

Peace Pilgrim at Unity Church – 1973

New Port Ritchie, FL

I was sitting and looking at these beautiful, courageous people who came out on this bit chilly and grey morning in Florida, which I consider a beautiful morning, though the Floridians might consider it cold. I love you all and I enjoy being with you.

This is supposed to be the informal service so I thought we might have some questions if you want to ask questions. Let's do this the way we do in the colleges. I'll start talking and as soon as you want to ask a question just raise your hand to attract my attention. Then as soon as I have finished the sentence or the thought I will recognize you and we will begin to talk along your line of interest. I'm going to be talking about a pilgrimage for peace. I'm going to be telling about my pilgrimage. I'm sure there will be many things you will think of to ask and I hope you will. It will make for a beautiful meeting if you join in.

I am a pilgrim, a wanderer. My vow says I shall remain a wanderer until mankind has learned the way of peace. A pilgrimage, traditionally, is a journey which is undertaken on foot and on faith, without any visible means of support; prayerfully and as an opportunity to contact people. It can be to a place or it can be for a thing and mine is for a thing. My pilgrimage is for peace, and my life work covers the whole peace picture. Not only peace among nations and peace among groups but peace among individuals and the very, very important inner peace which I talk about the most and which will be my subject tomorrow morning.

I have no money and I do not accept any money. I deal with spiritual truth which of course should never be sold and need never be bought. As soon as you're ready it will be given. I own only what I wear and the few things I carry in my little pockets. It's not much, it's not burdensome. My pilgrimage slogan is, "every ounce counts". If you ever try to carry everything you own, I tell you, you'll think about ounces when you have to carry it. I don't belong to any organization. There is no organizational backing behind me. I walk until given shelter, I fast until given food. I do not ask. I believe it would be very unloving to ask. I might put someone in a position of having to say no and from my point of view it would be completely unnecessary to ask. When you are following your calling whatever you need is given without asking, and so it has been in 20 years of walking.

I celebrated the 20th anniversary of my pilgrimage this past new year's day, and much more than 25,000 miles of walking. I had counted that way back in 1964. I have been supplied with everything I needed without asking for it. You see how good people really are? I believe nothing is too big to pray for. I believe it all adds up. All good prayer has good effect whether you see the results or not. And right prayer also motivates to right action, so I pray about big things like world peace.

Many people have said to me, "Of course you're going to stop walking now. There's a cease fire in Viet Nam." And my answer is, of course I'm not going to stop walking now. Peace is much more than the temporary absence of war. It is the absence of the causes of war which are so

much still with us in the world today. There's still some fighting in Viet Nam for that matter. Just last night on television it said we were still bombing Laos and Cambodia. There's an unpeaceful situation in the Middle East, there's an unpeaceful situation on the British Isles and there are some unpeaceful situations still right within our own country. And so I certainly am not going to stop walking. Even when I do stop walking I will keep on talking about the inner peace.

You see there's a great deal of difference between the inner peace and the outer peace. The outer peace is what you might call a law and order situation. Just as in our own country the smaller units, the states, gave up to the larger unit, the United States, the right to make war, so that civil war seems to be impossible - we couldn't imagine Florida declaring war on Georgia, for instance - just so in the world, the smaller units, the nations, can come to the point, and I believe they will, when they will give up (to I hope a very much improved) United Nations, one single right which is the right to make war. Then I talk about the inner peace which must sustain the outer peace, because until enough of us have found enough inner peace we will not have a really peaceful situation anywhere.

Now I said I was walking as an opportunity to contact people, and I am. I wear my tunic so they'll stop and talk. That's the purpose of my lettered tunic. It makes my contacts for me. I walk along wearing my lettered tunic and sooner or later someone is interested enough or curious enough to stop and talk with me and it gives me an opportunity to share with them. And let me tell you, you're in a much better position to talk to people when they approach you than when you approach them. So the pilgrimage tunic makes all of my contacts for me and that is its purpose. It's of course a very selective garment because you can well imagine that it selects out all superficial people who would judge by appearances, so that the people who approach me are worthwhile people. They are interested or at least they have a lively curiosity. Of course I couldn't talk to all of the people, so isn't it wonderful to have these very worthwhile people come to me. This is what my tunic does for me. It gets me in trouble sometimes, too. I'm going to tell about some of those experiences in the service.

A pilgrim's job, I would say, is to rouse people from their apathy and make them think. That's a pilgrim's job. When I started out, that was January first of 1953, it was a long time ago and people were in a state of real apathy. There was a lot of fear at that time. It was the time when congressional committees were considering people guilty until they could prove themselves innocent and people were just afraid. It was a period that was apt to call forth a pilgrim. In fact when I spoke at one of the classes at the University of Tampa, I remember a particular professor mentioned that, that at the time when there is great apathy in the face of a crises situation, a pilgrim is apt to be called forth. So I was trying to make people think about peace in general because at that time people seemed to consider war a natural part of life. They accepted it, and I felt like a voice crying in the wilderness when I started out 20 years ago. Now lo and behold I'm on the popular side and even congressmen are taking peace seriously.

Now I'm trying to make people think about 3 things in general. I'm trying to make them think about the way of peace. This is the way of peace: overcome evil with good, falsehood with truth, and hatred with love. Nothing new about that, except the practice of it. I'm sure some of you think immediately of the words, "Be not overcome of evil, but overcome evil with good." This is the lesson for today. In our immaturity, we people of the world have been attempting to

overcome evil with more evil and we have multiplied the evil. Evil can only be overcome by good. This becomes the message of my peace pilgrimage. It's one of the things I'm trying to make people think about.

Another thing I'm trying to make people think about is the fact that peace in the world is possible today. Not inevitable, but possible and let me tell you why. We basically suffer from immaturity. Of course if we were mature people peace would be assured. But immature people are capable of learning by their own mistakes. Look back into history. Dueling ceased when it was at its height. Why? Because so many men who were legally right were being killed in duels that finally the most stupid person could see that dueling was solving no problem. Then they did something about it. In the world today can any nation think in terms of military victory? You don't need to be very bright to see that war is solving no problem and that brings us to the brink of the possibility of being able to do something about it for the first time in written history. The worst block is that we don't believe it's possible and therefore we do not act meaningfully in that direction.

The third thing I'm trying to make people think about is the fact that inner peace is possible. You see most people only scratch the surface of their real potential. They have no idea what they are capable of.

Q: Isn't this all part of the natural progression?

Isn't this all part of the natural progression of man? Learning by their own mistakes, yes. As long as they're immature they will have to learn by their own mistakes. But there is another way. For instance, in dietary matters, actually in all matters, I practice prevention. Everything that is known to be bad for your health I have cut out long ago. Why should I wait until I get sick? That's the other way you see. When man gets a little more mature he won't have to learn by his own mistakes. He will voluntarily do the right thing. So at the moment, while man is immature, one can say it is a part of the natural progression of things, that he learns by his own mistakes. But there is a better way. And remember that when enough of us have found enough inner peace we will be able to affect for the better our institutions. Institutions of education, political institutions, institutions of radio and television. And then the bettered institutions will in turn through better example, affect for the better all who are still immature. So you see there will come a time in the natural progression of things when enough of us will have found enough inner peace to accomplish this. That's why I talk such a great deal about peace within ourselves as a step toward peace in our world.

Thirty-five years ago my life was completely different. I had money at that time and I had collected a good many things. The world considered me successful because I had money and things. This is a material age in which we live and money and things are highly regarded. So I had to learn by my own mistakes at that time, thirty-five years ago, that you can't fill a life with money and things. It takes more than that.

And so thirty five years ago - actually I had realized for a long time that I needed to find a meaningful way of life - but 35 years ago, I walked all one night through the woods feeling that I would walk until I found what I was seeking, until I found a meaningful way of life. It seemed to

be just beyond my grasp. At the end of that night I remember I came out into a clearing where the moonlight was shining down, and as I looked up into God's wonderful moonlight something within me stirred and awakened and I spoke aloud and I said, "If you can use me for anything, please use me." And I just felt, "Here I am, take all of me - use me in any way you can. I withhold nothing." And then I felt I had found what I was seeking, because you see I had gotten over a very difficult spiritual hump. I had felt a complete willingness without any reservations, to give my life. It's a point of no return. You will never be able to get back into completely self-centered living after that. That's a very important spiritual hump when you feel completely willing to leave the life governed by the self-centered viewpoint or the self-centered nature.

Spiritual growing up is a process. It takes awhile, just as the physical growing up takes awhile; just as the mental growing up takes awhile; just as the emotional growing up, learning to get along with people and with ourselves takes awhile, so does the spiritual growing up take awhile. My life began to improve from the very beginning, when I began to give what I could instead of to get what I could. My life just blossomed out. The first thing I knew, I had obtained the great blessing of good health. I haven't had a cold or a headache since. From that time on I knew what my life's work was going to be. I knew it was going to be work for peace and I knew it was going to cover the whole peace picture. Peace among nations, peace among groups, peace among individuals and the very, very important inner peace. I didn't talk about the inner peace until 15 years later after I had done the spiritual growing up, after I had found inner peace.

My life began to improve 35 years ago. But there was a struggle in my life 35 years ago, a struggle between the self-centered nature and the nature which is centered in the good of the whole. But then there had been struggle in my life before. You see, body, mind and emotions are instruments. They can be used either by the self-centered nature or by the God-centered nature which is centered in the good of the whole which Jesus called the kingdom of God within and which is sometimes called the indwelling Christ and we even sing about it. Christ within, the hope of glory. Your life can be governed by either one. But only the God-centered nature can control body, mind and emotion. So in the beginning of your life you're somewhat controlled by the wishes for comfort and convenience on the part of the body, by the demands of the mind and by the outbursts of emotion. There's a struggle then, between body, mind and emotions and the self-centered nature which uses them to a certain extent without being fully able to control them. Then comes the time of getting over the spiritual hump of feeling completely willing to give your life or leave the life governed by the self-centered nature. Then comes another struggle, more or less stormy, mine was about medium, between the self-centered nature and the nature which is centered in the good of the whole, the God-centered nature.

I drew this on a college black board one day and one of the college students came up to me afterwards and she said, "I know exactly what you mean by that. I'm in it. One time all I think about is I want a new dress. I want a new pair of shoes. And then the next minute I'm thinking, what's the matter with me. A lot of people in this world have no shoes. Why should I be thinking about such superficial things." One is self-centered, one is centered in the good of the whole or God centered.

Then about half way through this spiritual growing up of mine came an experience which we also sing about: "Open my eyes, illumine me." Even the scientists have a name for it, they call it

the peak experience. It's the experience when you feel a complete and absolute oneness with not only fellow human beings, you may have sensed before that, that human beings are all cells in the body of humanity, every cell of equal worth, of equal importance in the eyes of God. But now you even feel a oneness with all of God's creations; the creatures, the earth, the air, the water. You would never be a polluter after that. And most wonderful of all, you sense now a oneness with God.

It is the illumination experience and it came to me about half way through the spiritual growing up period. After that I never completely lost the awareness of the presence of God, though I slipped in and out still, of this awareness, yet I always remembered and I missed this peak experience when I slipped out of it. Before you've known it, you can't miss it. Once you've known it, you can miss it. This experience, the illumination experience, comes sometimes with some phenomena. It's called the illumination experience because there is often a light experience. If it's at night there's actually a sensation of light. Mine was in the daytime. I'll tell you about the phenomena that came with it though this is not what's important. It's just very incidental to the experience.

I was walking, I was out for my time alone with God, and as I walked along just thinking of God, came this experience. I was on my feet, it was early in the morning. I felt a lightness, you've heard of walking on air, or walking on clouds. I didn't seem to be walking on the earth. And I knew timelessness and spacelessness. That is, I couldn't have told you how long this experience took or how much area I covered. Everything, every flower, every bush, every tree seemed to have a light emanation around it, to wear a halo you might say. And specks of gold fell like slanted rain through the air. That was my light experience. Now remember, this is merely the tinsel, the window dressing, there is nothing important about this. This is just the phenomena connected with it.

The important thing is that you know this complete and absolute oneness. As I say, I have never been able to feel completely separate again. And then after a little slipping in and out I got on what is sometimes call the plateaus. You're in harmony most of the time, you only slip out just occasionally. I was working with psychologically disturbed individuals at the time. I began by working some with the elderly at first, and then I started working with psychologically disturbed ones afterwards, after I had sufficient stability in my own life. I had slipped out of harmony one day and when I went to bed that night, it's my custom to think about God constantly now, but at that time, I at least began by thinking about God last thing at night and first thing in the morning. And so when I thought about God that night I thought, it seems to me that if I could just remain in harmony, I could be of much greater usefulness. And when I woke up in the morning I was back on the mountain top and I knew I would never have to descend again into the valley. With this wonderful feeling I went out for my time alone with God and I was back with my friends in less than an hour.

While I was out I remember, I felt this strong inner motivation toward this next way of witnessing for peace. You might say a thought just struck my mind. I saw in my mind's eye myself walking along and wearing the garb of my mission. And I saw in my mind's eye a map of the United States with the large cities marked in and it looked as though someone had taken a colored crayon and marked a route across from Los Angeles to New York City which was my

first pilgrimage route. I'm just about completing my fifth pilgrimage route this month. I'll be starting a sixth one next month from California. I guess I can understand very well why, when I announced that I was going to start out, my friends thought I had taken leave of my senses. My hair had turned to silver, I had no previous athletic experience, I had no previous speaking experience, there was no reason in the world to suppose that I would be able to walk across the country without killing myself in the process. So my friends naturally thought I had taken leave of my senses when I told them I was going to walk across the country.

...It never runs out. You feel plugged in to the source of Universal Supply. That's what I live on. Without asking it is given. You also feel plugged in to the source of Universal Truth. Endlessly available. I tell you, that's the time I looked around and said, why most human beings only scratch the surface of their real potential. They have no idea what they're capable of. And you can imagine why, from that time on, I have been trying to inspire people to live according to their highest potential, to find inner peace. No one can tell me it's not possible for them to find inner peace, because if I have found it, they can find it, too! I've even lived in it for 20 years.

After you come to the point where you have actually given your life, or surrendered your life to God's will, or put your life completely into God's hands, or whatever you want to call it, there is still progress. It's not the end of progress. I can tell you that from 20 years experience. Progress continues but the struggle is over. Progress continues harmoniously without any more struggle. You know that hymn, "Until with Thee I Will One Will," as soon as you will to do God's will the struggle is over and progress takes place without struggle. It's as though the central figure of the jigsaw of your life is complete now and clear and unchanging. There is stability in your life but around the edges the pieces keep right on fitting in. It keeps enlarging. I can't foresee the end of growth in this earth life, but it is possible to attain harmony. And it can be a harmonious growth.

Now talking about that endless energy, I was walking out of a town one day (a fairly big town actually, as I had been on radio and television there) and a truck driver stopped to talk with me. He said, "I heard you say something on television about that endless energy and I just wanted to tell you that I did it once. Yes," he said, "I was marooned in a town by a flood and I got so bored that I finally offered to help." And he said, "I worked without eating, I worked without sleeping, and I wasn't tired," but he said, "I don't have it anymore." I said, well what are you working for now? He said, "Money." I said, well of course you don't have it anymore. You have that endless energy only insofar as you are working for the good of the whole. As soon as you start working for your selfish little self it's gone. That's the secret of it. In this world you are given as you give.

Q: Have you ever been overseas or just in the United States?

My field is actually the 48 states. That's what I would say if I were a missionary. I haven't even been in the 49th or the 50th. I have, however, visited my neighbors Mexico and Canada, walking in all ten Canadian Provinces. I haven't ever been off the continent. But let me tell you why my field is the 48 states. I'm not a nationalistic person. In feeling I am a citizen of the world and a member of the human family. But you see at this moment in history I feel that we are the most influential nation in the world and if we were to turn in the direction of peace and a better way of life, if we were to live our religious teachings, I think the world would follow. And knowing you can only change through example, I work to make my own land a shining example through

which the world may be changed. And that's why I make my field the 48 states, although I have visited my neighbors.

Q: Have you ever been in contact with the President or Congress or anyone in the government?

I have actually talked to a good many congressmen at one time or another, also governors and people like that. And then I have written to all the congressmen with constructive suggestions and I have written to all of the United Nations Representatives with constructive suggestions. I have also written to congressmen occasionally when they do something which is definitely on the positive side. My pet project is, praise good things to strengthen them. We live in a time when there is very rapid social change taking place. All kinds of things taking place. History is moving so swiftly you can see it being made. You can even help to make it. So many new things are being tried, and my pet project is praise good things to strengthen them. So when a good new thing is being tried I will praise the person. If I can speak to them that's fine. If I'm in their town I might call them on the phone, or if I'm far away I might write them a letter to praise them. So I've written to some congressman that were doing things on the good side and I have received some nice letters in return. And they say, "Thank you for commending me. Usually I only hear from people when they have something to criticize."

So I have had some contact, but my main contact is with people at the grassroots level. People at the grassroots level do not realize that they are extremely important - that they need to affect their legislators. Remember they elect them. After all, our government reflects our immaturity. As we become more mature, more religious in our thinking, as we act more on spiritual principles, we will elect legislators who will act more on spiritual principles. It's up to us, and therefore my work is primarily at the grassroots level. It will take many of us little people talking together to talk to people in the government, so that's why I talk to the little people primarily.

Q: Do you have a home base that you return to periodically or are you always on the move?

