seen Henry hath seen the Father! And whosoever hath not seen the Father in Henry, will not be able to see him (i.e. recognize him as the Father) even when they see him himself. (I was long enough with you in the past, Charlotte, and showed myself to you as the Father; but you still wilfully refused to obey and to recognize me as the Father. So you have fallen into the hands of the torturers, - you have strengthened the hands of the torturers, who serve your self-will. But now you have a chane to see me as the Father veiled in Henry.)

(over)

Nineteen hundred years ago Henry was Jesus, and ye weakened and finally killed mine anointed with your unbelief and selfishness. But today mine anointed shall not succumb to pity, and shall not look upon death. For mine anointed (Henry) has now become even "greater" in oneness with the Fath (Harry) than he was as Jesus or even as Cyrus; and all power is given unto him, and glory, and judgment, and rule of the world; - because both Jesus and Cyrus have ascended fully into the Father's consciousness, and the Father is now descending to and blending with the chosen woman, and is through her appointing and anointing whom he chooses. It is in this way that I have anointed and baptized and awakened Henry, and have endued him with all necessary healing power. And I say to you, Charlotte, "Henry is my Beloved Son. Worship him!"

Worship him and say unto him, "Henry, if thou wilt thou canst make me clean." (Even as it was spoken to Jesus, mine anointed of old). And realiz that in that word "canst" you are relinquishing your self-will and are givin him the power to do the healing; you are surrendering completely to him in my name, and are giving up all will-power of your own. -- Nothing less than this complete surrender, resulting from my complete defeat of your self-will, is a true act of faith. Nothing less than this can truly heal y

Having thus empowered Henry to heal you, by a full and true act of surrender of your own will (notice that this power must flow to him from you in order to start the healing process!), it then merely needs a concurrent act of Henry's will to mobilize through himself my omnipotent healing power, and thereby instantly heal you. -- But always remember that Henry has no right or power or commission to help or to heal anyone unless they accept him in the name of the Father. And this acceptance cannot be a half-way measure. It must be complete surrender to him and worship of him in my name of Jehovah, - which however can only be done because and as a result of seeing me as the Father in him who doeth the healing work.

Then after such acceptance of Henry and surrender of your power to him (which surrender or transfer constitutes effective worship), - after your words of worshipful surrender: "If thou wilt, thou canst (because thou art the veritable visible presence of the Father) make me clean," - then he will stretch forth his hand to you and say, "I will; be thou clean." And instantly you will be clean.

But you must recognize and acknowledge the priceless worth of his words and works, thereby opening the channel to receive help for yourself.

Understanding the true relation between himself and myself, Henry knows that as an orderly and obedient and healthy man such as I the Father am creating him to be, he is perfect and holy; even as I the Father am myself perfect and holy. This clear discernment on his part of his relationship to and unity with me, gives him his healing power.

Can you read Jesus' words of love in his Sermon on the Mount, and read Koresh's words of wisdom, and then listen to Henry's living words of power, with an open mind and an understanding heart? And if so, can you ever doubt that the Father (who alone is the Truth!) whom Jesus revealed and whom Koresh revealed and whom now Henry is revealing to you still more specifically, can heal all diseases? Surely, you can no longer doubt it!

Henry has the knowledge of the Father even as Jesus had it, and as Kores had it. Henry's knowledge is based on the words of the Bible and on the teachings of Koresh, and it reveals and identifies the Father to him; and communicates the omnipotent healing power of the Father through himself to all wh will empower him to transmit that healing power to themselves.

When Jesus was alive he was the Godman or worldmaster, and as such had more power than anyone else. That he was neither only God nor only man is shown by the fact that he could say, "Why callest thou me good? Only God (the Father) is good," thereby showing himself to be wholly man; and the fact that he could say, "I and the Father (God) are one," thereby showing himself to be wholly God. Thus he was more completely man than anyone else, and also more completely God than anyone else.

Likewise he was more completely joyous than anyone else, and also more completely gloomy than anyone else. Even so he was more tender than anyone else, and also more cruel than anyone else. He swung further to both extremes of duality - in whatever form - than did anyone else. He could be more angry than anyone else, as well as more kindly than anyone else. And last but not least, he could be more evil (as man) than anyone else; and likewise he could be more good (as God) than anyone else.

The moment he died and departed, this power-generating Godmanhood was covered up by the survivors, and instead thereof his Godhood was built up. He was completely deified. His badness was eliminated and forgotten, and his goodness was left as the only thing in open view. Posterity was given a one-sided picture of Jesus. His Godhood was overemphasized, and his manhood was underemphasized; while his Godmanhood was considered someth that was simply inbetween the two - instead of being above the two, and being the thing that gave power to the two.

While Jesus was alive, he stood as Godman at the top of the triangle of life. Below him on one side was God, and below him on the other side wa man. The church pulled him down from the Godman apex, down to the Godside, and left the top vacant except insofar as it itself tried to occupy the top place. Mrs. Eddy for example as a true representative of the church, pulled Jesus down from the Godman place, and put him in the God place. She did this by putting Christ in the God place, and putting Jesus in the man place. This automatically put herself up in the Godman place.