I literally have no home. The house were I was born was sold long ago. The rented apartments were I used to live are rented to somebody else and I don't need a home to keep anything because I wear and carry my things. So for 20 years I have not had a home anywhere, and I have been a wanderer for 20 years. But I do have a forwarding address: Peace Pilgrim, Cologne, NJ 08213. It's a tiny farming community. I have never lived there but I've visited there. The lady that forwards my mail lives there. She crosses out the Cologne, NJ and puts in care of general delivery to wherever I am and puts it back in the mail, and with a little delay I receive it. I let her know where I'll be. She knows until the end of November exactly where I'll be picking up mail. I pick up mail only once a week, and therefore I get quite a bit when I pick it up. And I answer more promptly than most because I have to carry it until I get it answered.

I feel at home wherever I am and if you're wondering about how I fare, walking until given shelter and fasting until given food, I really fare very, very well. As far as helpers are concerned, I have not only the lovely helper who forwards my mail, I'm so very grateful for her, and she feels this is her little peace project in this farming community, I have another lovely helper in Pennsylvania who is the sixth one who has gotten out my literature. She sends literature to people free of charge and I'm going to offer it to you people also.

You may wonder how a penniless pilgrim gives out, free of charge, literature. I want to tell you that I have some trouble remaining a penniless pilgrim. This is an interesting thing. This is a spiritual law. of course. I will not accept money or permit anyone to take a collection for me where I speak, but every time I open my mail, out falls a little money, which I haven't asked for. My literature says no Peace Pilgrim material is ever copyrighted and there is never any charge for it and yet there it is. I wouldn't use the money for myself, so I use it for printing and postage. That literature is simply waiting on the shelf to be sent to anybody who wants to receive it and I do offer it to you. I will have my list for you to sign after the meeting. This literature tells the thoughts I'm thinking and the things I'm doing as I walk along and it's gotten out intermittently.

I'm also grateful, besides the lady that sends my literature out, to the lady that prints it. I'm grateful for her. All these people who help me seem to think it's their little peace job. It's very nice. I'm also grateful to the lady who's making out the scrapbook for the Swathmore Peace Collection. They asked for a scrapbook of my clippings and a lady in Georgia is making that up. A Lady near Washington prints the literature. So I'm grateful for these helpers and I'm also grateful for all the food and shelter that is offered.

I was going to tell you how I fare with food and shelter because often people wonder about this. I very seldom skip more than 3 or 4 meals in a row. Very seldom. Three days, one time, I wasn't given food, but even then I found some apples under a tree on the third day. So I fare very well with food. I once had a 45 day period of prayer and fasting so I know how long one can go without food. I'm not a slave to comfort and convenience. I'll tell you about one of my food experiences. You know sometimes Mother Nature offers food and that is the most delicious food. Organically grown, like the berries you pick in some places. I remember that I had been walking on a trail in New England and coming down from the trail early in the morning, I found some blueberries. They were so delicious because I hadn't eaten in awhile, that I wrote a little article about them, and the first couple of lines of the article said, "This morning for breakfast I had blueberries covered with dew, picking them from the bushes as I journeyed through the scenic New England countryside. And I thought if I could choose my breakfast from all the menus of the world I couldn't choose anything more delicious than blueberries covered with dew!" So you see sometimes I feed on the best of fare.

Now as to shelter, do you know that I am given a bed by total strangers about 3/4 of the time. People are good. When I'm not given a bed I'm not necessarily out in the cold because I might be sleeping in a bus station in a city, or in a truck stop out on the highway, but sometimes I sleep beside the road. I can remember sleeping on the lovely soft matted grass of Florida. It makes a lovely bed. And sometimes I walk all night to keep warm. But if you're concerned enough about what you're doing you don't mind any of the little so called hardships and I'm very concerned about peace. Sometimes I'm offered food and shelter in advance through invitation, that's true, but I'll tell you about one of my shelter experiences.

I was walking in a very isolated section of the country, a woodsy section. It was in the fall and there were a lot of nice autumn leaves. It was a beautiful place to be walking, but there was no human habitation anywhere near. Toward evening, it was on a Sunday, and I saw that someone had read one of those thick Sunday newspapers and tossed it out beside the road, as they shouldn't but they did. I picked up the big thick newspaper and put it under my arm and walked

off the road a little bit. I found a thick evergreen tree and underneath there was a little gully with some dry leaves in it, so I pushed some more dry leaves into the gully, then I put some sheets of paper down and I put the rest of the paper over me. I slept very comfortably that night. In the morning when I woke up there was a thick white frost over everything but the evergreen tree had kept it off of me and I was snug and warm in my nest of leaves and paper. That's just a little tip in case you might get caught out sometime.

This is much more than an answer to your question but I had intended to tell you a little bit about food and shelter experiences because this represents the curiosity of a great many people about the pilgrimage. How in the world do I fare walking on faith as I do.

Q: I understand you are a vegetarian. Have you been for many years?

Yes, for thirty years. I have a rule of life that I will not ask anyone to do my dirty work for me. I would never kill a creature. I wouldn't kill a chicken. I wouldn't kill a fish, so I haven't eaten any flesh for thirty years. Of course I would have cut it out by now anyhow because I've learned about the eight poisonous residues meat leaves in the body and just because I practice prevention I would have cut it out by now. But that was my original reason for abstaining from the eating of flesh. I suspect that if you had to kill what you ate at least half the people in this room would become vegetarians too.

Do we have any fellow vegetarians in this room? Well good, we have a few. This is good for you not only physically but spiritually. Yes, I'm definitely a vegetarian and I also don't eat white flour and white sugar and all that trash. I never was addicted to either alcohol or nicotine. I have also ridded myself of the addiction to caffeine. It's an addicting thing, too. I don't even have the salt habit. I want to be free.

Q: Do you drink only water?

Pure water. I don't drink that chemical cocktail from the faucets. And fruit juice.

Q: Where do you find pure water?

It's still available if you really look for it. In any location where you are you can find a source of it if you really seek it. There's a spring somewhere and of course you can buy bottled water which is spring water. It's available if you look for it.

Now I'm going to tell you pilgrimage experiences, but I realize that in a sense my entire life has been a pilgrimage. My entire life has prepared me for the pilgrimage that I walk today. For instance, I can look back to my very early life before I was even going to school and remember that when my parents put me to bed at night they would say to me very wisely, "It gets dark so that it will be restful for you to sleep. Now go to sleep in the nice, friendly, restful darkness." So to me the darkness has always seemed friendly and restful. And when I'm sleeping beside the road or walking all night to keep warm, there I am in the nice, friendly, restful darkness. I think this prepared me for my pilgrimage. In fact there were other very little things that prepared me for my pilgrimage.

My feet were prepared, believe it or not. I never wore high boots to weaken my ankles or arch supports to weaken my arches. Any muscle you support, of course breaks down. I never wore high heels to stretch my leg muscles and throw my spine out of alignment. I never wore shoes too short to give me bunions or too tight to give me crippled toes. I remember when they measured my feet they would say to me, "You take a 5 1/2 B" and I'd say, "Nope, they're not comfortable. Give me a 6 C. I like to wiggle all my toes inside my shoes. So even my feet were prepared for the journey.

At the level of early training, there was nothing formal of a religious nature. I'm one of the half of the people in this country who do not receive any religious training in youth. Although I'm a deeply religious person now, it's at the level of experience and insight rather than at the level of early training. Although the early training did teach me to get along well with my fellow human beings, it taught me some useful things.

When I was in grammar school I read the Golden Rule in history, "Do unto others as you would have others do unto you."

It was expressed in a whole lot of different ways, because what I was finding out was that every culture had a golden rule expressed in one way or another. This just caught my eye. Something in me confirmed it and said this is true. This is for me. And I started to live by it. Through living by the golden rule, I attained a good attitude toward and a good association with my fellow human beings. That was my first religious attitude. I remember I carried it over into high school with me with my little saying, "If you want to make friends, you must be friendly." I just went around being friendly and I had a host of friends. In fact I even carry it over into my present life with my little saying, "If you want to make peace you must be peaceful." And that works too.

I was a senior in high school when I made my search for God. There are three things that motivate your life: your early trainings, unless they are laboriously uprooted or unless you allow the higher nature to take over, in which case they no longer apply because they apply to the lower nature; the things you touch from outside and receive an inner confirmation on from the higher nature as I did with the golden rule; plus the thing you directly perceive from a direct awakening of the higher nature, and that's what I'm coming to now.

When I was a senior in high school I thought here I am, a senior in high school and I felt so old at that time. I guess you do when you're a senior in high school. And I thought, I'm this old and I still don't know anything about God. I better try and find out. I waited until I heard somebody mention God and then I went up to that person and asked expectantly, "What is God?" But I didn't get any answer so I tried another person and another person. Only people who mentioned God. I asked them all, "What is God?" and I didn't get an answer. Oh some of them said, "Well, you know - the heavenly father." They gave me another name for God, a few of them. "Why the dear Lord, of course," one lady said. But nobody told me anything about the nature of God. I didn't give up. I pondered deeply upon it. I went to bed and slept over it and in the morning from the inside I had my answer. My high school answer was that we human beings lump together everything in this universe which is beyond the capacity of all of us collectively. Some people may even call some of those things nature, but I realize that this is what some people call God,

and other names are given to it also. All those things in this universe which are beyond the capacity of all of us collectively.

The first thing I picked out, I looked at a tree and I said, there's one. All of us together couldn't create that one tree. Oh, it might look like a tree but it wouldn't grow. There is a creative force in this world which is beyond us. I looked at my beloved stars at night and said there's another. There's something that motivates toward constant change in the universe. I was learning the physical laws in school. And through the golden rule, that there were also spiritual laws governing human conduct. And I said there's another, an overall intelligence that governs the universe by physical and spiritual law.

Then I touched God as Truth many times while I was a student. It's a thrilling experience to touch God as truth. I did that intellectually, but emotionally I also touched God. Emotionally I touched God as love. I touched God as goodness, as kindness, as beauty. I felt God through the beauty of a sunrise or a sunset. I had many touches with God. Light, power, life itself. Many touches with God. But later I was able to touch God in an even closer way, because later, through an awakening of my own spark of God or kingdom of God within, as Jesus called it, or indwelling Christ, I was able to perceive God as a spirit. God is a spirit and those who worship him must worship him in spirit and in truth. I perceived God as the ever present, all pervading essence or spirit which binds everything in the universe together and gives life to everything in the universe, and that brought God close. I am within God. God is within me. I could not be where God is not.

Maybe that does not remove fear from your life. There are really three things that remove fear from your life and they are three religious attitudes: A religious attitude or a loving attitude toward your fellow human beings. Perfect love casts out fear. You cannot fear that which you really love. Second, a religious attitude or an obedient attitude toward God, which will bring you into the constant awareness of God's presence, and then fear is gone. I live in the constant awareness of God's presence. How can I be afraid? And then the third thing that removes fear from your life, the third religious attitude, is a religious attitude toward yourself. Not only recognizing your potential, recognizing that you are more than that self centered nature, that you are actually that God centered nature, the kingdom of God within, the indwelling Christ, but also recognizing that you are more than this transient body and that life is more than this transient earth life.

Now I had perhaps a little more preparation in my early life, in my early pilgrimage. There is a story I want to tell you. It illustrates my putting the golden rule into practice in my life. When I was just past my student days one of my girl friends thought she hated me because I had been given a job she wanted and I had been elected to some little office in the community club that she wanted. Yes, she thought she hated me. She said all manner of unkind things about me. I knew this was a very unhealthy situation. I began to apply the golden rule to this situation. I started to say every good thing I could think of about her. I just racked my brains to think of good things I could possibly say about her. And I thought of a few. Oh yes, if you think about it you can. I don't like to say anything untruthful but I said all the good things I could that were truthful about her and I also tried to do her a favor. And you know how beautiful our lives are arranged. It fell to my lot to do her a significant favor. To make a long story short when she

married a year later I was maid of honor at her wedding. Yes, I tell you, just a little spiritual light put into practice really works.

One other thing I want to mention. In my early life I chose freedom. This was an important thing I think, that in my early life I chose freedom. Some of the young folks don't realize that there were hang ups in my day, too. Not drugs. We didn't have access to them. We heard vaguely that people in something called the underworld, sometimes used drugs but we had no access to drugs, except the legal ones. In any case, there were hang ups. I was offered real cigarettes before I got to high school. I didn't smoke them but some of my friends did. I was offered every kind of alcoholic beverage you could think of, even whiskey, when I was in high school. I didn't drink it but some of my friends did. There were hang ups in my day. They're carried over even into this day.

I remember just after my student days I was going with a crowd and I realized that everyone of those people in my crowd used both alcohol and nicotine. Not only that, but there was such a push toward conformity in those days. These days some of them will say at least, "Well, she has to do her thing," they allow for some individual action. But in those days they looked down on me because I didn't have their hang ups. I can remember sitting down in somebody's living room and saying to them, "Look, like is a series of choices, decisions. And I can't stop you from making your choices, but I have a right to make my choices, too. And I have chosen freedom." Today I say freedom from hang ups.

This was mentioned twice more but not by me. It was mentioned just a couple of weeks later. What happened was that one of the young men in our crowd got very drunk and killed himself in a one car accident on the way home and you can imagine how shaken we were. And when we gathered one of them said, "Well, if he had chosen freedom he'd be alive today," and you know some of them quit drinking. Another time was quite a few years hence. I was visiting one of my girl friends in the hospital. She was a chain smoker, and when I visited her she was dying of lung cancer. She said to me in a very weak voice, "I have often wished that I had chosen freedom." But by then it was too late.

The immature learn either by their mistakes or by the mistakes of somebody right close to them. I can remember, for instance, walking out of a college class room with one of the students and he said to me, "I used to smoke pot and drop acid and I even tried speed. But no amount of money would pay me to touch that stuff today. My buddy is dead. My room mate is dead." It had come real close so he had quit.

But I chose freedom from these things and this has definitely helped me. It was only about ten years before my pilgrimage started that I chose freedom from the caffeine habit. Up until that time I had taken hot coffee and iced tea. But I remember one morning I was drinking my morning cup of coffee. I had drunk it, and I sat there and looked at that coffee cup and I said, "You're depending on that to get you perking in the morning. This is going to stop right here!" and it did. So you see I chose freedom from that. Oh, it wouldn't be practical for me to have the caffeine habit. Remember I eat intermittently. I walk until given shelter and fast until given food. I don't eat steadily. If I had the caffeine habit, why, if I weren't given my morning cup of coffee I'd have a headache. It wouldn't be practical at all for me to have the caffeine habit. I don't even

have the salt habit. So you see I have chosen freedom in everything that would enslave me and make me unfit for a pilgrimage even in a physical way. And of course choosing freedom you can multiply and multiply. I have also chosen freedom from negative thinking and things like that.

Let me get along a little bit farther to the pilgrimage itself. I just wanted to point out that my whole life has prepared me for the pilgrimage. The 15 years just prior to the pilgrimage were my principal preparation for the pilgrimage because in those years I did the spiritual growing up. Thirty-five years ago was the time when I felt completely willing to leave the life governed by the self-centered nature or to give my life, and 20 years ago was the time when I succeeded in leaving the life governed by the self centered nature or giving my life or finding inner peace. It took 15 years. Just as any growing up takes awhile, the spiritual growing up takes awhile, too.

I would like to repeat something that I said earlier. When I started out 20 years ago my hair had turned to silver. In fact I saw some film taken of me just a little while ago, a home movie film, but I couldn't really see any difference in the way I looked 20 years ago and the way I look now. I had silver hair and I looked just about the same. The only thing that looked different was the tunic. The letters were much bigger at that time on the tunic. They had been painted by a sign painter.

When I started out naturally my friends thought I had taken leave of my senses, that I was probably going to kill myself that first year walking across the country. But when you have found inner peace you feel plugged into the source of universal energy which is what I walk on. It never runs out. You feel plugged into the source of universal supply which is what I live on. Without asking it is given. And you feel plugged into the source of universal truth which is endlessly available from the source. Your divine nature, your kingdom of God within, your indwelling Christ, is a drop from the ocean of divine essence around you and has access to the ocean. From that source came all inspired writing in the first place and somebody wrote it down, and you yourself can reach out directly into that source. So it is from that source that the strength for the pilgrimage comes.

Now the beginning of the pilgrimage was an interesting pilgrimage experience. The very beginning of it, the first day. I had envisioned the pilgrimage as being a person to person thing. I would walk along, I would of course use the walk as a prayer discipline to keep me concentrated on my prayer for peace. I have also used fasting as a prayer discipline. I had a 45 day period of prayer and fasting. I now pray without ceasing and therefore the discipline isn't really necessary to me anymore but in the beginning I had thought of it as that and in the beginning it was that. But I had also thought of the pilgrimage as making contacts with people. I would walk along wearing my tunic, sooner or later someone would be interested or curious enough to approach me, and person to person I would have an opportunity to talk to them. Having no previous speaking experience I didn't think of making speeches. I had never seen the inside of a radio or television station. I had never been interviewed by or photographed by a newspaper reporter or photographer. All of this was completely foreign to me. Actually I also had no previous athletic experience.

In any case, somebody said, "Well, you could walk ahead along the line of march in the Tournament of Roses parade," because it was January first of 1953. I was there a few days earlier

and I had bought a little piece of material for my first tunic with the last few cents I had. I had bought that material and also a stencil and a little bit of mimeographed paper. Someone had stitched up a little tunic for me and a sign painter had painted it and I had made a little stencil of my message and I had mimeographed a few copies of the message. I remember I mimeographed it on the mimeograph of the peace group called the Fellowship of Reconciliation. Some of you may have heard of that. It had an office in Los Angeles at that time.

So they said, "Maybe if you walk a little ahead of the line of march, a lot of people will be waiting there for the parade to start, and it will give you a good chance to talk to people." So with my tunic and my messages in my pocket I walked along ahead of the line of march at the Tournament of Roses parade. And I did talk to people. But the newsmen and the newswomen where also there, the news media were represented there. They asked for a piece of literature and a phone number where I could be located. I gave them my hostess's phone number where I could be located, my hostess in Los Angeles.

The next morning, bright and early, the newspapers were calling. I said yes, I can come over and see you and I did. Story and picture appeared on the front page of the Los Angeles Times. They've always been friendly, they've interviewed me every time I've come in. Probably will this time, too. The story and the picture went out over all the wires. Then when I got back, my hostess said all these radio and television stations have been calling you. I called them back and said yes, I can come over to Hollywood tomorrow. Hollywood is just within Los Angeles actually and it's the place where most of the television and radio programs originate.

I went there at nine in the morning and was interviewed right through the day. The last show was between eight and nine. I didn't even stop to eat. I did every national network of radio and television and the big shows in the Los Angeles area in one day. That's the first time I had ever been inside a radio or television station. So it never was just person to person.

I started out walking then and got down to San Diego where a high school teacher met me on the street. She wanted me to come in and speak to her high school classes. I explained to her that I had actually never done any public speaking and she said, "That's all right. Just come in and let them ask you some questions." It was easy. If you have something to say you can say it. Then I got as far as Tucson, Arizona before I was asked to speak in a college. At Tucson I was also asked to speak in the first church. It was the Sunday school class I was asked to speak to, a young couples class. Then I got as far as Pennsylvania before I was asked to give my first sermon.

My record is seven sermons on a Sunday. I give lots of sermons now. Different churches, of course. The Prespaterian church last Sunday, for instance. I speak in a lot of churches. So that's how I got started. That in itself was a wonderful experience. It was never meant to be just person to person apparently, it was meant to be group to group and even through the mass media and so that is what materialized. I tell you our lives are beautifully ordered and arranged for us if we'll just let it happen.

In the beginning I was definitely tested. I faced prison. I was investigated to discover whether I was a vagrant or a religious pilgrim. It was decided I was a religious pilgrim, but they held me

for 24 hours first and it was one of my most interesting experiences. You know a lot of people live in prisons and most people haven't even seen the inside of a prison. I remember that as a very interesting experience.

I also faced death in a snow storm. It was one of my most wonderful experiences and I will tell you about that today. I also was hit by a disturbed teen-age boy. That was the only time I was ever hit. It was one of my tests. It was my test as to whether when confronted with an actual situation I would be able to face hatred with love, and remember that's my message. This is the way of peace: overcome evil with good and falsehood with truth and hatred with love. So I was tested. And my most difficult test, believe it or not, was not any one of them. Not even facing death. My most difficult test was when I had to defend a frail little eight year old girl against a large man who was about to beat her. That was my most difficult test and I'll tell you about that too.

Let me put the experiences into some order, into the order of religious attitudes. Let me tell you one illustrating a religious attitude, a loving attitude, an accepting attitude, a non-judgmental attitude toward fellow human beings:

I was walking along one day and a cafe owner asked me to come into his cafe to have something to eat. And when I got inside I saw that I was actually in a saloon. There was a bar there and the cafe owner was very friendly. He had seen me on TV and he seated me at a table and he brought me some food. Then he came and sat across the table from me and he said, "How do you feel being in a place like this?" And I said, "I know that all human beings are God's children and they could act that way. So I love them for what they could be or for what they really are." And as I got up to leave there was a man on his feet with some kind of a drink in his hand. When he caught my eye he smiled a little bit and I smiled right back at him. He said, "You smiled at me. I should think you wouldn't even want to speak to me but you smiled at me." I said, "I am not here to judge my fellow human beings. I'm here to love them, and to serve them if I can." And the next thing I knew, I'd never been so surprised, the man was kneeling on the floor in front of me. The drink was still in his hand. He was saying, "Everybody else judged me so I defended myself. But you didn't judge me so now I judge myself. I'm a no good worthless sinner. I've been squandering my money on liquor, I've been mistreating my family, I've been going from bad to worse."

I reached over and I put my hand on his shoulder and I said, "You are God's child and you could act that way." He was very disgusted with the drink in his hand and suddenly he threw it against the bar so that it shattered and he said, "I swear that I will never touch that stuff again. Never!" And with a very determined light in his eye he walked through the door and was gone.

You know I even know the happy ending to that story. About a year later I heard from a woman in that town and she wrote, "You will be happy to know that the man in the saloon has kept his promise. He never has touched liquor again. He now has a good job, is getting along well with his family and has joined a church." You see if you approach people in judgement they're on the defensive but when you are able to approach them in a kindly, loving manner, without judgement, then they will judge themselves and be transformed.

I was walking down the highway one day and a very nice car stopped and a very well dressed couple started talking with me. I started to explain to them what I was doing when suddenly, to my complete amazement, the man burst into tears. I was simply astounded. He said, "Because I have done nothing for peace you have to do so much." You see the pilgrimage tends to arouse people from their apathy, and remember that's a pilgrim's job - to arouse people from their apathy and make them think.

I'll tell you one time when I had no feeling whatsoever of danger, and of course I have no fear. I fear nothing and accept only good and so to me only good comes. But this was a situation where I had been walking all night to keep warm. I hadn't yet been offered shelter. It was the first year of my pilgrimage and this happened in the middle of the night in the middle of the desert in an extremely lonely spot. I saw this man parked off the side of the road. When I passed by he called to me, he said, "Come on, come in the car here and get warm." You see it's very cold out there on the desert at night, as hot as it gets in the daytime. I said, "Well now, I don't ride." And he said, "I'm not going anywhere. I'm just parked here."

So over I went and got into the car. When I looked at the man I realized he was what the world might call a rough looking individual, but to me he was God's child. We talked for awhile. Then he said, "Wouldn't you like to get a few winks of sleep while you're sitting here where it's warm?" I said, "Oh yes, thank you, I certainly would." And of course I can sleep anywhere so I curled up right where I was and I went to sleep. I have no idea how long I slept but as soon as I awoke I could just feel a change of attitude on his part. He seemed to be very puzzled about something. He talked for a long time before he got around to admitting to me that when he had asked me to get into that car he had certainly meant me no good. But he added, "You know, when you curled up so trustingly and went to sleep, I just couldn't touch you." Of course he couldn't. The good within him prevented him, even though he was surprised to find there was any good there. And as I walked away from the car I saw that the man had gotten out and was standing there looking up at the stars and I wondered if perhaps he might be thinking of God.

To illustrate an obedient attitude toward God, obeying God's law of love even under very difficult circumstances, I want to tell you about the time I was hit. You know it was the only time I was hit, just once. I was trying to help a disturbed teen age boy and when I tried to help a disturbed person I would find one good thing the person really wanted to do and then I would help him to do it. In other words, bring some good into this life. This is how I always worked with those who had problems. I had started my pilgrimage but I thought I would try to help him a little bit. He was known to be violent at times. He had once beaten his mother so that she had to spend a couple of weeks in the hospital.

But he had also lovingly nursed her through a spell of illness. He had attacked other people. He had attacked a group of people with an ax one time or a hatchet I think it was. In any case, he was just disturbed.

He was a big fellow. He stood 6 foot 3 and looked like a football player and was known to be violent at times. Well, I was trying to help him and he wanted to take a walking trip into the hills which I knew would be good for him so I encouraged him to go. Then I discovered he was afraid to go alone. He was afraid he might break a leg and be left lying there. And he couldn't find

anyone who was willing to go with him. So I offered to go with him and in going with him I met my test. Although we started on a very good note, when we got on the first hill top a thunder shower came along which was very close.

He was very terrified and off the beam he went. The first thing I knew I saw this big boy come hurtling toward me. His eyes looked terrible and he was just hitting at me as he came toward me. I didn't run away. I could have done that, he had a big heavy pack on his back. It didn't even occur to me to pick up some stick or stone and hit him over the head with it, which I suppose I might even have done. He was as clumsy as a drunken man in his condition.

I just felt the deepest compassion for him. I stood and looked at him in the kindest, loving manner. I saw the good in him, I knew it was there. I reached for it. I prayed for him. But in my test I was even hit. Well, I wasn't seriously injured but I had some bruises, especially along my arms. However, the hitting stopped very quickly. He was very bewildered by this new situation because never before had his hatred been met with love. He said, "You didn't hit back. Mother always hits back."

And then delayed reaction because of his disturbance. It reached the good in him which is always there, no matter how deeply it may be buried, and he experienced remorse. Complete self-condemnation, which is a terrible thing to witness. It lasts for quite a long time. But when it was over he was just limp. The fight was all out of him. And he said, "I guess you're going home now and I don't blame you." I said, "No, I'm not going home. But the next time perhaps you will think before you harm anyone."

Well, some people might say, "Your method failed. He hit you." But looking back over a period of years I can only say did my method fail? Did God's method of love fail? What are a few bruises on my body in comparison with the transformation of a human life. He never was violent again. He is a useful citizen. Of course God's laws work - when we use them. Although results we must leave in God's hands as I leave in God's hands the results of my pilgrimage for peace.

I'll tell you about the little girl. Another one of my tests. She was a very frail little girl. We were alone on a farm, her family had gone to town. I saw him come. He was one of her relations. He had beaten other members of his family who were bigger and better able to take it and he had seriously injured some of them. She was very frail and very terrified. He chased her into the barn. I came into the barn. She was cowering in a corner in terror. Of course you attract to you the very thing that you fear. "That which I feared came upon me." So she was in danger because of her fear.

He was advancing toward her slowly, deliberately. I was behind him at that time. But I immediately put my body across the corner, between the man and the girl and I have never felt such power in my body as when I stood and looked at that poor, psychologically sick man with loving compassion. Because if you do God's will you receive God's protection.

He stopped dead in his tracks, almost as though he had hit something. He looked at me for quite awhile and then turned around and walked away and the girl was saved. Had I used the jungle law of tooth and claw, I would probably be dead today and so would the little girl. Don't ever

underestimate the power of the way of love. It reaches the good in the other fellow and is disarming. It can be used in small things. Let me tell you a couple of little things where I used it. It can be used where nobody's life is in danger. Just little things.

As I said earlier, my tunic sometimes gets me into trouble. I came into a town and it said in the paper I was going to speak at a church and it showed my picture, front and back, wearing my lettered tunic. A man who belonged to that church was simply horrified to discover that this creature wearing a lettered tunic was about to speak at his church. He called his preacher to complain about it and he called all his friends about it and somebody told me who he was. Now was this his problem or my problem? His of course! I accepted him. He was unaccepting of one of his fellow human beings.

Of course it was his problem, but nevertheless, he's important too. In God's sight all human beings are of equal worth. So I thought I would see if I could do something about it and I called him. I said, "Is this Mr. so and so?" "Yes." I said, "This is Peace Pilgrim calling you." You could just feel his apprehension. He was sure I was about to bawl him out. I said, "I have called to apologize to you. Evidently I must have done something to offend you, because without even knowing me, you have been apprehensive about my speaking at your church. Therefore I feel somehow I owe you an apology and I have called to apologize." You know he was in tears before the conversation was over. He came to the meeting and brought his friends and even corresponded with me afterwards.

I'll tell you another one where it had to be non-verbal. I guess you can tell that isn't my usual way. I was trying to help a lady. This was many years ago, it was in the early part of my pilgrimage and I still had my driver's license. I have now retired from driving. By the way, I retired with a perfect record. I never had an accident and I never had a traffic ticket. May you all retire with such a perfect record.

Anyhow, I still had my driver's license at that time and this lady had been seriously ill. She was so weak she couldn't drive a car and she wanted to get to her older sister's house for a few weeks bed rest. So I said, "Well I'll drive you there." We got half way there and she said, "Peace, I wish you would stay with me for a little while. My older sister is so domineering I just dread being left alone with her in the beginning." And I said, "Well, I have a little extra time, all right I will. I'll stay with you a little awhile."

When we were turning into her older sister's yard she said to me, "Peace, I really don't know how my older sister will accept you." And she was quite right about her sister. Her older sister took one look at me and ordered me out of the house. But it was late at night and she was so afraid of the dark she said, "Not tonight. You may sleep on the sofa tonight. But the first thing in the morning you must leave." And then she hurried her younger sister off to bed and that was the end of all possibility of verbal communication.

But I didn't give up. I looked around at the situation to see if there was anything in the situation which would permit me to communicate. I looked in the kitchen and there was a mountain of dirty dishes with no dish washer, so I went in and I washed up all the dishes and I cleaned the kitchen then I lay down and slept for a few hours. In the morning the older sister was in tears

when she asked me to stay. She said, "Of course you understand I was so tired last night I just didn't know what I was saying." And you know when someone's have been real mean there's a reaction and they're real nice. So we had several beautiful days together before I left.

I will take time to tell you that one experience about the snow storm and facing death. This illustrates a good attitude toward yourself. A recognition of yourself as more than the transient body. This was one of my most wonderful experiences. It was my test of faith. This was the time I faced death in a snowstorm. I was walking in a very isolated area of the country. I knew there was no human habitation within many, many miles. That afternoon there came one of those quick snowstorms. It was out of season too. If it had been a rainstorm you would have called it a cloud burst. The snow just piled up so quickly. Toward evening I noticed that the cars had stopped running on the road because they were getting stuck in the snow. And right after that darkness descended. Total darkness. I couldn't even see my hand before my eyes. The snow was blowing in my face and it was getting bitter cold. It was the kind of cold that penetrates into the marrow of your bones.

Well if ever I were to lose faith and feel fear certainly this should have been the time. But instead this whole experience of the cold and the snow and the darkness seemed to be unreal, to be an illusion. And the only thing that seemed real to me in that situation was the awareness of the presence of God. And indeed that is the only reality. The spark of God within and the ocean of God around. Everything else is transient. At that moment I knew that I was not this transient body. I knew that I was the indestructible reality which activates this body. When you identify not with the destructible clay garment, but with the indestructible reality, how free you feel. I knew everything was going to be all right whether I remained to serve in this earth life or whether I went on to serve in a freer life beyond.

Now I felt guided to keep on walking. I couldn't see if I was walking along that highway or out into some field. I couldn't see anything. My feet in my low canvas shoes were like lumps of ice. They just felt so heavy as I plodded along. Then my whole body began to become numb with the cold. When there was more numbness than pain, there came what some would refer to as an hallucination, and what some would refer to as a vision. It was as though I became aware not only of the embodied side of life where everything was black darkness and bitter cold and swirling snow, but also and it seemed so close I could step right over into it, indeed it is right here in another dimension, the unembodied side of life where everything was warm and light.

It seemed like warm light. There was great beauty. It began with familiar color and yet it transcended familiar color. Maybe that's what the artists see. It began with familiar tone or music but it transcended familiar tone. Perhaps that's what the musicians hear. Then I saw beings, way off at a great distance, a lot of them, but only one moved toward me. She moved quickly toward me and when she came within ten or twelve feet of me I recognized her, although she looked much younger than she had looked when she had stepped over. Since I believe that at the time of the beginning of the change called death those nearest and dearest come to welcome us, you see I've been with those who stepped over and I remember well how they talked to their loved ones on both sides as though they were all right there in the room together, I thought my time had come now to step over, and so I greeted her. I either said or thought to her, "You have come for me?" But she shook her head and motioned for me to go back.

Just at that point I ran into the railing of a bridge and the vision faded. Then because I felt guided to do so, I groped my way down that snowy embankment and under that bridge I found a large cardboard packing box. It was full of wrapping paper, and very slowly and clumsily in my numb condition, I managed to get myself inside of that packing box. And somehow with my numb fingers I managed to pull that wrapping paper around me. Then there under the bridge, during the snow storm, I slept. Even there shelter had been provided.

But provided also had been this experience. Now had you looked at me in the midst of it you might have said, "What a terrible experience that poor woman is going through." But looking back on it I can only say, what a wonderful experience in which I faced death feeling not fear, but the constant awareness of the presence of God which you take right over with you. And of course I believe that I have had the great privilege of experiencing the beginning of the change called death. A beautiful experience. And now I rejoice with my loved ones as they make the glorious transition to a freer living.

You know in our world today we also seem to be in the midst of a terrible situation. But how can we judge while we're in the midst of it. We're too close to it. There is darkness in our world today, yes. It is due to the disintegration of things which are contrary to God's will, to God's law of love. But let us never say hopelessly, "Oh, this is the darkness before a storm." Let us rather say with faith, "This is the darkness before the dawn of a Golden Age of peace which we cannot now even imagine." For this let us hope and work and pray.

Now, there is a great deal of difference between being willing to give your life and actually giving your life. And that period between I have come to call the spiritual growing up. We recognize that there is a physical growing up, there is a mental growing up and most people recognize that there is also an emotional growing up, learning to get along with people and with ourselves. But the spiritual growing up which I consider the most important growing up, begins at the time when you feel this complete and absolute willingness without any reservations, to give your life. To leave the life governed by the self-centered nature. And it ends when you have succeeded in giving your life. When your life is governed by your God centered nature which Jesus called the kingdom of God within and which is sometimes called the indwelling christ.