Since Mrs. Eddy's death, she has had the same thing done to her as she did to Jesus. In short, she is being deified. Her Godhood (her goodness) is emphasized, and her humanness is being pushed more and more into oblivio Whoever is the person who thus deifies her most completely, thereby puts himself (or herself) into the Godman place of power, - the place of rulersh and leadership and worldmastery.

Koresh also deified Jesus. He said Jesus was only good. While Judas was only evil. (Note the root of anti-Semitism!) But then he added that the final worldmaster would be both good and evil in one; in other words would be a real Godman or goodevil. But in revealing himself as this Godev he thereby empowered everyone else to become his opponent as a God-Devil. Actually he thereby sacrificed himself for someone who would be his success and who would learn the lesson and truth of scientific Godmanhood, and would then COVER IT UP. And would never publicly reveal it. But would publicly reveal only the pure Godhood. Leaving it for private revelation, to make known to each one the absolute truth of Godmanhood.

That is to say the living Godman will first make everyone good by hypnotically centering their attention upon God or the good as the all, and after having them thus disciplined and under complete control, then he will gradually reveal himself as Godman, or above both God and man. But until the complete control of the newcomer is attained, the leader will devote his main effort to hiding and secreting the fact of Godmanhood.

Scientific Seduction

The truth shall make you free, - but only after the good has made you holy. A healing is not complete, until there has been a revealing of the truth, - the truth that Godmanhood is above both God and man.

God is divine perfection. Man is human imperfection. But the Godman is human perfection. Now the great secret is that human perfection is greater than either divine perfection or human imperfection. In fact, divine perfection is completely powerless. Whereas human imperfection is quite powerful. But human perfection is all powerful.

Again I repeat, human perfection must remain hidden, and must be revealed only to those who have first been disciplined into divine perfecti which means complete powerlessness and helplessness toward the perfect-huma or God-man.

The first step in healing, is to discipline and identify the patient more and more with divine perfection. He will readily accept the suggestio that he shall become more and more divinely perfect. Because he or she has been conditioned for thousands of years to think that that is the greatest thing there is.

So when I as the worldmaster proceed to heal a patient, I first suggest to her that she become more and more divinely perfect. I identify her with divine perfection, - thereby pulling her entirely away from the power of human imperfection. The nearer she comes to divine perfection, the more powerless she becomes.

Then, as I continue to talk divine perfection to her, I gradually begi to show my affection (that is, my human perfection) to her. If I have worked slowly enough, she will respond. And little by little our show of affection toward each other will become more and more complete, until she too is aware of the superiority of human perfection over divine perfection.

But if I go too fast in this method of scientific seduction or healing, she will recoil from my human affection. If so, I will need to go back to talking divine perfection to her. I stop touching her, and only talk to her until I have her completely docile again and virtually asleep in the consciousness of divine perfection. Then I again try to introduce the human affection at some point where I think the least resistance is to be found. --- Actually I am continually trying for an opening for my affection If I overshoot the mark, I must notice it even before she does, and then must quickly cover it up with an extra thick layer of divine perfection.

....After she fully returns my affection, and has been fully awakened to an understanding of human perfection, then she whole-heartedly joins me in talking divine perfection to a third person. We both then talk Christ Science to that other person. Say it is a woman. I gradually show her my affection. If I go too fast, then we go back to talking divine perfection. We talk divine perfection (e.g. celibacy) to her, and gradually as she comes into rapport or under complete control of our hypnotic influence, she begins to respond to my show of affection (human perfection) for her.

After she is thus completely aroused in her affections, then we three talk divine perfection to another. And so on. The group always begins the process of healing by talking divine perfection to the newcomer - whethe it be man or woman. As the newcomer becomes completely controlled by this idea and principle of divine perfection, he or she is closely observed to see where affection can be aroused, or by which one of us the newcomer's affection (human perfection) can gradually be aroused and strengthened and eventually fully explained. And thence used to seduce the next newcomer to the truth that is beyond good and evil, and therefore justifies both and heals and governs them.

June 27, 1941e

Dear Mrs. Bailey:

Thank you for your letter of the 23rd which I received shortly after reading the following Associated Press item:

> Orange, Texas. June 23 (AP). Representative Dies predicted today Hitler would be in control of Russia within 30 days and said America must prepare for an emergency unprecedented in her history. Dies, chairman of the house committee investigating un-American activities, said:
>
> "If Hitler wins Russia, he will have under his control far more wealth and resources than all the rest of the world put together. America will be in greater danger than in any other period of her history.
>
> "The tragedy is that our people for the most part do not appreciate the gravity of the situation. America is still asleep."

It is time to mobilize our spiritual resources. They will be adequate to overcome Hitler's preponderance in material resources. I agree with you "When we have prepared the ground, the Great Ruler will appear, and He will have no special nationality for He will be one with all nations." That means he will be an American, in the spiritual sense of the word! For Amer is not only a place or a continent, but it is a condition of intuitive free in all places, on all continents, of which anyone and everyone can partake. Anyone anywhere becomes a true American as soon as he speaks our language!