It took me 15 years. And that doesn't mean it will take you 15 years. But it did take me 15 years between the time 35 years ago when I felt completely willing to give my life and the time 20 years ago when I succeeded in giving my life. After I had found inner peace or succeeded in giving my life I noted that the struggle in my life was over. The struggle between my self centered nature and the nature which is centered in the good of the whole. But progress was not over. Progress continues, a harmonious progress without any more struggle. Twenty years ago was the time when my pilgrimage began. I'm going to talk to you about the 15 year preparation period for the pilgrimage or the 15 year spiritual growing up period in my life.

The steps toward inner peace are taken in such varied order that the first step for one person may very well turn out to be the last step for another person. And this is why it is difficult for a group to say now we're going to take step number one, and then we're going to take step number two, and so on. So finding inner peace becomes a do it yourself project. No one can do it for you but you can do it for yourself. If you have a spiritual fellowship along the way this is helpful. Yet in

the final analysis, you see, this is something that you do for yourself insofar as you are willing to turn toward God.

We have free will throughout this whole thing. But how far does free will extend? God's laws are set, you can't change them. You have free will as to whether you will obey them or disobey them. There's your free will. You come in already having chosen your place in the divine plan. Your job, what you intend to do in this earth life. Now you still have free will on whether you will do this or refuse to do this. That's how far your free will extends. If you make the right choice your life is easy, there is harmony in your life. If you make the wrong choice you have difficulties. The purpose of the difficulties is to push you toward harmony.

I remember I had talked about the steps toward inner peace in California. After I had finished speaking a woman came up to me and she said to me referring to one of the steps, "Peace Pilgrim, this I could never do." And I said, "Well, could you take any of those steps?" And she said, "Oh yes, I could do this. That doesn't seem so difficult." "All right," I said. "That's the place to start. Start on the things that seem easy for you. Never mind the things you think you can never do." Well a year later I was back speaking to that same group on another subject and the same lady was there and she came up to me afterwards and she said, "Do you remember me?" And I said, "I certainly do remember you." And she said, "You will be happy to know that the step I thought I could never take only a year ago I'm taking now because as I took a few steps it made it easier for me to make a few more."

So you start on the steps that seem easiest for you. And I suspect that as I give the steps toward inner peace there will be those of you who will recognize steps that you also have taken. First I would like to share with you what I call some preparations that were required of me.

The first preparation was a right attitude toward life. There was a time when I was an escapist. There was a time when I was a surface liver who stayed right in the froth on the surface. There are millions of escapists. There are millions of surface livers. They never find anything really worth while because you must delve very deeply for life's verities and realities. There was a time when I was confronted with a problem, I tried to get rid of it. I tried to get somebody else to solve it for me. But then I began to realize that every problem that came to me I was capable of solving if I turned to God for help.

I began to realize that with every problem that came to me I attained a little more spiritual growth if I solved that problem according to the highest light I had. So I began to realize that problems are opportunities in disguise, and the greater the problem, the greater the opportunity for spiritual growth. I began to face my problems with anticipation. Here's a problem. What can I learn from this?

I began to work meaningfully to solve those problems. I began to realize that I had a part to play in solving the great collective problems that are set before all of us. Problems like attaining world peace. I began to pray about those problems, and as I prayed about them I was motivated to act upon them, because right prayer motivates to right action. So I began doing my part in solving the collective problems that are set before all of us. Through solving not only the personal problems but helping to solve the collective problems, I was able to grow and grow and

grow. So I would not wish for people a life without problems. I would wish for them the strength to meaningfully solve their problems and attain spiritual growth.

I was visiting a lady who was a millionaire in New York City. It was one of her many homes where I was staying, and that lady, although she was in middle age, seemed to me like a little girl and I discovered why. She had been shielded from all her problems by a group of servants and a group of lawyers. She had never had problems to grow on and therefore she had not been growing as she should.

But I'll tell you the story of a lady who did grow because of a severe problem that she faced. It was pain. It was something in her back. I can still see her arranging the pillows behind her so it wouldn't hurt quite so much. She was very bitter about this. I tried to explain to her the wonderful purpose of problems in our lives. I tried to inspire her to think about God instead of about her problems and I must have been successful to some extent because one night she got to thinking about her problems and she got to thinking, "Just imagine, God regards me, this little grain of dust, to such an extent that he sends just the right problem for me to grow on." And she turned to God and she said, "Oh dear God, thank you for this pain through which I may grow closer to thee." And then the pain was gone and it has never returned. Perhaps that's what it means when it says, "In all things be thankful." So maybe more often we should pray the prayer of thankfulness. It's a very important prayer.

The second preparation has to do with bringing our lives into harmony with God's laws which are the same for all of us and which we can study together through our religious teachings, although we must individually apply them to our lives. Now I realize that created are not only the worlds and the beings but also the laws - both the physical laws and the spiritual laws which govern them. Obey those laws, your life is in harmony. Disobey those laws, you create difficulties for yourself by your disobedience.

Now I'll go a step further. If you're out of harmony through ignorance you suffer somewhat. If you know better and are still out of harmony you suffer a lot. You actually make things worse for yourself if you know and do not do. Let me give you an example of this. I asked two men the same question. They were both coughing their heads off and smoking one cigarette after another and I said to both of them, "Do you think perhaps it would ease your throat a little if you would stop smoking for awhile? The first was a big burly man who did heavy work and he said, "Why I always smoke when I have a cold. You know it kills disease germs." He will suffer only physical. The second was a college professor and he said, "I know this thing is bad for me in every way," and kept right on smoking. He will suffer not only physically but spiritually, because he knows and does not do.

I looked around me 35 years ago and I said, "Why, most human beings are their own worst enemy. I'm going to be my own best friend. I'm going to live all the good things I believe." And I got busy on it. I took them one by one. If I could think of one thing I was doing that I knew very well I should not be doing, I simply quit. And I had the good sense to make a quick relinquishment which is the easy way. You see tapering off is long and hard and usually never accomplished. And if I could think of anything I wasn't doing that I knew I should be doing I got busy on that. It took the living quite awhile to catch up with the believing, but finally it did. And

when it did a process began which has never ended. As I lived up to the highest light I had, higher and higher light came to me.

The third preparation has to do with something which is unique for every human soul, something which you cannot learn from the outside. Something which you must perceive from the inside, because every one of us has a place in the Divine Plan. There's something we came to do. We have a job to do. The self-centered nature doesn't know what your job is, it's only the God-centered nature that knows what your job is. Therefore it needs to be awakened.

During my 15 year preparation period I had what I often call a time alone with God. It didn't take very long. An hour was the most it took. I would walk receptive and silent amidst the beauty of nature and wonderful insights would come to me as I prayed the prayer of receptive silence. It's a very important prayer. Most people seem to be more accustomed to the prayers that say, "Dear God, please give me this, dear God, please do that." But I never really knew what God should be doing and therefore I waited in receptive silence for God to tell me what I should be doing. And these wonderful insights would come to me. Many young folks these days talk to me about what are actually religious practices in some cultures. They talk to me about meditation techniques and breathing exercises. And I say to them, "Look what I got from my time alone with God. From the beauty around me, my inspiration. From the silent receptiveness, my meditation. And from the walking, not only my exercise but my breathing. Four things at once! I recommend that people make good use of their time.

Then I would put into practice the insights that came to me, and in that 15 year preparation period it wasn't one big thing I was called to do, it was many little things. I realize that in most lives it isn't one big thing but rather many little things. I also realize that the bread winner is customarily called into not an unusual, but a well recognized, useful task in society.

There is one more preparation and that is a simplification of life. To bring inner and outer well-being, spiritual and material well-being, into harmony in our life. This was made very easy for me because 35 years ago I made my vow of simplicity. "I shall not accept more than I need while others in the world have less than they need." That motivated me to bring my life down to need level for me.

Now I hope you don't feel I am deprived of anything. In my life what I want and what I need are exactly the same. You couldn't give me anything I don't need. I hope you don't think I feel insecure. I really don't know anybody who feels more secure than I do. After you have spiritual security you have no more need for material security. I hope you don't think I feel poor. I feel very rich. I have health, happiness, inner peace. These you couldn't buy if you were a billionaire. I'm not poor, I'm rich.

Some people don't realize this. I knew this man, I knew him very well. I knew his wife well. I had seen his children grow up and yet he couldn't fully understand. One day he was bemoaning my impoverished state. "What will you do in your old age," and so forth. I even knew his financial situation and so finally I said, "Even monetarily I am richer than you are. I have no debts!" At least I can start from scratch, you see, and I happened to know he had plenty of debts.

I have discovered this great truth, that unnecessary possessions are unnecessary burdens. I don't mean needs are all the same. There probably isn't one person in this room whose need level is my need level. Suppose for instance you have a family, obviously you need the stability of a family center for your children. You couldn't live as simply as I live. And of course there are needs beyond physical needs. All I'm saying is that anything you have but don't need tends to become a burden to you. If you have it you have to take care of it.

For instance, I met a lady about a month after her huge house in which she and her husband had been living alone since the children were grown had burned down. They had been out and they lost everything except the clothes they were wearing. Remembering how attached she had been to that big house, even though it had been a great burden to her to take care of, I started to say a few words of sympathy to her. And she said, "Don't sympathize with me. You could have the morning after but not now. Just think. I will never have to clear out that attic. I will never have to clean that basement. I will never have to clear out those clothes closets. Why I've never felt so free. I just feel I'm starting life all over again." Well don't wait for a house burning. Someone could use those extra things.

As soon as I had gotten my life down to need level for me, I began to feel this wonderful harmony in my life between inner and outer well being. And there is a great deal to be said about such harmony. Not only for an individual life, but also for the life of a society. Take a look at our poor, war weary world. What's the matter with us? We're so way off on the material side, even if we don't have it we desire it. And we're so way lacking on the spiritual side that when we discover nuclear energy and other technological advancements we're actually capable of putting those things into bombs and using them to kill people. This is because our spiritual well being lags so far behind. The valid research for the future is on the spiritual side. We need to bring these two into balance so we will know how to use well the material well being we already have.

Then there were some purifications required of me. The first purification was purification of the body, regarding the body as the temple of the spirit and treating it that way. I was staying with a lady who paid great attention to the kind of fuel she dumped the gasoline tank of her automobile but no attention whatsoever what kind of fuel that she dumped into her temple of the spirit and then she wondered why she was always sick.

Purification of the body has to do with sensible living habits, sensible eating habits. Obviously we should be eating to live. And yet I am acquainted with people who live to eat. And I know some who don't know when to stop eating. And sensible sleeping habits, also fresh air, sunshine, exercise, contact with nature. It seems so simple but in this culture it isn't necessarily the first purification we make. Although in some cultures it may be. I was very interested in a letter I received from a young man, a student in India. He said to me, "I am preparing to study under a guru," and in India a guru is a spiritual teacher, and said the young man, "I am now undergoing my seven year physical purification period before the guru will accept me as a student." Do you know why seven years? Every cell in your body changes in seven years. So in some cultures this evidently is one of the first things that is required.

Now the second purification I cannot stress too much because it is purification of thought. Your thoughts are so powerful that if you had any idea of their power you would never think a

negative thought. And they can be a powerful influence for good when they're on the positive side. That's why I think about the best that could happen. The good things I want to see happen. Those are the things I want to emphasize. When your thoughts are on the negative side they can and often do make you physically ill.

I'll give you a couple examples of this. I knew a man who was 65 years old when I knew him. He was harboring symptoms of what was called a chronic physical illness. I saw that there was some bitterness in his life but I couldn't immediately put my finger on it because he was getting along well with his wife, he was getting along well with his grown children, and he was getting along well in his community. But I discovered that the bitterness was there just the same. He was harboring bitterness against his father who had been dead for many long years, because his father had educated his brother and not him. As soon as he was able to relinquish the bitterness he had been harboring against his dead father the so called chronic illness began to fade away and in a short time it was gone.

I knew a woman who was confined to her room. People thought a miracle had taken place in her life when her healing came. I remember going in to see her. I took one look at her. You could tell by the lines in her face and the tenseness of her that this wasn't physical at all. And I don't think I had talked to her more than five minutes or so when she was telling me all about how mean her sister had been to her. The way she told it I realized she had told it again and again and that she mulled this bitterness against her sister over constantly in her mind. I found myself explaining to her that if she would forgive, ask forgiveness and make peace with her sister, then she could look for improvement in her health.

"Oh," she said, "I'd rather die. You have no idea how mean she was." So the thing just drifted for awhile, but early one morning she wrote a letter. And it turned out to be a good, inspired letter to her sister. I made a special trip into town to mail that letter as soon as she showed it to me before she could change her mind. And when I got back she had changed her mind. And she worried a little. Then by return mail came a letter from her sister, and her sister was so glad they were to be reconciled. The same day that letter from her sister arrived the woman was up and around and out of doors. The last I saw of her she was joyously off for a reconciliation with her sister. There's a very old but very wise saying that hate injures the hater, not the hated. It isn't enough just to do right things and say right things, you must also think right things before your life can come into harmony.

And then purification of desire. What are the things you are desiring? Are you desiring perfectly superficial things like pleasures or new items of wearing apparel or new items of household furnishings or new cars? You can come to the point of oneness of desire just to know and do God's will for you. And when you think about it is there anything else really important to desire?

And then one more purification. Purification of motive. Now here is a tricky thing. What is your motive for whatever you might be doing. I have never found a person with purely bad motives. I have rather found people with very mixed motives - good and bad motives all mixed together. I talked to a man in the business world. His motives in the business world were obviously not the highest. But mixed in with them I found good motives. Caring for his family, doing some good in his community. Mixed motives are very prevalent.

I talk to groups that are studying the most advanced spiritual teachings and they wonder why nothing is happening in their lives. Their motive is attainment of inner peace for themselves. Selfish motives. They will never find it that way. Your motive, if you are to find inner peace, must be an outgoing motive. Must be service of course, must be giving, not getting. In this world you are given as you give. I have met a few people who needed to change their jobs in order to change their lives, because of course you must be contributing constructively in order to be happy. But I have met many more people who merely had to change their motive to service in order to change their lives.

For instance, I knew a man who was an architect. The reason I noticed him is that he was following his calling. It was his calling to be an architect. He was therefore a good architect. But his motive was wrong. His motive was to make a lot of money and keep up or get ahead of the Joneses and he worked himself into a nervous breakdown. That's where I really talked to him about the joy of service and got him to do some little things to be of service, because once you learn the joy of service you can never go back into completely self centered living. I corresponded with him a little bit after that and on the third year of my pilgrimage route I walked through his home town. I was anxious to see how he was getting along and so I stopped in to see him. I hardly recognized him he was such a changed person. But he was still an architect. He was drawing a plan and he started talking about it. He said, "You see I'm designing it this way and this way to fit it into their budget and then I'm setting it this way on the plot of ground to make it look as nice as possible. His motive was to be of service to the people he was drawing plans for. He was a real transformed person. And incidently, his wife told me his business had increased leaps and bounds because everybody from miles around wanted him to draw their plans.

I was staying at the home of a woman who was a foremost real estate dealer in town and I soon found out why. She felt it was her calling to fit together the proper house and the proper family. When a family came to her and she didn't have a proper house for them she would call up the other real estate dealers to try to locate one, so even they couldn't say very hard words against her. And she was definitely the most popular real estate dealer in town because she was following her calling with a right motive.

Now the last are relinquishments and the first relinquishment, once you've made it you've found inner peace because it is the relinquishment of self will. Remember that self centered nature? But you can work on this. You work on it by refraining from doing any not good thing you may be motivated toward. But you do not suppress it. That would hurt you inside. And you do not express it. That would hurt you even more and create difficulties in your surrounding. You transform it. You use the energy somehow in a constructive way.

I'll tell you what a few of my friends did with this. One dear little lady, she seemed so gentle, but every once in awhile she would be motivated to do or say some mean thing and then she'd have terrible remorse about it. Well I talked to her about applying this method to her life and she did. I came in to see her one day and here was this dear little lady, very purposefully baking a batch of cookies. You could see there was something special about that batch of cookies. She told me she had learned a bit of gossip about one of her neighbors and as was her usual custom she was just rushing to the phone to spread it. Then she thought, "Oh no. This isn't the thing to do." Back she went and got out the ingredients and baked her neighbor a batch of cookies instead. In fact I was

there when she took the cookies over and she discovered that the gossip wasn't even true. Wouldn't she have had remorse about that.

I knew another little lady that played the piano. She had a quick temper and a sharp tongue and every once in awhile she would be motivated to say something hurting to her husband or one of her teen age children and her household was in a constant uproar. She got the idea of taking it out on that piano and when they came home and discovered her busily playing piano in the midst of preparing dinner they left her alone. They knew there was a reason for it.

I know another lady who scrubs floors. I know another one who washes windows. I know a man who gets out the lawn mower and mows the lawn even though it's just been mowed. I know several who just take a walk. But I know one man, this man was about to lose his wife and two small children. They were going to leave him because he had such a really bad temper. He decided to something about this and whenever he felt a temper tantrum coming on instead of throwing things around the house which had been his previous custom, he got out there and jogged round and round the block until he was all out of breath and the temper was all gone and he saved his marriage. You know I talked to that man later and it's a very interesting thing. I discovered when I talked to him that he had not had a temper tantrum for a number of years. You see as soon as you start to do something about it your temper leaves. It's a very interesting thing that when you won't use it for destructive purposes you don't get these spells anymore. It really works.

Now the second relinquishment is the relinquishment of the feeling of separateness. Our world really needs this today. We judge things in the beginning as they relate to us as though we were the center of the universe. Then even after we know better intellectually we keep on judging things that way. In reality of course we are all cells in the same body of humanity. Every cell of equal worth, of equal importance in the eyes of God. When you know that you know what it is to love your neighbor as yourself. Yes, you know your neighbor is just as important as you are. No more important, no less important. Just as important as you are. You know that anything that hurts anybody, anywhere, really hurts all of us. And for you there becomes just one realistic way to work and that is for the good of the whole. Look what happens when you work for your selfish little self. You're just one cell against all those other cells, you're way out of harmony. But just as soon as you begin to work for the good of the whole you find yourself in harmony with God's purpose and with all of your fellow human beings. You see it's the easy, harmonious way to live.

And then relinquishment of all attachments. Material things must be put into their proper place. Material things are there for use but you must be able to use them without being attached to them so that you can relinquish them when they have outlived their usefulness. Because anything you cannot relinquish when it has outlived its usefulness possesses you. And in this materialistic age a great many of us, more or less, are possessed by our possessions. We are bound, we are tied, we are not free. I was concerned about an elderly lady who was working much too hard and I said to her, "Do you really need to work so hard? You have only yourself to support." And she said, "Well you see I have to pay rent on a five room house." "A five room house?" I said to her. "But you're alone in the world. Couldn't you live happily in one room?" "Oh yes," she said sadly. "But you see I have furniture for a five room house." Yes, she was working her fingers to the

bone to provide a proper home for that furniture." It happens all the time. Just be sure it doesn't happen to you.

Then there's another kind of possession. You do not possess any other human being, no matter how closely related that other human being may be. No husband owns his wife. No wife owns her husband. No parents own their children. When we think we possess them there is a tendency to try to run their lives for them, out of which develops an extremely inharmonious situation. It is only when we realize we do not possess them, that they must live according to their own inner guidance, that we stop trying to run their lives for them. Then we discover that we are able to live in the most beautiful harmony with them.

The last is the relinquishment of all negative feelings. Now I want to mention just one negative feeling that the nicest people still experience and that negative feeling is worry. Do you know any worriers? Now worry is not concern. Concern is good. Concern leads you to do everything possible in the situation. Worry is the useless mulling over of things we can't change. It's a total waste of time and energy, not to speak of a lack of faith because of course if you are a praying person, it should be easy for you to just take what you are worrying about to God in prayer until you feel, "Now it's in God's hands. It's in the best possible hands." And then leave it there and go about other things. It's a spiritual law that what you hold onto through worry, you're holding in your own little finite hands. Higher powers only take over when you have had the faith to stop worrying.

Here's another technique. Live this present moment. You're very, very seldom worrying about this present moment. It's usually all right. If you're worrying you're either agonizing over the past which you should have forgotten long ago or you're apprehensive over the future which hasn't even come yet. We tend to skim right over the present moment. And since the present moment is the only moment God gives anyone to live and if you don't live the present moment you never really get around to living at all. If you do live the present moment you tend not to worry. You see for me every moment is a new and wonderful opportunity to be of service.

This is the last thing about negative feelings. It helped me very much at one time and it has helped many others - the realization that no outward thing, nothing, nobody from the outside could hurt me on the inside, could hurt me spiritually, could hurt me psychologically. I recognized that I could only be hurt spiritually by my own wrong actions which I have control over, we have free will. My own wrong reactions. Now reactions are tricky things but we have control over them too. Or by my inaction, in some situation that requires action of me. We used to call them sins of omission. When I recognized all this I just felt so free and I just stopped hurting myself. Now somebody could do the meanest thing to me. Why I would just feel the deepest compassion for this out of harmony person who is capable of doing mean things. I would pray for that person. I certainly wouldn't hurt myself by a wrong reaction of bitterness or anger. You see you have complete control over whether you will be hurt spiritually or not. And anytime you want to you can stop hurting yourself.

Those are the steps toward inner peace I wanted to share with you. There's nothing new about this. This is universal truth. And this same thread of universal truth you will discover runs through all of the really spiritual teachings. They are just differently expressed. I express them in

every day words, in terms of my own personal experience with them and the experiences of some of my friends.

Now I am definitely an optimist. And I can't help being an optimist because I know that God's laws will bring us good as soon as we obey them. And I know that the divine spark within, the kingdom of God within, the indwelling Christ within every human life always makes us capable of obeying God's laws. But we do have free will about this, don't we? Therefore how soon we obey and thereby find harmony both within our lives and within our world is up to us. God bless you all.

Will we have a few questions now or will we wait?

We have a good half an hour for questions.

Oh, do we run until twelve? I thought we just ran until 11:30. All right. That's wonderful and then we'll have some more questions at 1:30 after we've had our lunch together. Don't forget the steps toward inner peace in outline form are available and will be sent to you if you put your name on my mailing list. It will be sent free of charge. Let's share together then for the next beautiful half hour. Who has the first question?

Q: I'd like to start it out to stimulate others to ask questions. I have a lot of admiration or a lot of respect for your teachings on non-resistance. I know the premise of your teaching is to overcome evil with good, otherwise known as non-resistance. And I thought you might like to explain that a little bit for the benefit of others that might not have been here yesterday - how this might be done in a practical way. For instance, it seems inconceivable to a lot of us here that the philosophy of turning the other cheek so to speak or returning good for evil seems incomprehensible to some that this is a practical way to live and I know you have some experiences there that you might like to share with us again.

Of course it is a practical way to live. In fact it is the only practical way to live. Sometimes in the colleges they argue over whether my way is idealistic or realistic. And I say to them, it is both. Because an idealist lives up to the highest light he has and if you're a realist you would also live up to the highest light you have. Anything else would just bring disaster into your own life. So you see if we really understand these things we will see that what I do is practical, realistic, as well as idealistic.

Q: I was thinking of that particular experience you had with the child and the man who was about to harm the child.

I can retell that story but let me preface it by saying that it can easily be understood in this context. After all, think of this as person to person reaction. Suppose I come to you hating you and fearing you and distrusting you and armed against you. What happens to you? Unless you are a very exceptional person it reaches the worst in you and you respond badly. Too often groups, nations, face one another in this manner. Reaching the worst in one another. This is

because of their immaturity of course. But suppose I was to come to you in a kindly manner, in a friendly spirit, in a loving fashion, ready to help you in any way I could. Then you would discover that you couldn't harm me because the good within you would prevent it. This is the way to get along with people. This is the way of peace. When it has been applied group to group or nation to nation, it has worked. The trouble is it is seldom applied group to group or nation to nation. Occasionally it is applied individual to individual and when it is it works.

Now Paul wanted me to retell the story of the little eight year old girl. Perhaps my severest test. I was telling about some tests yesterday when I was telling pilgrimage experiences and I said that if you pass your tests you look back upon them as a good experience so I'm not complaining about any of them. I'll tell about another of my experiences tomorrow morning...(tells story)

This is the way to get along with people. This is the way of peace. After all this was said over and over again by Jesus and by other religious leaders. But taking it from the words of Jesus, "Be not overcome of evil but overcome evil with good." What have we been doing? We people of the world in our immaturity have been attempting to overcome evil with more evil and we have multiplied the evil. What else did Jesus say? "Resist not one who is evil but if a man smite thee on the right cheek turn to him the other also." I had the opportunity to do that one time too. And it worked of course. What else did he say? "love your enemy. Bless them that curse you. Do good to them that hate you."

This is exactly what we are going to be talking about tomorrow. This is going to be our subject for tomorrow morning. We're going to apply this to the outer level.

However, let me just, for those of you who will not be there tomorrow morning, say very briefly that actually in working for inner peace I am also working for world peace. There's more than one way to work for world peace.

There's world peace through world law. In other words just as the smaller units, the states, gave up to the larger unit, the United States, the right to make war, so the small units, the nations, can give up to the larger unit, the United Nations, I hope a very much improved United Nations, one single right which is the right to make war.

Then there are those who would be working on more peaceful examples for the little ones which is a very effective of working for peace.

And then there is my way. My way is to try to inspire as many as possible to find as much inner peace as possible so they will be peaceful people and peace makers. This is very valid. Look ahead to the time when enough of us have found enough inner peace to effect for the better our institutions. The institution of education, the political institution, the institution of radio and television. Then the bettered institutions will through better example, affect for the better all who are still immature. And until we come to that point peace will not be stabilized in our world. So perhaps the most important way to work for world peace is to work for the attainment of more inner peace.

Q: I missed the part you talked about in the beginning.

You missed the part I said on self will? I said the most effective way to work on, actually you might say subordinating the self centered nature is to refrain from doing all of the not good things you may be motivated toward. Not suppressing or expressing, but transforming them using the energy somehow constructively. That's what I said.

Q: How do you feel toward conscientious objectors?

Very loving of course. You see in every culture one discovers there are a few who are, you might say, are ahead of their time. They realize that violence accomplishes nothing and they refuse to commit violence. Now I'm talking about the real conscientious objector. I heard one say a while back, you see, because he was a Quaker, could have been considered a conscientious objector at that time, but he had two friends who didn't belong to any denomination and at that time could not be considered conscientious objectors. And he would not take an exemption that they could not have. So he was also sentenced to prison. And I heard him sentenced. He was a fine young man who had worked actually in service in the ghetto areas and was a very fine young man. Everybody knew that. And the judge who sentenced him did so very reluctantly. He said, "I know that nothing I could say would change you. And I would not change you if I could. You are the man of the future and in you dwells the hope of a better world to come." I thought that was simply beautiful. You see the judge also realized that in the future this is the way young men would think. We just hadn't quite progressed that far yet.

Perhaps you recognize what a large percentage of the young men did refuse induction toward the end. In fact it was as much as 68% apparently that refused induction and that was in the war in Viet Nam. I personally credit the people of this country with having brought this war to a close. Because it was their constant insistence that brought it to a close I understand. Although I understand also that at the time of that intensive bombing over the Christmas holidays half a dozen nations refused to let out ships into their harbors and one of them even refused to receive our mail. In other words the world was beginning in a sense to boycott the circumstances. We had no idea of the unpopularity of that war elsewhere in the world. We know it was unpopular here but it was even more unpopular elsewhere in the world.

So yes, I have met some of them. God bless them. I say also, these are men of the future. Do you remember that song, "These things shall be, a loftier race than ever the world has known shall rise, with flame of freedom in their souls and light of courage in their eyes. They shall be gentle, kind and strong, to spill no drop of blood but dare all that may plant God's lordship firm in earth and fire and sea and air." Don't you know that song, "Nation to nation, land with land, unarmed shall live as comrades free, in every heart and soul shall throb the pulse of one divinity, these things shall be.

Whether after extreme destruction and a new beginning or whether we will move toward them now, this is up to us. We now walk a knife edge between complete destruction and a golden age which we cannot now even imagine. This is a time of crisis in the world, a time of great crisis. And everyone living in the world today is making this choice because the tide of world affairs, the trend of things, still drift in the direction of war and destruction. So those who do nothing are choosing to let things drift toward destruction. And those who want to choose peace and a better way of life must do something meaningful in that direction, must become a part of this

wonderful stirring and awakening in the direction of peace which has begun and is accelerating and help to accelerate sufficiently to turn the tide.

At one time in the middle ages, out of the dark ages, came the renaissance. The tide turned. It can turn. Of course we have come through a dark age. We're still in it but again the tide can turn. A new renaissance can come out of our dark age. And they are pioneers in this direction. I hope many of us are pioneers in this direction. That the conflict in the world today is between those who believe that you can overcome evil with more evil and are busy multiplying the evil and those who believe as I do that you can only overcome evil with good. It's between those who believe that the end justifies the means and those who believe that the means shape the end. The means determines the end, and only a good means can accomplish a good end.

How many of you are with me on this? How many believe that only a good means can accomplish a good end? Why God bless you! Practically everyone in the room. Wonderful! Put it into practice in all walks of life. It works! It sure does.

Q: What is your opinion on the population explosion?

The population explosion? I am not as concerned about it as some are. This is because I'm a deeply religious woman you see and believe there is some control over these things from a source outside of us. But to discuss it from an angle that one might if one was concerned about it, the population in this country, the birth rate in this country, has not increased in the last few years as you probably know. And I associate it a great deal with college people, college professors, college students, many of the college students are American. And I note the attitude of the young people. In some places it is downright unpopular to have more than your share of children, two is the most you can have and be considered not greedy you see.

Why I stayed at the home of a man who had nine children and he said his colleagues in the factory considered him a very greedy, unthinking person that he had so many more than his share of children. So it's not popular anymore in many circles to have more than two children. That's it. Some only have one and some don't have any. I was staying with a minister and his wife and they had six and he said, "Now remember only two of these are our children, the other four, because we could afford to do so, we have adopted. They were born anyway and we just decided to give them a home. Only two of these are ours." So this is being taken care of by popular opinion, apparently to a great extent.

Then I would add this other little note. That we can feed a much greater population than we have. But in order to feed them we would have to become vegetarian. You see it takes ten or twenty times as much land to raise the creature and eat the creature as to raise the vegetable or the fruit and eat that. So if population does increase maybe it would push a greater number of people into becoming vegetarians. But since I've been a vegetarian for thirty years I know it's no great hardship. Therefore you see, I wouldn't be so concerned about that. So there's just a few little things on that. This is a question that one might discuss for an hour or so if one really wanted to go deeply into it. But I think there's a few more questions and we only have a few more minutes.

Q: How did you decide to become a vegetarian?

Oh yes, I mentioned this yesterday. I have a rule of life that I will not ask anyone to do my dirty work for me. I would not kill the creature. I would not kill a chicken. I would not kill a fish and therefore I will not eat the flesh of any creature. Now I suspect if you had to kill it you'd stop eating meat. I suspect half the people in this room would if they had to kill it. I couldn't imagine some of you killing a cow, for instance, who looks at you with its gentle eyes. And a lamb. Imagine killing a lamb.

You know I know a man in Chicago, he just visited a slaughter house because it was his custom to visit the various factories in his neighborhood and there was a slaughter house near them so he visited the slaughter house and he came back a vegetarian. He said they were killing lambs and they kill pigs and any small animals this way, only cows are hit over the head, only the big beef animals, but anyhow he said they lasso one back foot and its gets pulled up on a belt line hanging by one back foot and then of course its throat is cut and so on. And he said they cry like babies. I just saw him the last time I went through Chicago and he's never eaten meat again. A thing like that sometimes has a significant affect on people.

Q: I want to know what your experience has been with young people, they call themselves Jesus Christ people.

I have never felt there was anything new about them. They remind me of the followers of Billy Sunday of my time. You see this is not a new experience with them. They're very like the followers of Billy Sunday. The new thing that has come into the youth movement is not this, this is not a new thing, it's a very old thing. The new thing is the youth awakening which is not necessarily denominational at all. It's religious, deeply religious, but not denominational. That's the new thing that has come into the youth movement.

Q: In regard to the vegetarian situation, suppose everybody became a vegetarian, what would happen to all of the animals?

They would no longer be raised for food. YOU see, actually, as far as the animals are concerned, they have been bred for beef animals and so on. They originally were not as they are now. You take the chicken, it was a prairie hen, she didn't lay eggs constantly, she only laid eggs maybe once a year to hatch out young ones. This would happen very gradually. You can't imagine this happening quickly, it would be an extremely gradual thing and the animals would just no longer be raised for these purposes.

And if you understand the evolvment of souls, you understand that the animals we eat are evolving souls. If you understand this, not all of you do perhaps, but if you do you understand this too. Then our evolution would no longer be so interfered with that we were destroying the life forms of these evolved souls. It's only the animal nature, it's true, that's evolving, but nevertheless. What is the saying, "The earth of the field and the fruit of the tree, this I give thee for food." And then it says we are given dominion over the creatures of the earth, but it doesn't say we have to be their butchers, we could be the keepers of our lesser brothers. We could be. It's possible.

This wouldn't happen quickly. No one need be concerned about this because this would happen very gradually. At the levels of maturity where we now operate we couldn't expect this to happen very quickly.

Q: What about the animals, cats and dogs that are used for experimental purposes?

Well I'm not in favor of that either.

Q: But there's so little done against it.

There are in some places great efforts to alleviate this situation.

Q: I belong to that organization and always donate to it.

Do you? Well God bless you. This is a very good direction in which to be working. And let me tell you something else about cats and dogs. Some people say, "Well they eat flesh." I have met vegetarian dogs and vegetarian cats. They have to have protein of course, but it doesn't have to be flesh. I have actually met an Irish Setter for instance, a female Irish Setter who was 20 years old and sweet and playful. That dog was a vegetarian since it was taken from its mother and never fed flesh.

Here's another thing about this. The Russian circus that came over had a lot of lions and tigers in it, and to everyone's amazement, those lions and tigers were not eating any flesh of any kind. So when they questioned the people at the circus those people said, "Well, but they'd be too vicious to work with if we were feeding them flesh. That's why we feed them other food. We want them to be gentle enough to work with."