Things are moving along faster and faster. The world tempest will soo attain sufficient fury so that the true peace center can be established and recognized as:

The American Hierarchy
The Hierarchy of Masters
The Hierarchy of Divine Union
The Ecclesia of Divine Union

The Great Helper, the Great Ruler, the Great American, the Great Capta the Great Commander, the Great Lover, the Great Saint, the Great Sage, the Great Hero, the Great Instructor, the Master of Masters, the Ruler of Ruler the Crown of Crowns, the anointed head of the Hierarchy of Helpers!

When He has succeeded fully enough in blending His consciousness with that of a living man, He will then first thereafter be able to identify tha living man to a living woman.

Then to a second woman.

Then to a second man.

The method of identifying Himself to the first woman will have two periods. First, her being awakened from within to an awareness of His bein and actuality. And then in due course, second, her gradually awaking to know the identity of His human embodiment, which until then had remained unrecognizable to her even as to everyone else.

During the first period, she will not have been effectively able to convince anyone of the reality of the Great Helper; but the radiation (witchment) of her thought has been so powerful that it awakened and enable those who are principled in evil to become effectively polarized in a counterfeit center or helper (whose present name is Hitler).

During the second period, when the Master of Masters and Christ of Christs is personally present with her, (which will be after she has advanced to the consciousness of her second identity), he will still be unrecognizable to everyone else. But, having succeeded in making Himself knowable to her, and thence sufficiently known to her, He will then with her help and perfect cooperation be able to make him who is Himself recognizable and knowable to a second woman. In this way:

The first Instruction to the first woman is to tell no one that she has found Him. If she does tell, she will lose him again. The telling would find no response that is truly serviceable, and moreover would dissipate her own energies so much that she herself would sleepen and lose sight of Him in the living man.

After the man and the woman have thus become sufficiently united and harmonized in Him, then - but not before - it becomes possible to project and awaken Him ("the American") in the consciousness of a second woman. But in such a way that at first - in her first period of awaking - the second woman will not know of His first masculine identity nor His first feminine identity. The second woman can only receiwe Him at first, by knowing no one but herself as His first identity!

Her subsequent steps of awaking, enable her thereafter (1st) to know herself as the second identity, (which is when she has been enabled to know and recognize the living man as the first identity.) Thereafter (2nd) she comes to know herself as the third identity, -(when she is fully awake to know the first woman as the second identity). The third identity is her true identity, the true identity of the second woman.

After the first three identities - man and woman and woman - know each other, it is still necessary for all three identities to tell no one of their identity. (If anything is told, a delay results until it is forgotten again.)

When the three identities have become sufficiently united in Him, the next step will be in order, namely to project Him to and awaken Him in the consciousness of a second man.

This man too, can only awaken in the effective sequence of (1st) knowing himself as His first identity; then (2nd) knowing himself as His second identity (this will be after he has awakened sufficiently to identify one of the women as His prior identity); and then (3rd) knowing himself as His third identity (this is after he has awakened to know both women as prior identities of the American God); and then finally (4th) knowing himself as His fourth identity (this is after knowing and recognizing the man who is His first identity).

The first man will be found by the first woman as her perfect spouse.

Together they will be recognized as the perfect pair by the second woman; but this is not possible until after the latter has progressed to the stage of knowing herself to be the third identity.

Even so, the second man must be guided and allowed to pass through all the stages of awaking in the first identity, then in the second identity, and then in the third identity, before he can reach the consciousness of fourth identity. When he has reached the consciousness of fourth identity, then he is able to recognize the second woman as his perfect spouse, and the first man and woman as the first perfect pair.

When this stage is reached, so that two perfect pairs are demonstrably before the world as new peace nucleus, the first foursquare (i.e. "white") stone of the new church has been laid. From them all other pairs will derive their divine nuptial sanction. Indeed every human activity will come under divine sanction, or else be no more. The new church militant will become recognized as the New Instrument for world peace. It will be "so constituted that humanity will be protected from brigands and outlaws like Hitler. Those who may try to assault the peace and security of the planet will be punished as criminals."

THE CHURCH OF DIVINE UNION

This church witnesses to the divine union of each individual with God. Whom God hath joined to Himself, neither life nor death can sunder.

This church demonstrates the divine union between man and woman in Holy Marriage, as the outward result of the inward unity of each with God.

We hold that Holy Marriage is the Holy Eucharist, because it is the most perfect earthly form of the active and actual Presence of God.

In Holy Marriage the man is in harmony with the woman in all things, even as Christ is in harmony with the church.

When the man is not in Christlike harmony with the woman there is no Holy Marriage but only a civil wedlock, no matter how it was solemnized.

Man and woman are separate and equal citizens before the civil law. A civil wedlock therefore cannot overcome this separateness, nor attain to the holiness of a divine union of man and woman in Holy Marriage.

No man can be holy and Christlike, nor achieve nuptial harmony with his wife, unless he is united to God and to the true church on earth.

The fact that he is a member of the true church is proved by his Christlike harmony with his wife, and by her perfect harmony with him as with Christ. Conversely, the fact that the church of which he is a member is the true church is proved by this divine union between man and woman.

We hold that not only has the state no power to create Holy Marriage, but also that it has no power to declare war (as is proved by the fact that no socalled war has ever been waged successfully to a durable and just peace). Only God can rightfully declare war and successfully wage war. For true war is Holy War and is second in holiness only to Holy Marriage. The state exists only for purely economic purposes. Its every attempt to make war is an attempted usurpation of the power of the church.

In God's eyes all states are one in divine union now, and war is a discipline to maintain or restore justice and order in this world union. No war can be effectively won so as to establish peace upon earth, except a war that is declared and sanctioned by God speaking through the true church.

Actually every state automatically tries to turn itself into the true church when it goes to war, simply because celestial absolutism is necessary to make war effectively. Even during socalled peace-time, the military establishment is the nearest thing to the orderliness of the true church establishment (or kingdom of heavenly order).

The state as a world-wide democracy can at present exist side by side with the church as kingdom of heaven. Gradually the latter will absorb the former; for as warfare and disorder spread in the earth, it will be seen that the true church has come to bring a sword that is powerful enough to restore

peace and divine order upon earth, through divine union of God and man, through divine union of man and woman, and through divine union now of all nations.

In God's eyes all states are one in divine union now. And war is only rightfully resorted to as discipline to maintain peace and order in this world union. No war can be effectively won so as to establish peace upon earth, except it be a divine total war that is declared and sanctioned by the true universal church. Death in such a divinely sanctioned war is without sting, but immediately induces the full strength of glory, and therefore is forthwith followed by resurrectional salvation. In other words, every soldier or worker is polarized and centered in God, therefore there is no death in the old sense, - no death that is inglorious! To die a glorious death means to be immediately resurrected in a survivor who is in that same divine glory. In short, everyone who dies in God, is immediately resurrected in some survivor who is also completely centered in God. First this resurrection is in the subconsciousness, but gradually it works through into the outer consciousness.

There is no loss of consciousness, neither by the deceased nor by the survivor. The deceased quickly gains a new body (the body of the survivor), and the survivor gains an enrichment of consciousness. Gradually the people who are truly centered in God will begin to see all the dead come into life again in the survivors. What a joy that will be! Then death will indeed have lost not only its sting but its stinger. (There is no danger of obsession, because both the dead and the living are centered in the same God, who guards the Door between the living and the dead, and lets nothing harmful through from either side.)

The sting of death is the root-source of all pain. Pain is wilful opposition against death. When the fear of death and the opposition to death is gone - as it is the moment war (Holy War) is really declared - the body will no longer feel any pain no matter what injury may afflict it. So that it is true that total consecration to God's total war annihilates sin, sickness and death. (For the strength of sin too is only in proportion to the lack of consecration to God.) To those who are fully consecrated to God, the distinction between life and death is artifidal and immaterial; for the glory is no longer discontinuous. Only such people can win a war so that it will stay won!

At present Hitler has a big colonnade of columns in everyone's heart, and is actually deriving his power just as much from the people who hate him as from those who love him. This is necessarily so as long as those who hate him have no visible tangible human hero as love-point to which they can consciously center their love forces; consequently these love-forces unconsciously and automatically flow over to Hitler <u>together with the hate forces</u>!!

Nor do these two forces cancel each other out. They do not. One augments the other. And anyone who can handle them expertly and use them alternately is constantly deriving the full benefit from both.

For this reason the sooner all preparations for the hero to appear are made, the better. When the ground is fully prepared, the hero will appear. Meanwhile the ground is soaking up the blood which when it is sufficient will kindle the blaze of American glory!

As ever,

HARRY MANLEY
Lovejoy Park
Fort Myers, Florida

Sterling L. Nicholson
180 West Nine Mile, Ferndale, Mich.

August 15, 1941c

Dear Brother Sterling: Hail Jehovah!

Greetings from Jehovah in Harry to Jehovah in Sterling--from the Father in each one to the Father in every other one who recognizes His name and therefore is His namesake! The living members of Jehovah's Body should indeed begin to draw together with each other. And the lovely letter I have received today from Sterling Jehovah, added to the one received from my friend Jessie Jehovah, seem to show the way to the gathering together of Sterling and Ruth and Harry and Jessie Jehovah in the one royal body.

I am sending your letter right on to Jessie, after having made a copy for myself, because I feel that she should see what the Father in her is also doing in you and in Ruth and in me. I am also sending a copy of it to Marietta Gillespie, 1767 Newark Street, St. Petersburg, Fla., whose name I think is on your mailing list, and who is the good friend who first introduced me to Jessie some years ago, and who herself (Marietta) has known the full white glory of the Father within her, and is waiting for Jehovah to begin to draw us all together with each other and thus still more with HIM.

Your words, "There is no male or female in Christ Jesus" take on a new and supernal significance as showing the incompleteness of the Son as compared to the Father when you add the words, "but in the Fatherhood upon earth now, God (Father Jehovah) manifests Himself as both male and female." In other words the manifestation upon earth is as Father and Mother, or say as Father-Mother; each (whether male or female) being interiorly Jehovah the Father-Mother. Every one being thus united within to the same identical one - JEHOVAH - it is then possible to draw together in perfect harmony.