Another thing, there was a prize fighter in England and maybe you've heard this story of the prize fighter in England. His trainer made him real vicious in the ring by every time, while he was going through the training period, his trainer would go to the slaughter house and bring him bowls of fresh blood to drink. And he became real vicious, he had a chip on his shoulder and he looked for every little insult, and he was real vicious. And then at that time he put him in the ring you see. He watched him at that time. He knew what was happening. One time he got out on the street in this condition, and a boy about twelve or so I guess, he thought that the boy jeered him, and he pounced on the boy and he nearly killed him. And he was so horrified at what he had done that he became a vegetarian. He would never touch flesh again because he knew this is what had made him vicious enough to do a thing like pouncing on that boy.

So actually what you're working for is fine. I certainly commend you. I take it you are a fellow vegetarian because I guess you wouldn't logically be working in that direction unless you yourself had refrained from eating flesh. Because you know what they do in the slaughter house is just as bad as what they do in the experiment and so naturally I take it that you're probably a fellow vegetarian. I think we have a few fellow vegetarians in this room. I know we have one right down here because she said she was the other day. You are too? Yes you see, we have a few.

So why don't I preach vegetarianism more? Well it's because we haven't even learned not to kill each other yet. That's why I realize we're probably far from a step like this. You a vegetarian too? I commend you. We're the pioneers and there

must be pioneers in every field there are a few pioneers and pioneers have a difficult time. People look down on them you see. Their families worry about them, "How are you going to get enough protein without eating flesh" and so on. Look since I've been a vegetarian for 30 years and since I can walk 50 miles in a day and I've done it, you know very well it doesn't interfere with your strength. I can tell people, nobody can tell me you get weak.

Any of you who are interested in great spiritual growth, not everybody is, but those of you who are interested in great spiritual growth, eventually you're going to have to cut out eating flesh. It's one of the physical blocks to spiritual attainment. It's that simple. You're going to have to cut out not only the addicting substances like alcohol, nicotine, caffeine and so on, you're also going to have to cut out anything highly seasoned and all flesh, if you really are interested in really great spiritual attainment you're going to have to do this. Don't let it trouble you, you see. But I just mentioned it for those few of you among you who might be interested in great spiritual attainment.

But most people don't seem interested in going that far, so let them go as far as they can in this earth life. After all, there's something more after this earth life. We all know that I guess. I don't think there's anybody in the room who thinks life ends with the earth life. I don't think there's anybody in this room, you wouldn't be interested in a meeting like this if you thought life ended with the earth life. We might divide a little in our perception of exactly what comes beyond and so on. But I think we believe there is something beyond.

Q: Returning good for evil, I thought you might talk a little on how that would relate to things in our society like crime. In other words how would we handle crime with that great and beautiful principle of returning good for evil and also in raising children. You know the result of what has been termed the over permissiveness in our culture in recent years. I thought you might relate those two ideas a little more closely in that principle.

In the first place, taking them separately, as to crime, what will the next steps be if we progress. Well, remember that in getting from where you are to where you want to be there are quite a lot of steps you have to go through. Now I think the next step will be things like this: The policemen will no longer carry lethal weapons. Because you see, as long as the policemen are capable of killing they are feared. And what you fear you hate. And so it's a very bad situation. Now if the policemen are very apprehensive and do not want to go as they do in England for instance, with merely a night stick, why they have mace and tear gas and even tranquilizer darts, which do not kill but which do mobilize.

Now another next step as far as dealing with these people who offend against the best interest of their fellow human beings, will be that the prisons will become hospitals for the rehabilitation for these people. Not punishment, rehabilitation. I have talked to some young folks who have been in prison for hitch-hiking. They went in for hitch-hiking, they had never been in prison before, they came out knowing how to forge a check and how to rob a bank. In other words prisons are

schools of crime. Of course this is a thing which is greatly to be deplored. So I would say the prisons must emphasize the rehabilitation of the psychologically sick person who is able to offend against the best interests of their fellow human beings. And the whole concentration would be rehabilitation.

Now I learned, and I learned this first from a New York judge that had gone to Russia, that in Russia they do not break the family pattern. If a man is put into prison every once in awhile his entire family comes into the family house and he goes into the family house to be with them, so he can see his children grow up and he is associated with his wife every once in awhile so he doesn't get out of touch with his wife and with his family. (tape skips)

...Instead of being about his Father's business he hangs around saloons waiting for the first alcoholic to take his first drink and then he's got him. In other words an alcoholic opens himself to possession after the first drink. And so then he has drinking experience through this alcoholic. After all it's not only alcohol. Have you ever seen a chain smoker who lights one cigarette from the butt of another. And have you ever seen a compulsive eater who just can't stop eating. I saw one once, he was a teenage boy. Just think of all the things that you can't have without a body and those are the things that the ones in the desire realms are desiring and of course attempting to influence people on this side so that they can have a body to drink through or whatever it is that they are desiring.

There is of course progress on the other side. I think that's one of the next break throughs we're going to make, the breakthrough to the realization that life continues beyond the earth life, that there is continuing progress beyond the earth life. At first it may not be a seeing that eventually we will return into a body, but it may just be a seeing that there will be progress from realm to realm on the unembodied side and this is true also - there is progress from realm to realm on the unembodied side.

Now one of the best things if you are in contact with an unembodied being, one of the best things you can tell them to do is to ask for a teacher because just as soon as they do one is available to them. Now I understand that in "correct practice" is to say "leave, depart from here" but I couldn't say that to an embodied person and I can't say it to an unembodied person, so what I say to them is "Ask for a teacher." Are you all familiar with what a medium is? A medium of course permits possession and she or he has protection in that he or she has a gate keeper on the other side, the unembodied side, who keeps the worst of the entities from coming in, but occasionally one of them gets in in spite of everything. And you see I'm asked to come and speak at these places. Some mediums only operate for ten or fifteen minutes and you can't get people together for ten or fifteen minutes, you need more time than that and so they have a speaker besides and I'm asked to come there as a speaker. Now I am in no danger because I have my protection now, so I go there and speak. And I once saw some entities get to a man in that seance circle. He had something comparable to a seizure. I remember I went over and put my hand on his shoulder and he came out of it because after you have your protection through inner peace, the not good unembodied entities can't get that close to you. The embodied person can but the unembodied entity cannot get that close and cannot come into your protective surrounding.

What I was going to tell you about, all of a sudden through this medium came a voice, a man's voice, and this was a woman, but a man's voice cussing a blue streak and everybody in that seance circle was just terrified. So I said to him, "There is much to learn where you are. Why don't you ask for a teacher." Stopped. That was the end of that. But then I was supposed to speak two Saturday nights there and the next Saturday night I went back again and they held their little about ten minutes it lasted, she was a trance medium, but it didn't last long, and they held their little seance and in came the same voice and he spoke very quickly and he said, "They won't let me stay long, I just wanted to tell you that I've asked for a teacher and I'm learning."

Therefore I have used this in several other instances. For instance the chair that rocked in the night. Obviously that chair was inhabited by some entity who was earth bound and who was just sticking to that house in stead of being about his father's business. I did exactly the same thing with that. I remember I saw a woman sit down in that chair one day and she jumped up as though she had sat on a tack. I went over to that chair and I talked to the entity and I sat down in the chair and I said exactly the same thing to that entity. "You're missing so much. There's a lot to learn where you are. Why don't you ask for a teacher." Lo and behold that chair has never rocked in the night again. He was the little man who had died in the house, he used to live there. That was his chair, she had taken it and fixed it up, upholstered it and put it into her living room. That was the story of that chair.

And then there was another one, another chair. There was a chair that was the most beautiful oriental carved chair - I would say Chinese. Beautiful carving. Nobody liked that chair. It was beautiful but there was something about it that people didn't like. Of course I knew right away what it was. It was the man who had spent the last years of his life carving that chair. He was protecting it. He was possessive of it. I did the same thing exactly. I admired the chair and then said the same thing to him and you know she's got that chair down in the living room now and she's made a cushion for it and people sit in it. YOU see I think really that's the kindest thing to say to them, just remind them that as soon as they ask for a teacher it will be provided and they can get out of those desire realms, those lower psychic realms.

Anyway, now there's so much, this is a new subject we've opened here, there's so much to say. But I think we also should ***talk about this: The different ways we perceive what happens beyond the earth life. For instance, some perceive there is nothing before but something after, and I'm afraid this is true of a great many of those who call themselves Christians and I understand Muslims have that concept also, nothing before but something after. Frankly, there are those who meet together in churches who don't even believe there's something after. The Unitarians, I'm not trying to say this unlovingly, the Unitarians, some of the Jewish people, it's just their frame of reference is this kind of frame of reference. Then there are those like the Mormons, and I met the Mormons and I spoke with the Mormons, they believe you come from plane number 1, that's the before life, into plane number 2 which is the earth life and then go to plane number 3 which is the life beyond the earth life and it's not the same as plane number one. It's quite different you see. Now this is not reincarnation, and yet it's a belief in both the before and the after.

Then there are those and most of the people in the world believe this way, there are those who believe that there are two sides of life, the unembodied and the embodied and that you go from

one to the other until all of the earth lessons are finally learned. In other words let's say it this way, I'm a spirit, that's the spark of God within me, the divine nature, it is wearing what is sometimes called the soul, the self-centered nature sometimes called the animal nature and wearing the body. But when I go on I slip off only the body. I'm still the spirit wearing the soul until I have learned all the earth lessons then I sluff off the soul too and go in pure spirit to the spiritual realm from which I no longer embody unless I come back as an avatar which is very, very rare. Now I talked a little about this, though really we've just scratched the surface, but we have talked a little bit about it.

You can see now, did any of you hear of this phenomenon called talking in tongues or (glothilalea)? See people that I would think would know better sometimes get mixed up in these things. This can be two things. It can of course be possession and most of it is. If you're ever desiring phenomena what you get is possession. In other words an unembodied being is using your body to climb pillars or roll around the floor or dance or whatever it is and speaking in its tongue whatever its tongue may be. This is not to be desired obviously, possession. It's just deadly you see to desire phenomena instead of desiring God and there's a great many people in mental hospitals who trying to get rid of this phenomena of talking in tongues. A great many of them, disturbed people I used to work with, some of them talked in tongues.

This is the common thing. But this can be another thing too. It can be recall. Now in this case, you have not desired it, it has merely come upon you without any desire whatsoever for it, it has just come upon you. I'll give you an example of this. In Montana a woman asked if I would have lunch with her. We were alone for lunch in her house and I could see immediately she had a problem. She was a Methodist woman, she was an intelligent woman, she was a teacher and she had a contract to teach the next year. And she said, "I haven't even told my husband this because I feel I'm losing my mind and I just don't know how to tell him." She knew what I knew, that they do this at mental hospitals. And she said, "let me tell you what happened to me." And she told me this story:

She had had a problem which she couldn't find a solution for. She went into her Methodist church and she went to the alter and she knelt at the alter where she had knelt for communion many times. Methodists kneel at their own alter for communion. And she said, no one was there she was alone, and she said, "I perceived the answer to my problem and I wanted to thank God and I found myself speaking in a language which I did not understand." And of course she was terrified because she thought her mind was leaving, she thought she was losing her mind. And I said, "Don't worry about it. It won't hurt you and it may never happen again. "But," she said, "explain it to me. What happened to me." And I said, "Yes, I can explain it but not in the Methodist frame of reference, I would have to go beyond that frame of reference."

And of course I had to open her horizons so she knew there was a before as well as an after and then I said, "All right, now it's easy to explain and I'll first explain it in earth terms. Suppose you had lived in Europe and had learned to operate in some European language. But then you came to the United States and you learned to operate in English and under ordinary situations you would operate in English. But under extenuating circumstances you might revert to the language which you once spoke and that's all you did. It won't hurt you. You may never have that experience again, you didn't desire it." You see what we need to avoid is any desire for

phenomena. This is deadly. Our only desire should be for God and then if such a thing does happen it would not in any way harm you. It would not be possession it would be recall. That's quite a bit about this topic.

Q: Could you tell us about the affect that Pentecostal people go through when they let themselves be open to this.

Yes, I can tell you about an actual meeting I attended. Have any of you ever seen a Pentecostal meeting? A few of you have, haven't you. I saw what would have been considered a good example of it I think. I was taken into this huge church, it was a barn like affair, and the roof was supported by eight pillars. There was four on each end supporting the roof. At the height of that, why some of them were rolling or on the floor and some were dancing with their hands over their heads in a kind of jerky motion. And some were climbing the pillars. In fact there was one on each pillar and two on some pillars which one had to be very high up on that pillar. You should have seen them go up those those pillars. They weren't that easy to climb. Have you ever tried climbing a pillar. But they could, apparently, with great ease some of them. Some of them were speaking in a language which nobody could understand. I was there with five college professors who were linguists, that's why we were there. They just took me along, I'm not a linguist myself. Some were speaking in a language none of them could understand and I said to them, "Well, do you understand all the languages that are spoken in Africa?" And of course they didn't. There are many languages that even linguists don't really understand. Some were speaking in a language that they didn't understand. There was a woman right in front of us, you see we couldn't hear everybody, that's another thing, they naively thought you would be able to hear everything that was said. They thought they were going to speak in an orderly fashion, one after the other so you could easily hear everything that was said and of course it was nothing like that at all. It was simply bedlam. And except for those right in front of you, you couldn't hear at all what language they were using. But there was one woman right in front of us who was speaking in a language that we could understand. At least one of the professors sitting beside me said, "She's speaking German. I understand every word she's saying." And a man jumped up from along the edges, he was interpreting, and he said she was praising God, and the professor said, "She is not. She's bawling somebody out." She was saying (German) you could tell she wasn't praising God. Then there was a man speaking British English and I said, "This is strange because they use very bad grammar, those that I've heard speak." But I talked to the woman who spoke German and the man who spoke British English. Why he used very bad grammar and the woman couldn't speak a word of German. They were actually speaking in a language they couldn't speak in their waking state. This was possession of course. Everything with extreme motion is possession.

What bothered me most was what they were doing to the children off in the corner. They were trying to make them talk in unknown tongues. They were slapping them on the back and the children were crying and I wondered if I shouldn't do something about that but you see what can you really do. It's their children, I mean it's not something you can really do anything about, I just felt like doing something about the children. After all the adults were there of their own accord, but those poor kids. I saw a real good or bad, whatever you want to call it, example of what this is like. And then I've met a lot of victims of it. A lot of those I worked with, disturbed

people, had been in these extremely unstabilizing groups who talked in tongues and things like that.

It's a very unstabilizing thing. Of course I naturally evaluating by groups I would warn people to stay away from such things. Well I would warn them not to sit in development classes under mediums either, as far as that goes. I would say, don't attempt any psychic communication because the least evolved are the most anxious to make communication and they'll give any name to get your attention. So I would warn against all attempts at psychic communication. If it comes without your attempting it, it will not harm you. But if you make an attempt in that direction your apt to get something that isn't good.

Q: What explanation can you have when a person in their dreams speaks to the spirits - I often have them come in my dreams.

This is very simple. You never completely depart from the unembodied side of life. In your sleep state you're there. You spend one third of your life approximately on the unembodied side of life. When you're on the unembodied side of life in the common meeting place you can meet any of your loved ones. You usually meet them when you're coming back into the awake state. In other words when you go in you to the unembodied side and you go to the level where you belong. On the unembodied side you not only learn but you also serve if you're far enough along. So usually you will have the remembrance of coming back, occasionally of going in, but especially coming back through that stage where you will very easily be able to contact your unembodied loved ones.

This happens all the time. Many times, especially in my early life, I don't try to remember my dreams now because what I do in my sleep state has nothing to do with what I do in my awake state, although it's important I realize but it isn't the same thing and therefore I don't try to remember it. Many times, especially in my early life I remember being with some of my loved ones. I'll give you a little example of this. If you heard me yesterday you heard me tell about one of my loved ones and remember I said she looked much younger that she had when she stepped over. And that's because on the other side we create through thought and we usually think of ourselves in the prime of life and therefore we usually would appear in the prime of life.

Q: What about children?

That's just what I was going to tell you about, as a matter of fact Paul, you must have read my mind. I, coming back from my sleep state seem to be pulled into a circle where there was half a dozen other people, I was the seventh one in the circle. And I realized that here was my father's family. My father and his three sisters and his brother but there was another man there. So I greeted them, I was so glad to see them and I said to them, "Who is this man you have with you?" (tape disrupted)

Every one has both a teacher and a guide or a guardian angel a guide is sometimes called. The guide is customarily available to you in your waking state. Not always with you necessarily but

any emergency would call your guide to help you. And the guide is a good person who has offered to do this. Now the teacher knows more than you do or else that entity wouldn't be your teacher. Now you are customarily with your teacher at night in your sleep state. I could give you examples in this direction too.

For instance help, amazing help, I think I was telling a few of these things, one time I was staying on a ranch. This was before I was on my pilgrimage and I was walking very fast along a path that I knew went through and the trees met overhead and I could see the light at the end of the path and I was just walking very fast toward the light although I couldn't really see what was under my feet at all. All of a sudden a force grabbed me and stopped me and I started ahead very gingerly and there was a barbed wire and the next morning I saw what had happened. They were repairing the cattle guard at the end of the lane and they had merely stretched this wire across so the cattle couldn't stray. It was so simple, the explanation for it. But I didn't know it was there. Now that wouldn't have killed me. But I'll tell you about another time when my life may have been saved.