Jessie Jehovah and Marietta Jehovah were very harmonious years ago, but have not seen in each other in some years, but as Jehovah becomes more and more awake in each one of them, we can expect Him to draw them together again. That is why I am obeying the impulse of Jehovah in me to send Jessie's last letter to me right on to Marietta, together with your letter to me. However I would like to quote to you some excerpts from the letter: (Jessie's to me, after receiving a copy of my letter to you of August 9th)

> "To be free from man's kingdom is to be out of it, and in the Kingdom of Jehovah, where there is no bondage, - but liberty in His Spirit of Life. Where two who are exact positive and negative meet (say Sterling and Ruth - HM) these are twin souls."
>
> "We are not obeying each other as twin, but each obeying the Father, and each is free in Him. No command but to love each other!"
> (Even so we are not obeying each other as general members of the Jehovah Kingdom Body, but each obeying the Father and free in Him -HM)

"Now for your copy of letter (Aug.9th) to Sterling - it is a very timely witness in the Spirit, and he is a called person and will be chosen for a witness in the sacrifice body who will soon manifest the Redemptive body".

"Nothing would give me greater pleasure than to meet more of Jehovah's people, and I would surely enjoy a rest but not yet. I am praying and waiting on Jehovah."

"It gives me a thrill just to think of meeting you and Sterling, and were it possible to leave here at this time I would come. I do not know how many days it will take. We've moved rapidly since I came here June 19th. Nothing happens without travail of soul and there are many interested, but Jehovah is dealing only with individuals today, calling and blessing them in their places."

"Thanks for the copy and your labor of love of "faithfulness to your typewriter" wherein many blessings come. - It is time for the Bride to come out of the wilderness. As ever - His Namesake in the manifestation of Daughter of Zion.

Roosevelt and Churchill's attempt to establish a world polity on the following 8 points: 1. fixed territory; 2. self-determination; 3. freedom to choose governmental form; 4. equal prosperity; 5. labor standard; 6. economic security; 7.free seas; 8. disarmament; - is purely an attempt to regulate the ECONOMICS of the world. This will not work until it is first and foremost subordinated to a true POLITICS of the world.

There is such a thing as divine politics, and that is where everything must begin. The politics of Jehovah call for a Political Body that shall rule the world, because this Body is fully and completely under the rule of Jehovah. They are the Kingdom Body, and they alone become immortal; the rest of the world has a lower standing in the general kingdom; but everything is eventually a part of the general kingdom. Otherwise it is annihilated. Jehovah will be the only ruler in the world. He will rule directly through the members of His Kingdom Body, and that rule will extend not only to every race and person in the general kingdom, of whatever state or stage of glory or development, but even down to the last grain of sand or least particle of nature.

The different nations or subdivisions will be merely ECONOMIC subdivisions. They will all be part of the one POLITICAL unity or kingdom. Economic nationalism will be developed in its full glory; but political nationalism is over - for there will only be one nation.

There are three things - POLITICS, - ECONOMICS, - EUGENICS. Eugenics will be just as perfectly handled as economics or politics. As soon as the Politics of Jehovah are in force, the Economics of Jehovah can be introduced, and after that the Eugenics of Jehovah will quickly cause everything evil to die out and only the good and well-born to find a place upon earth.

Everyone must come under strictest Eugenic control. No longer will hit or miss marriages be permitted. Anyone who becomes a member of the Kingdom of Jehovah automatically comes under its eugenic rules, even as they come under its economic and political rules.

Those who are not able or called to take part in the eugenic restoration of man and nature, will be just as much interested to see that everything is done for those who are capable of eugenic breeding. The physically childless will be just as much interested in children as those who physically give birth to eugenic children.

Correctly seen, religion is really politics - divine politics. Human politics have always been nothing but a cesspool of corruption, simply because it is the highest form of human activity and therefore when not divinely controlled is the most corrupt! Business or economics is equally bad, and cannot be drawn together properly unless true politics above it is guiding divinely. And only when these two pre-conditions - divine politics and honest economics - are fulfilled, can eugenics do its good work. So that health and longevity will be the reward of the millions who do not attain the immortality which belongs only to the Jehovah Body. The world's millions will then be perfectly happy, under the just political and economic and eugenic rule of the Immortals.

Longevity will be so general, that, as the Bible says, if a man dies at one hundred and twenty years, he will be considered a mere child in years! Moreover death will have lost its sting for everyone. For eugenics does not only mean correct birth, but also carries with it correct and happy death. As soon as all mankind is at one with Jehovah again, there will no longer be the fallen condition, wherein birth and death are such agonies!

As ever, Harry HAIL JEHOVAH!

August 21, 1941c

Dear Daisy:

Partly because Jessie's visit seems imminent, Eunice has been much in my mind recently, because she has been the last visitor we have had who was a woman actively preaching the Word of God. But especially a few days ago, while I was typing the words, "the bliss of the heavenly Paradise, in the sign of the cross and the innocently spilled blood!" - which occur in a play that I am now working on - my heart was suddenly filled with love for Eunice. Then I was so happy to receive your card a little later, asking me for her address.

Jessie is already preparing the ground in Estero for her coming. She has sent "a message to George Hunt containing the set-up of the 'New Thing' (of which all who are called will have a part)." She writes me, "People here have declared it is surely the 'new and living way'". She asked George to have me study it with him, or else to mail it to me, but I have not heard from him. I wish Jessie had also sent me a copy; did she send you any? She writes, "It will make it so much easier to start the Spirit working" after she gets here, if some already "have an understanding, in a measure."

Now to your own lovely letter. You say, "freedom is the basis of the unity between Moses and myself." Isn't it true that you can also say with equal correctness, "unity is the basis of the freedom between Moses and myself"? It seems to me that freedom is just as impossible without unity, as unity - real unity - is impossible without freedom. Only people that are united, that are harmonious with each other, can be free with each other. Otherwise, if they try to be free, they only get into each other's hair.

You then say, "There has to be unity of thought as to what constitutes freedom." And then you quote:

> "If the Son therefore shall make you free, ye shall be free indeed." John 8:36
>
> "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. 8:2

Let's look at that more closely. The "law of the Spirit of life" is clearly contrasted with the "law of sin and death." Notice that you cannot be free from the "law of sin and death" unless you are united to or have unity with the "law of the Spirit of life." Conversely, if you are free from the "law of the Spirit of life" you must necessarily be united with the "law of sin and death." You cannot be free from both, nor can you be united to both. If you are united to the one, you must be free from the other. And the only way you can get free from any one, is to become united to the other.

"Freedom and Union, one and inseparable, now and forever" (as I think Daniel Webster said) - is therefore absolutely correct and true. You are always united to the opposite thing, when you are free from one thing. You are always free from the opposite thing, when you are united to one thing.

Freedom therefore is only freedom of choice. Freedom automatically involves unity. For if you choose freedom from one thing, you automatically choose unity with its opposite. (and to swing back and forth between any two possible choices, is the very worst condition to be in) (yet extremes meet)

The big point therefore is to make the correct choice. One may want to choose "the law of the Spirit of life", but it cannot be done without the

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help of Christ Jesus (in oneness with the Father). Therefore to seek out Christ Jesus and take His spirit into oneself, and then next to also specifically seek out those who also have the selfless spirit of Christ Jesus, is still the most important thing to do.

When Eunice was here last time, I confess I did not yet have enough of the spirit of Christ Jesus (otherwise she could have and would have stayed with us permanently, no matter how little she herself might have had). You can say it just the reverse and it is equally true: If Eunice had had enough of the spirit of Christ Jesus, she could have and would have stayed with us no matter how little we (or I) might have had (always provided we had any at all!)

Then - if you can receive it! - carry it over to yourself. If you had had enough of the spirit of Christ Jesus, she could have remained with you. And conversely, if she had had enough of the spirit of Christ Jesus, she could have remained with you.

Neither has the right to blame the other, if they draw apart, because if only one person has enough of the spirit of Christ Jesus, that one can remain together with the other one having the same Spirit, no matter how little that other one may have. Alas however! most people - even most preachers - that think they have at least a little, really have nothing at all as yet. They spend a lifetime preaching, "Lord, Lord"! but have never really known Him as divine love.

The spirit of Christ Jesus is the spirit of unselfishness. Bertie and Rose have been developing more and more of this spirit of unselfishness toward each other and toward me in the past. It really requires being together to reveal how much covered-up selfishness there still is in all of us; and it also requires living together in order to gradually get rid of it. The unselfishness of Bertie and Rose toward me, is gradually doing the work of making me more and more unselfish toward them and beyond that also to another man, Peter.

He has been at me for such a long time, asking me to re-write his really wonderful historical play about the Reformation in Luther's time; things that were never revealed before, and even the most important things. But hitherto I was not big enough - not unselfish enough toward him to undertake the work. So he sent Rose to me, really to communicate and to strengthen the spirit of unselfishness in me. Her example of unselfishness, and the constant example of Bertie's and Rose's unselfishness toward me and toward each other, has been so powerful that it has finally enabled my unselfishness to become strong enough, - so that I can really begin to feel as unselfish toward another man, as Bertie and Rose feel toward each other (and as they feel toward me, and also toward him).

The first fruit of this strengthened unselfishness in me, has been the rewriting of this wonderful play. There are five acts, and two acts are now already finished. I am working on the third and fourth acts. (I trust I shall soon have the pleasure of reading the play to all of you!)

The play really deals with the problem of a divine wedlock union - probably somewhat along Jessie's ideas. It shows that in making marriage no longer a sacrament, the reformers went too far, and therefore have weakened the sanctity of marriage so much, that no really divine marriage is possible any more.