I was driving somebody's car and this was I believe an unfinished highway because it was such a crazy situation. You came down this steep incline and at the bottom there was a red light and you had to turn one way or the other. And cars were coming up too. I therefore, when I saw the red light, I stepped on the brake and there was no break so I grabbed the emergency and there was no emergency. So I tried to put it into reverse to get it stopped and I couldn't. I couldn't budge it. Ahead of me was a station wagon with two little children looking out the back window so you know you couldn't hit that. So my little finite mind said get into the ditch and sideswipe the rock wall there and that's what I would have done, but I never did it. There were cars coming up you see on the other side. I never did it. I found myself turning between two cars and going up a dirt road that I didn't even know was there and it was on an incline and stopped the car.

I know that happened to me. Oh yes, you have help. There's no doubt about that, you sure do have help. You have help when it isn't your karma to encounter a thing like that, why you have help to get you out of it. Evidently that just wasn't my karma. It wasn't anything that was supposed to happen to me and so I had help. Now your teacher is with you at night and your guide during the daytime. Besides that, you may have more than one teacher and more than one guide, and if you're doing some special work you may have a helper in that regard, if you're a musician or an artist or something like that you would have a helper also in that regard. There's many special helpers besides just the guide and the teacher, but everybody has at least that.

And now we shouldn't try to get and know these entities. They don't want to be known because if you get the know them you bind yourself to them and all of a sudden you could take a much higher teacher but you've bound yourself to the one you have. Just simply let this progression take place. You don't have to do anything about it. Don't bind yourself to any of these entities, don't try to get to know them. Just let them come and go as your need changes.

Q: ?

I've come in contact with this kind of thing before and I don't like to go too deeply into it. All of this can be explained. There is an explanation for everything. You understand how the soul

evolves in the first place. I don't think I've ever told this at a public meeting before but so far you've gone along and this isn't anything that should terribly disturb you. You understand that everything has some life. The mineral has some life. And of course plants have some life though they are rooted to the ground. They don't have the mobility although some of them, apparently, the air plants are trying to escape a little bit. And of course the creatures are very mobile, they can get around. And now all life evolves and we go through all these life forms you see. But let's just begin with the way we come from the animal with a group soul to the animal with an individualized soul.

Now a human soul has the lower nature because that's really the way it's often used. Spirit, which is the higher nature, soul which is the lower nature embodied. Now the group soul divides. You understand what the amoeba is, a little piece divides off and forms another amoeba, you understand that don't you? The group soul, think of the group soul now as being an amoeba. A little piece divides off and becomes the individualized soul of the animal. The animal has the animal nature which is not all the animal has. The animal also has guidance through instinct. It can never get too far off the beam like humans can because it has this guidance. Now the animal nature begins to evolve in the animals and it goes through now a round of births and deaths as soon as it becomes individualized.

Now let's take the step from this to the human expression. This is where we sometimes have trouble but actually it's very simple. Now the animal nature of the animal has evolved completely. It's ready to come into human expression and when it does, something is given and something is taken away. What is taken away is the guidance through instinct. What is given is wonderful because it is the spark of God. Now think of God as being an amoeba and think of a little piece of God dividing off to become your divine nature. This is literally a drop from the ocean of God around you. Then the next time the soul comes in it comes into human form, it comes into a body. Now in the beginning it's like an animal without instinct because the divine nature is not yet awakened and it doesn't have the guidance of instinct. That's why people do some of the most awful things, they're just like animals without instinct in the beginning until the divine nature has awakened a little bit.

Q: This individualization that takes place is constant, it doesn't revert back to the animal?

No it never does and it never reverts to the animal. There are some humps that once you have gotten over them you can never get back. Now that doesn't mean that some remembrance can't go back. And the scientists discover that remembrance you see. Oh very definitely, that remembrance. I could tell you stories along that line too, of the remembrance going back. Well I'll tell you a cute little one. A couple had a dog which was a very smart dog and it did a trick which was an unusual trick and they showed it off doing this trick. And in due course of time the dog died. Well they were grief stricken, they really loved the dog, and they buried it in the pet cemetery. And years later they were walking in the Smoky Mountain area, in a rather deprived area, and a little child came running to them and they saw that it came from a place where there were a whole lot of little children playing, a household where they must have had a dozen children. And this little child came running to them and of course they didn't want to take the child home or anything. The child could run like anything although it really couldn't talk yet. When they didn't pay enough attention to the child the child did the trick. And they knew who

the child was. At first they were going to adopt it, they thought these people will let one child go undoubtedly. But then they thought, no. It's chosen this area which it can cope with. We can't take it into a more advanced area. It couldn't cope with that environment so they left it were it was. It was one of those places, they call it poor whites, in some places, they're deprived people you know. That's where it was.

Now, we've gone very deeply into metaphysics. We ought to maybe come back into things that are not so deep but you can understand how constantly souls are coming in so there's really no problem about this at all.

Q: Does individualization ...

It remains constant once it has taken place. Yes, very definitely. It remains constant. The next thing that you do of course is to go into the spiritual realm, after you had gone through the progressions of the, well the psychic side and the embodied side are part of the same whole, like the butterfly and the worm. Just think of the butterfly and the worm and you'll understand that. Then you'll go to the spiritual realm which we often call it that, and from that you will not return. But there is even more progress beyond that. We have no idea what progress is to be made in this wonderful universe.

Q: Do you believe we choose our own parents?

Yes dear, we choose our parents. Well, we have a certain amount of choice. For instance, we have to be born into a wealthy family. Well there isn't that much choice. You have a little choice. Suppose you have to be born into a poor family to learn your lessons. You have a wide choice. Now also you choose your problems. In a sense you choose them. To a limited degree. When you are ready to come in, problems to the extent that you would be able to solve them in one earth life are set before you. Here they are. Now a timid soul might say there are six problems here. I couldn't cope with that. I'll just take one. A courageous soul might say, okay I'll take all six. Let's get them over with. Then they both come in and they both have forgetfulness. Now the timid soul would get along fairly well with just one problem. The courageous soul would have one problem after another and people would say how unevolved! Look at all the trouble that soul gets into. If they both make it, the courageous soul made six times as much soul growth as the timid soul. That's why you could never judge another fellow human being. Yes, you choose not only your parents, you even to a certain extent choose your problems.

Q: Don't parents sometimes have something to do with it?

Don't parents sometimes have something to do with it? Yes, they sometimes are involved in the problems and that's why you have to choose occasionally a certain set of parents. Because they were involved before in these problems and you didn't work it out so now again you need to choose them. In this you need to be close to them. For instance, the woman who was my mother in the last embodiment was my father's oldest sister, my aunt in this embodiment. She was, I think I'd have chosen her as a mother but she was an unmarried woman, but I was in her family just the same because my father was her brother. So you sometimes, in a round about way, you get to them.

Q: Your understanding, Peace, you have not gotten from books. It all comes from within you as a mystic, your understanding of all this?

Yes. Mine is from the inside this is true. You see there are two ways if getting it. You can get it from books. And most people do. They read and read and read and a few of the things that they read get confirmation. Not all of them. A great deal of what you get from the books gets only to the surface level which I call knowledge. It leads to a believing but you do not necessarily act upon that at this surface level. So a lot of what you read in books does not get a confirmation. But if it does get a confirmation, it gets to the same deep level as a direct perception. Now mine is the way of a direct perception.

Q: When you say confirmation do you mean within yourself?

Oh yes, it comes through the divine nature just the same as a direct perception comes through the divine nature. And yes, mine is definitely primarily the inner way this is true. Now whether it is the confirmation or the direct perception it gets you to a deeper level which I call wisdom. It leads to a knowing and you act upon it and there is complete clarity and understanding. You can explain it and discuss it. YOU see your own divine nature is a drop from the ocean of divine essence around you and has access to the ocean. And don't forget that from that source came all inspired writing in the first place and somebody wrote it down. And you yourself can reach out directly into that source and that does happen to be my way. But the other way is a valid way also. If you are a scholar, I would say to you read many books so that you will contact many points of view and will have to form your own opinions or get your own confirmations in the end. Don't just take one book because that may be wrong. But rather a whole lot so that you will get a variety of opinions and eventually you will get confirmations of your own because the confirmations or the direct perceptions are the only things which will really affect your life.

Q: When you have a problem and have the impression to look at a book and you can turn right to the page that will answer your question.

Well you can sometimes do that, this is true. You see our lives are ordered and arranged for us in many beautiful, beautiful ways. Constantly. I told a little bit yesterday about how I was prepared for the pilgrimage and even my feet had been prepared for the pilgrimage. So it is that many times, if you need an answer you will be able to just simply open the book and there will be your answer. I can remember that a woman was telling me this who had, let's see, her boyfriend had jilted her before marriage and she had attempted suicide and she had been put into this institution to keep her from harming herself. And she said she woke up one night and one hand was completely out of control. She was terrified and the hand kept pointing and she followed where it pointed and it went right to a book in the big library there and so she took down the book and she opened the book and then it pointed to something and that explained what had happened to her, that an entity had taken hold of her hand and the entity was one who had actually succeeded in suicide and wanted her to do some things that it had been unable to do and they were good things. And so that immediately gave her something to take an interest in and so she then did these things and came out of this depressed state she was in and so forth.

I wouldn't say anybody should desire a thing like this but I was just telling you that it took down a book and she did just exactly this, she opened it to exactly the right place and then it pointed to the paragraph that explained what had happened to her and then there was a paper and pencil on the table there and then it wrote down the story of what this was. Now, frankly I don't say anybody should ever desire this because there is such a thing as automatic writing that people sometimes try to encourage. Always remember that the least evolved are the most anxious to make communication. When your calling them you're getting the least evolved and they'll give any names to get your attention. So if it happens that's one thing and if you call them it's another. You know how many people have been able, in a time of great crisis, to take down say the bible and open it to just the right passage to get the strength they needed. And it happens all the time. How is this done? Well we have constant help of course.

Now I've gone through, maybe some of you have gone through, finding lost objects. You see in our spiritual growing up and even beyond it we go through one experience after another. Then an inkling of that experience and then it becomes very clear and at the time it becomes very clear if you concentrate on it and do not commercialize on it, you can retain it but off you go on this side track, you see, and you spend the rest of your life finding lost objects or whatever it is that your side tracked on. This is not the best way to grow spiritually of course, to get side tracked and if you commercialize on it you'll lose it anyhow unless it's contact with the lower psychic realms. They don't care, you can commercialize on it and stay in contact with the lower psychic realms but nothing high. But if you're going to let this go and not pay attention to it, let yourself go through it, you will never completely lose it, it will return but only when there is a reason for it. So there was a time when I could ***find any lost object anywhere. And of course I certainly should not have found anybody else's lost objects because these were problems that were set before them for their spiritual growth. Of course I don't do this but I still find something for myself every once in awhile. First, one time I needed a dictionary and I didn't have a dictionary and my hostess was out. I went right to the hall closet, there were some books there, old books, and I took down the dictionary and took it in and used it and it was lying there on my table where I was typing and my hostess came in and said, "You carry a dictionary with you." And I said, "Of course not, that's out of your hall closet." She didn't even know it was there among those old books. But I was taken right to it because at that point I needed it.

And then on the other hand, one time I was washing clothes and I was looking for some kind of washing powder that was better than that kind of perfumed soap they had in the bathroom there for washing clothes. But I knew there wasn't any in the house so there wasn't any use looking for them. See sometimes something like that will happen. In a tiny little thing, an inconsequential thing like that. Sometimes you just know. When she came home I asked her about it and she said, "Yes, we don't use that, we just use soap and we usually just use odds and ends of soap for washing. So she didn't really have any in the house.

This I realize perfectly, and I don't think we should ever make a big thing out of any of this phenomena but it does happen. Finding lost objects, knowing what people are thinking, seeing past lives, just all this. As you go on you're going to have an inkling of these things. It's natural. Seeing auras and whatever, many of these experiences.

Q: What about those of us who don't have such experiences. Are we less developed than those who do?

Sometimes I say be thankful, because you have no idea how disturbing these things are to many people. You see most people get so hung up with phenomena they mistake the phenomena for the experience. It's too bad. So I almost say if you don't have them be thankful. Because they often inhibit spiritual growth. Actually you shouldn't have them until after you have found inner peace or are almost there, at least are on the plateaus. Because then they won't disturb you. I didn't have them you see until I came to...

Q: Yes, but there's people who do have them and yet they don't express them in other ways but they have inner peace.

Those people who have them before they have inner peace usually are terribly disturbed by them to the extent that some of them, one can find in the mental hospitals. Now sometimes you tore yourself apart in a prior earth life and you come in torn apart and it's difficult. You might have seizures, whatever. Some people also tear themselves apart in this earth life.

For instance I met a young man in Arizona. This was a sad thing because he was very young and had such potential. But he wanted to come out of his body and see his body lying there. Can you imagine anybody desiring a thing like that? It happens occasionally when you come back from your sleep state. But imagine desiring a thing like that. And so he went to somebody who could induce this experience and in due time he came out of his body and he saw his body lying there. But he's never been able to attain complete control of his body since. He now has what is sometimes called seizures. He'll walk around the block but he won't cross the street because he's afraid he'll fall down in front of a car. He'll go out in a car. He told me when I talked to him, he had had a seizure in the morning, I talked to him in the afternoon, and he said he had at least one a day and sometimes two or three. He doesn't stiffen like some of them do, he simply collapses, he departs from control of his body. He'll be walking along and all of a sudden he'll just faint, or I don't want to call it that, he'll just collapse. Now he was one who desired phenomena, finally he got it, and he paid for it the rest of his earth life.

Do you know that old hymn, "I do not ask to see the distant scene, one step enough for me." If only we could take that to heart. Another thing we do, you see material well being and spiritual well being need to remain in harmony as I pointed out this morning. And some of us get so way ahead in material well being. Now that's another thing that happens, it happens very frequently in our culture which is materialistically minded. But every once in awhile I'll meet somebody and that person is well balanced. That person isn't so highly evolved and yet inner and outer well being are beautifully balanced in that life and you notice the harmony. AND of course since I recognize that people are at very varied stages of development I think it's just wonderful. Here's a person who's at balance at his or her level. Of course many people have not even done the spiritual growing up. They haven't even made the mental and emotional growing up and if they're trying in this state to attain these experiences they're just going to tear themselves to pieces. That's why that guru said 7 year purification period before I'll even take you as a student. You see, this young man for instance, this young man physically, he was a heavy flesh eater, he smoked, he drank alcohol and besides that he treated people, he had all sorts of negative

emotions and so no wonder when he went into these practices that induced this experience he simply tore himself apart.

So that hymn, that's what we need to remember. You can say, wherever you are, you can be in harmony. "Until with thee I will one will." If you just keep willing to do God's will. You'll be all right. Your life will go along smoothly. You'll make it so much easier for yourself. Now that we realize, I'm sure all of us in this room realize, that there is spiritual growing up to do as well as the other growing up and we also realize how varied human beings are in their spiritual growing up. When we realize this I think we can refrain from being terribly impatient about it. The earth life is a tiny moment in eternity with much after and before. A tiny moment in eternity and yet it's so important. And so the thing to do is to live it to the best of your ability. Make as much growth as you can in this earth life, the same as if you were in a graded school. Do the best you can in the grade you are in and don't wish to be in a grade way off in the blue somewhere because you're going to have to go through one grade after another in order to get there. Just let that happen and be happy in the grade where you are. That's what I would say to people. Yet people divide themselves up. For instance, if you're here and you stayed to hear me talk about these things you definitely are in a higher grade already. You're still a little varied of course, it's natural, but you are in a higher grade than those people who are listening to a soap opera on television or something like that at the present time.

Q: Is it possible to keep these bodies and they become perfect and you would come down again and take

All these things are possible but how desirable is another - you see matter and energy are interchangeable. And just as we see matter becoming energy in the burning process, so we can see energy becoming matter in any kind of a materialization process. But what advantage would it be for me to go, to look like a young girl? Why people wouldn't want to listen to me. They would say what does she know? Look how young she is. You see, of what advantage would that be to me? It's a much greater advantage in the work I have to do for me to have silver hair. Then people say, well she's lived a long time maybe she does know something.

Q: Well I mean that you don't have to die, that you don't have to go through that experience.

Oh you mean translation. In other words the matter would become energy and you take your body with you. But to me that's an undue preoccupation with the clay garment. You see it's just like saying when I'm done with this shirt should I take this shirt with me, so I couldn't care less if I take my body with me or not. All these things, while they are not impossible, certainly they aren't anything anybody should desire. Imagine desiring such phenomena. The thing you should desire, actually you should desire only God, nothing more. This should be your only desire.

I can remember one woman who was working on translation. She...(blocked out)

Do you know something you wouldn't do anyhow. Do you know love is something if you give it away you'll end up having more? It's real cute. I'm not a singer but it goes, "Love is something if you give it away, give it away, give it away, Love is something if you give it away you'll end up

having more. It's just like a lucky penny, hold it tight and you won't have any. Lend it, spend it, and you'll have so many, they'll roll all over the floor."

Sing "Sweep Over My Soul"

I think I'll begin by telling about the prison experiences. I didn't get to that yet and the first experience in a sense deals with world peace.

This morning I think I will start with the prison experiences. The first prison experience does have something to do with world peace. Because I think I was originally questioned because I started off when the Korean war was still on and they wondered what in the world this peace pilgrim was and they wondered what it was all about. In any case, the very first year of my journey I had this wonderful experience. Now very few people, I suspect that practically nobody in this room has ever been locked into a prison. It would be very rare for some of us to have actually been locked into a prison. But do you know that I was actually locked into a prison for a whole day. Oh it was so interesting. Why there's a lot of people live there you know and you can't really get the feel of how they live until you have yourself been locked in. So I have had that very interesting experience and I'm going to tell you about it.