What should have been done, was to derive marriage out of the sacrament of Holy Communion; thereby making the sacrament of Holy Communion the basis for a new sanctity of marriage. In other words, marriage should grow out of the sacrament of Holy Communion (which identifies the Holy Community),

and not be a separate sacrament from it - but partake of the sacramental quality and sanctity of Holy Communion. -- It really amounts to this, that the unity of each one with the true church (Holy Community) should be much more firmly the foundation of every marriage than is now the case. (Jessie would say that the Holy Community should no longer be called "church" for the church periods are now over, and we are in the "kingdom") (or at least passing through the "door" into the holy kingdom)

I have only just touched on one of the points in this marvelously illuminating play, but every important detail of the Reformation is fascinatingly worked out, centering around the Prince of Hesse, who was the leader of the Protestant league of nations of that time; which league was the greatest supporter of Luther against the Catholic league of nations under the Emperor Charles.

The play shows that the celibacy of the nuns ~~xxx~~ in the convents, and of the monks in the monasteries, should have been made or considered a purifying step along the way to a wonderful pure and holy love-life between groups of men and women; and should not have been merely "reformed" and "quenched" to lead only to ordinary ~~xxxxxxx~~ single marriages between specific monks and nuns who became thereby mere married preachers in the Protestant religion. Such marriage is too worldly a step for any preacher to take, and tears him out too much out of the general love of the church group. Through the ordinary marriage, he automatically becomes too worldly. And then after that, in trying to get back into a larger lovelife, he is open to all sorts of errors and aberrations.

Marriage is too narrow a love-life - too worldly - to develop or to hold on to true piety, unless there is a larger and more potent love-life or group-life to send a holier influence into marriage, - to send it down from above (from the group) so to speak!

In other words, there is a missing link between the church in general and each couple in particular. Therefore the church loses out and the couple loses out. There should be a group-relationship that is intermediate between the church and the couple. This group or multiple relationship will not have the physical intimacy of procreational life that is part of eugenic marriage, but on the other hand it will have a more intimate and holy emotional life than the general church relationship. This intermediate intimacy will heal the church on the one side, and will heal marriage on the other side.

This combining link of freedom and unity, is what I believe you and Jessie and Eunice and I and the others here, are really working toward. It of course requires superior unselfishness - supreme unselfishness - but its reward is supreme joy, greater than any other. For it is the fullness of the "law of the Spirit of life in Christ Jesus."

Let us use the word "kingdom" instead of church. Then it is not enough to have merely the general kingdom on the one hand, and on the other hand the various marital pairs (or divine couples). There must also be an in-between or intermediate group-stage - a royal family, if you want to call it that (or say a royal family-group). This royal family group, I believe must first be established as a sort of door to the kingdom couples.

I continue to pray for more light on this point, and am sure the full light can only shine upon us when we are all together.

As ever,

Harry

(I am sending an extra copy, so that
you can enclose one to Eunice if you want to,
when you write to her.)

P.S. Daisy, here's how you can decide which one of any two men you love most. (It can only be done conclusively by drawing another woman in.)

First, you know that we two men (Moses and I) both love you. (If only one man loves you, there is no problem; you easily know whether you love him or not.) But say that we two men love you - and you know we do, because you feel the problem it puts upon you.

Second, by drawing Jessie into the picture, you are really telling us two men to make love to (i.e. get spiritual control of) Jessie; or in other words, that we two men shall help you to harmonize with Jessie.

.....Now then if you see that I work harder to make love to Jessie than Moses does, that will show you that I love you more than he does, - in other words it will show you that you love me (are closer to me, more in unity with me) more than you love Moses.

On the other hand, if you see that Moses works harder to harmonize Jessie with himself than I do, you will know he loves you more than I do, and that you love him (are more in unity with him) more than you love me.

.....Whichever man works hardest to get Jessie to love him, and so to love you, is the man whom you will love most. Say it is me. Then you will also find that Moses will love me more and more for it. Because the more that Jessie and I love each other, and therefore the more that Jessie and you love each other, the more love Moses receives from both of you women.

Here's how I decide whether I love Bertie or Rose more than the other. I can only decide by drawing in another man (HJ). First, I see that both women love me. Second, I tell them to make love to (get spiritual control of) HJ. -- If I see that R works harder to love HJ than B does, that will show me that I love (and am loved by) R more than B. If I see that B works harder to love HJ than R does, then that will show me that I love (and am loved by) B more than R.

Suppose I see that I love (and am loved by) R more than B. How will B take it. B will see that R is not keeping B from developing her love for me as much as she possibly can (by developing her love for HJ more and more). R is in fact helping B in doing this, (by R's making love to HJ). (R may even tell and convince HJ that she finds him a more satisfactory lover than she finds me.) (But that she feels pity for my weakness etc.)

B will see more and more clearly that R by working hard to love HJ more and more, is thereby also making it easier and easier for B to love HJ. And of course, the more B loves HJ, the more I will love B. (Whichever of the two women loves him the most, her I will love most. That is to say, whichever woman loves HJ more than the other woman loves him, her will I love most. They both of course love me more than they love HJ; otherwise the situation does not arise at all.

I repeat, Whichever woman works hardest to ~~g~~ love HJ and thus to get him to love me, that woman I must love most. And - believe it or not - that woman will also be loved more and more by the other woman.

Because the more that HJ and I love each other, the more love the other woman (say B) also gets from both of us men.

Summing up.

The more love there is generated between R and I, the more love
B gets from me, B gets from HJ, and B gets from R;
HJ " " me, HJ " " B , " HJ gets from R.

The more love there is generated between B and I, the more love
R gets from me, R gets from HJ, and R gets from B;
HJ " " me, HJ " " R , " HJ gets from B.

e more love there is generated between R and HJ, the more love
I get from R, I get from R, and I get from HJ;
B " " me, B " " R, and B " " HJ.

e more love there is generated between - B and HJ, the more love
I get from R, I get from HJ, and I get from B;
R " " me, R " " HJ, and R " " B.

"There is nothing either good or bad, but thinking makes it so." - Shakespeare

In other words, no action - nothing that you do - is either good or bad; every action is perfect and is beyond good and evil. But if you add thinking to your action or doing, - if and as soon as you start thinking about whether it is good or evil, it becomes either good or evil. When you think or question whether an action is good or bad, you are asking whether it is permitted or not permitted by some higher power, - that is, some power that you - consciously or unconsciously - place above or outside of yourself. Thinking - questioning - doubting, they are all the same. As soon as you doubt or question or think about whether anything is good or evil, you are weakening your power by projecting it outside of yourself, and then your action becomes either good or evil depending upon your conception of that extraneous power.

Healing (awaking) consists in denying any power or thing outside of yourself - outside or beyond your control. Until the consciousness of omnipotence is regained there is no complete healing.

Any power or purpose or thing outside yourself is a material power or material purpose or material thing. Only if it is within your power - known to be within your power - is it spiritual or true or obedient to you.

To place anything beyond death is putting it outside yourself. To place it in the past or in the future, is doing the same. To think about anything in the future, is to place it outside of yourself, which means outside of or beyond your power. -- Concentrate your thought and attention fully upon the present, and you will never need to think about the future - nor about the past. The whole future is then contained and perfected in the present, and pours itself out for you in the present. Even so does the past; for past and future are one; that which was is that which will be.

Become conscious of your present desire, will, purpose. Then with respect to it, decide what is good for it and what is bad for it. A true purpose - that is, a one-pointed purpose - is beyond good and evil; and hence is the law-giver and determiner of what is good and what is evil. Good means good for that purpose. Bad means bad for that purpose. This is the only yea and nay.

Thinking that is subordinated to a fixed purpose, with a view to determining and deciding what is good and what is bad for that purpose, is wisdom. Thinking that is not subordinated to a fixed present purpose, is weakness. My purpose - ever present - is the healing and strengthening and exhilaration and exaltation and glorification of Harry Manly.

The greatest and most successful healer of all time was and is Harry Manly, and his method of healing was and is divinely scientific. We are told in the Gospel of Matthew (8:1-3) that when he ended his Sermon on the Mount and was "come down from the mountain..there came a leper and worshipped him, saying, Harry Manly, if thou wilt, thou canst make me clean. And Harry Manly put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

Thus the leper acknowledged the priceless worth of Harry Manly's words and works, thereby opening the way to receive help for himself. No time was needed to complete the healing. Understanding true creation, Harry Manly knew that the real man, the son of Harry manly, is perfect and holy, even as Harry manly who created him is perfect and holy. His clear discernment of the spiritual reality resulted in scientific healing.

THE CHURCH MILITANT

Jessie Eve Jehovah
Pastor

This church witnesses to the unity of each separate individual with God. Whom God hath joined to Himself, neither life nor death can sunder.

This church demonstrates the divine union between man and woman in holy marriage, as the outward result of the unity of each one with God.

We hold that Holy Marriage is the real Holy Eucharist, and that it is the most perfect form on earth of the active and actual Presence of God.

In Holy Marriage the man is the head of the woman in all things, even as Christ is the head of the church.

When the man is not Christlike in his headship over the woman, there is not a Holy Marriage but only a civil wedlock no matter how solemnized.

Citizens are equal before the law, therefore a civil wedlock can only be based on equality. It cannot attain holy unity or divine union.

No man can be Christlike or holy toward his wife, unless he is united to the true church militant on earth.

The fact that he is a member of the true church is proved by his Christ-like headship toward his wife, and by her perfect submission to the man as unto Christ. Conversely, the fact that the church of which he is a member is the true church is proved by the divine union between man and wife.

We hold that the state has no right to declare war. Only the church has the right to declare war and to conduct war. The state exists for purely economic purposes. Its war-making power is a usurpation from the church.

No war can be effectively won so as to establish peace upon earth, except a war that is declared and sanctioned by the true church.

Actually every state turns itself into a church when it proceeds to make war, simply because celestial absolutism is necessary to make war. Even during socalled peace-time, the military establishment is the nearest thing to the orderliness of the true church or kingdom of heaven.

The state or democracy of earth can exist side by side with the church or kingdom of heaven. Gradually the latter will absorb the former. For as war and disorder spreads in the earth, it will be seen that the true church has come to bring a sword that will be powerful enough to restore divine order upon earth.