I was picked up for vagrancy. Now I have no money and therefore unless I am a religious pilgrim I am considered a vagrant in some places. Now if I had belonged to some denomination it would have been very easy to identify myself as a religious pilgrim. But I do not belong to a denomination, I never have belonged to a denomination, and therefore it was not known immediately whether I could be considered a religious pilgrim and that led to this very interesting experience.

I went through the regular routine, they finger printed me, and then when I was looking at how black my fingers were they took a chemical and they got it off just like that. Then they hung a number around my neck and you've seen in a post office, you've seen - I mean they look so mad, so I thought let me be different! So I smiled as sweetly as I could. There's one smiling face in the rogue's gallery.

Then they questioned me. Now they seated me under a rather big, strong light. Now I think this strong light is supposed to have a psychological effect on the one who sits under it. But I kept thinking, "Do they think that's a strong light? They should see the lights at the television stations." Let me tell you at that time they really were strong. They didn't have the new methods that they have now. That was twenty years ago. And so two men started to question me. They first asked me if I would answer questions. And I said, "Certainly I will answer your questions. Not because you are law enforcement authorities but because you are fellow human beings. I answer the questions of all my fellow human beings." And I said, "Whatever you are in your official capacity you're also a human being. And if we were to talk together human being to human being we would really get much farther much faster." And we ended up that way, talking about the purposes of the pilgrimage.

But I think they had a regular routine that they went through and it was very interesting. First a confusing technique. One would fire a question at me and before I could answer it the other

would fire a question at me and I had to keep saying, "If you would pardon me just a moment while I answer this gentleman's question then I will answer your question." Well this wasn't terribly meaningful, they already really knew these things they were asking. In any case, they then came to some very interesting questions. They asked me to define God. Define prayer. Define good and bad. And then they started to refer to my peace pilgrimage and they started to refer to peace. So defining physical violence as being intent to hurt somebody, they said, "Would you under any circumstances use or sanction the use of physical violence?" And I said no.

"Why?"

"This is contrary to God's laws and I would rather have God on my side than any power on earth." And I told them about the time I was hit by the psychologically disturbed teen age boy. Of course because I was able to face his hatred with love he experienced remorse. His entire life was changed and he never was violent again. And then they said,

"But suppose to defend a loved one it were necessary?" I said,

"I don't believe a loved one by disobeying God's laws. Then I would lose God's protection for my loved one and myself." And I told them about the time I had to defend that frail little eight year old girl against a large man who was about to beat her. Now most of you had heard me tell that story and you've heard me tell how I did put my body across the corner between the man and the girl because the girl was terrified and attracting things which were not good. And I have never felt such power in my body as when I looked at that poor, psychologically sick man with loving compassion. He stopped dead in his tracks, looked at me for quite while, then turned around and walked away and the girl was safe. Then they said to me,

"If you had to choose between killing and being killed, which would you choose."

"Oh," I said, "I don't believe I would have to make such a choice. Not as long as my life remains in harmony with God's will. Not unless I might possibly be called to be a martyr which is a very rare calling. It's a very high calling but I don't think it is my calling." And I said, "If I had to choose between killing and being killed naturally I would choose being killed rather than killing. In any case where I had to choose between harming and being harmed I would always choose being harmed rather than harming someone else." And they said,

"Could you give a logical explanation of such an attitude?"

Now if it's logical that self centered nature has to understand it. So here I was explaining the viewpoint of the God centered nature so that the self centered would understand it. And I said, "Of course you realize that I refrain from violence because I wish to remain in harmony with God's will. But I can never the less explain it even from a self centered viewpoint. After all I am not this body. I am only wearing this body. I am that which activates this body. That is the reality. Now if I am killed, it destroys merely the transient body, the transient garment of clay which I am wearing. But if I kill, it injures the reality which can only be injured by my own wrong act." Let me tell you, they put me down as having a religious basis for my peace witness. But suppose I had said, "Well after all you've heard of self-defense. Even the law recognizes

self-defense." This might have been considered legal but not religious. They have a very high criterion actually by which to evaluate.

However this wasn't the end of the experience. They then, after our lovely talk together, they then took my entire tunic with the things in the pockets, to search these things in my pockets. They then put me in this big inner room with cell blocks all around and there were probably as many women in that room as there are people in this room. As I walked in I said to myself, "Peace Pilgrim, you have dedicated your life to service. Where could you find a better field of service." As I came in one of the girls said,

"Gee, you're a funny one. You're the first one ever came in smiling. Most of them come in crying or cursing." And I said,

"Girls, we have a day off. Now if you had a day off at home wouldn't you try to do something worthwhile with that day? Let's try to do something worthwhile with this wonderful day we have before us." And they said,

"Yea, let's. What'll we do?" So we sang some songs.. That always lifts the spirit. And we did some simple little exercises. I showed them the fountain of love exercise which I will eventually show you. They're energizing exercises which allow you to plug in for a few moments to the source of universal energy. Then I talked to them about the steps toward inner peace. Not too different from what I talk to you about yesterday morning. The steps toward inner peace. And I told them that anything they needed really to do to find inner peace they would be able to do right there behind prison bars. It could be the most wonderful time of their lives. It could be a time they would look back upon with thankfulness because it was for them a time for spiritual growth. And you know they were interested, they asked questions, I'll just never forget that day. It was just beautiful.

I have been in women's prisons where they left me alone with the women and it was beautiful but not quite as beautiful as when I was one of them. I have also spoken in men's prisons because to me these are God's children too. Remember, "In so far as you have done unto the least of these you have also done unto me." And so the way we treat even the least. I personally think we are all children of God, capable of acting that way, with the divine spark within us whether we are behind prison bars or outside. So we had a lovely day. At the end of the day they changed matrons. And the girls said when they saw who was coming on,

"Oh she's a horrible person. Don't even speak to her." But I know there's good in everybody so I did talk to her and I discovered that she didn't always feel so well. So that's why she was a bit cross sometimes. So I said to her that night,

"Well I've already talked it over with the girls and I've discovered you have a full house here and there really isn't any extra bed. But that's all right. I can sleep comfortably on this wooden bench. I'm quite used to such things. But no sir. She had them bring in a cot with clean sheets. I had a warm shower with a clean towel, all the comforts of home.

The next morning they took me down into court and of course I was looking forward to another day with the girls so I was feeling real good. I remember the policeman who took me down to court because he had a great big gun at his side. So I said to him, "If I were to try to run away would you shoot me?" And he said, "No, I never shoot anything I can catch." We then got into the anteroom of the court room and here was one of these big men who had questioned me the day before. And I felt very friendly toward him so I said to him very brightly, "Good morning!" And he looked at me in some surprise and he said to me, "Well you don't seem any the worse for your day in prison." I said, "Oh you can imprison the body but not the spirit!" And this is true. I never felt imprisoned. No bars will imprison you unless you imprison yourself.

And then of course they let me go. They said they had discovered I did indeed have a religious basis for my peace witness and that I would be considered a religious pilgrim rather than a vagrant and that I could refer to this investigation any time. And I have done it a couple of times when I was in too much of a hurry, I had speaking engagements and couldn't tarry to be investigated again. So I just told them to call up and one time it took a little longer but one time it took only five minutes for them to call up and find out that I had been considered a religious pilgrim. Now one time I just didn't even attempt to refer to this investigation and I know now that there was a reason for it.

One time, and it was a little bit later, I don't consider it one of my tests, I had already been tested, I was walking through an isolated section of the country out from a little town. This young policeman, I guess he thought he was protective custody, it seemed so because they never tried me there. They just let me go in the morning. In any case he took me into this town jail and what a difference. What a difference between the other one which maintained federal standards and this one which was just a town jail. The floor of the jail was littered with old newspapers and cigarette butts and every old thing. The accommodations consisted of one single mattress on the floor and four ragged blankets. There were two woman trying to sleep together on that single mattress. They told me there had been eight women in that cell the night before with these accommodations. Well There's really a kind of nice feeling amongst prisoners as a whole and they said to me, "Well, you'll need to have two blankets because you have to sleep on the floor," so they each gave me a blanket and then I took a piece of newspaper and cleared a place on the floor and out one blanket down and the other one over me and I slept comfortably enough that night. It wasn't the first time I had ever slept on a cement nor the last.

And in the morning when I woke up I saw a man staring through the bars and so I said to him, "What time does court convene?" He said, "I don't know." I said, "Well, aren't you a policeman?" He said, "No, I just like to look at the girls." It was one of the town sports. You could come in right off the streets and see what they got in there today. Let's go look at the girls.

The one woman was middle age. She was in for being drunk and disorderly in public and it was her seventh offense and she was a little used to this way of life. But the other was an eighteen year old girl and she thought her entire life was ruined. She was in for vagrancy, she hadn't done anything so terrible. But anyway she thought her entire life was ruined because of this prison experience. "Why," I said to her, "It's my second time and I certainly don't think my life is ruined." Got her all cheered up you know and we discussed what she would do when she got out. She was to get out that day or the next day. So then a man came on, they changed guards, and

that man looked in at me and he said, "What are you doing in there? Why I heard you on the radio. I saw your picture in the paper." They just simply let me go. They didn't even try me. And I got them a broom from the man who slept up so they could sweep out their cell. I got them a comb. Why they'd been in there for a week without a comb. Their hair was all matted. I just went to the man at the desk and I said "The last place I was they let me keep my comb. I think you're supposed to let the women keep a comb. So he went to their little brown bag and took out their combs and let me take them to them.

This eighteen year old girl was a deeply religious girl and she had been desperately praying for help and I believe that I was picked up off the highway that night and sent behind prison bars in answer to her prayer. So you can see that was a completely different prison experience. Not my test, but an answer to a young girl's prayer.

Now let's get to the subject we're supposed to be discussing this morning. That is peace in the world - a formula for world peace. Now I hope that none of you good peace workers will in any way stop working because there is some kind of a cease fire in Viet Nam and we're getting out. There is still some fighting as far as the Vietnamese are concerned and of course we are still bombing, according to last night's news, both Laos and Cambodia so we're not actually completely at peace yet.

Q: I think on the 10 o'clock news it said we were on the verge of a cease fire in Laos.

I hope so. I certainly hope so. But you see we've almost forgotten this because the Vietnamese business is for us apparently over. As I said over the air this morning, they've done it in just about exactly the way that I said years ago it could have been done before all the killing had taken place. You can always see there is only one way that something can be done and that's the right way. The way according to God's laws and if you try to do it any other way you are only going to have trouble.

How many of you heard the radio program this morning? A lot of you did and a lot of you didn't. But I said any time we wanted to we could stop all bombing, a cease fire, and permit a group of neutrals to come into Viet Nam, they had already offered, to supervise the holding of the nation wide election that should have been held in 1956 according to the Geneva Convention which we said we would honor. Also to supervise the exchange of prisoners of war and other details. Then we should move completely and absolutely out which is exactly what we're doing now and when the details have been taken care of the neutrals would finally leave also and Viet Nam would be left in the hands of their own elected representatives which would be a victory for peace and for the democratic way. And I think we all realize that there is a segment of people that we don't usually think of who would take part in these elections. That segment of people is the Buddhists - one third of the people in all of Viet Nam are Buddhists and are not fighting at all. Buddhists do not fight. Buddha forbids them to fight, to kill. So did Jesus but you see the Christians, well the Christians did follow the teachings of Jesus in the early part of the Christian era, the early Christians followed the teachings of Jesus up until the time of Constantine, they did. And the Hindus pretty much follow this tradition that they are not to kill. So anyway the Buddhists are being killed though they are not killing.

Did I tell you here about the four pronouncements of the Buddha? I think it's very interesting. I was very interested to read them. I understand that through the Christian peace movement, the Fellowship of Reconciliation and also through Clergy and Laymen which has been a very active peace group, the Buddhists sent their pronouncement. They have 4 points. One is how they should feel about it. Never to hate those who kill us. Two is what they should do about it. Never to use violence against violence. Three is what they should do about the people who are killing around them. To seek to enlighten opponents, not to crush them. Four is what they should do about us. To seek to inform those whose actions bring suffering to us and to others. In fact there was more to that point saying they realize that we had very kind hearts and if we really understand the situation we would not be over there killing them. Of course at the end of the war practically all Americans had turned toward peace.

In any case these will participate in the elections so it won't only be, well some would say the leftist forces and the rightist forces but it will also be this balancing force, the Buddhists, that will participate in the elections in Viet Nam and we will see very shortly, I'm sure, what the outcome is. However, more than just working on alleviating the present symptoms of our terrible immaturity which manifests itself in many parts of the world, for instance our still bombing Laos and Cambodia, the still unpeaceful situation in the Middle East, the still unpeaceful situation in the British Isles and of course the still unpeaceful situations within our own country. For instance is some of our schools. There's more than just working on these particular situations although of course they do need to be worked on.

Also, in general you can work for peace in at least three different ways and let's discuss them. I know some will say the first thing we need to do is to adjust our economy to a peace time economy and this is true, we will. We will need to do this. And some will say we'll have to get rid of our bases. I believe Humphrey said we had approximately 4,000 bases throughout the world and ten percent were major bases, that would be about 400. We'll have to take care of things like that. Then the fact we mentioned over the air this morning that I think we need to take all profit out of war. The government would have to take care of all this at no profit so that nobody would be making any money whatsoever on any war supplies so that we wouldn't have this mercenary push, this materialistic push, in the direction of at least war prevention which of course leads to war.

Now all of us, I recognize, now I'm not belittling this, but I'm still saying that in general there are three other ways. One is world peace through world law. Just as the smaller units, the states, gave up to the larger unit, the United States, the right to make war. You just couldn't imagine Florida declaring war on Georgia could you? So the smaller units the nations, are moving toward the point where they will be able to give up to I hope a very improved United Nations, one single right which is the right to make war. Now this is a possibility. We've been moving in this direction for a long time. When People said that our states could get together into a nation there were those who said this is absolutely impossible. They could never get together into a nation, they think so differently and so on. But finally they did. It took a little while but they did.

Q: Would it be more logical for the smaller nations to do this before the super powers or all at once?

Well I imagine people will do it all at once. I think that's how we will do it. You know, I was talking to a group of law students at a college and I said, "My goodness, how do I get to this class. I can't really say anything of great relevance because I don't know that much about law. Not any more than the ordinary person does." But somebody mentioned the United Nations and I said (tape unclear)... one vote from every nation. And then it dawned on us that this wouldn't satisfy the large nations. So somebody said, "According to population - another house according to population." Fine, we'll have a second house according to population. Then it dawned on us that this wouldn't satisfy us, and we being the most influential nation in the world today, undoubtedly we would need to be satisfied or we wouldn't be an effective United Nations. So this is what we came up with and of course everybody laughs at this - another house according to contribution because we, being 6 percent of the people and controlling 60 percent of the wealth of the world would be the only ones who could really afford to pay for it so we would excel in that house. And others would probably contribute the minimum so they could be represented. And with these three houses we might be able to somehow lift into an actual world authority. Now although people laugh at this nobody has ever come up with a better idea as to how it could practically be done, and so we may come to a thing like that yet. I'm not sure but it's a possibility that we might come to a thing like that. It would certainly encourage contributions to the United Nations because the more you contributed the more power you would have in that third house.

Now the United Nations, I would say, would become merely a peace keeping group. This is what I would think of it as. I would think of our huge military establishment as being perhaps in the adjustment period, used for good work. Maybe you heard me say over the radio, that I would say to the air force, "It's your job to get rid of air pollution," I would say to the navy, "It's your job to get rid of water pollution," I'd let the army work on the depleted farm land and the marines who are used to remote jobs, I would let them work on the despoiled forests. In other words just give them good work to do. Useful, necessary work to do so that in the adjustment of our economy to a peace time situation it would be cushioned by the fact that this establishment would now be doing good work and could remain a little bit longer until our economy could be adjusted. I'm suggesting this and again people laugh at this of course. I can see how they would. And yet an air force officer said to me one day, "Let me tell you we are working on air pollution." So who knows.

In any case I believe that both factions can work effectively on helping the United Nations to become an effective world government. And I'll tell you why both factions can work. You see there are the centralists who are working to improve the United Nations. But there are also the decentralists. Some of them don't even believe in the United Nations. In any case, the decentralists would believe that every problem that can be fairly and efficiently handled at a grass roots level should be handled there because people have more control over their affairs at a grass roots level and I frankly tend in that direction you see.

However I also see the other side of the picture. Now both of these can work together very effectively. The decentralists would be working to see that every possible problem that can be solved at a grass roots level is solved at a grass roots level. And only delegated to a higher authority if it can't be fairly and efficiently be solved at a lower level. So you see if this principle were adhered to the United Nations would become merely a peace keeping group. Now as long as we're as immature as we are I recognize that it might have some kind of a police force. But

remember how different a police force is from a military force. A military force acts against whole populations. A police force acts only against individual offenders. It's quite different you see from the military.

Some kind of a police force I imagine so long as we're as immature as we are but also a peace force to deal with war prevention. Now war prevention which is the pattern of the future, means getting into any situation where trouble is just beginning to remedy the cause of the trouble before strife develops. Now this is very important. Our own peace corps made a little beginning in this direction. I notice that my foreign correspondents always mention as a good the peace corps. This is one thing they do commend us for. And of course they also commend us for things like the nuclear test ban agreement. Things like that.

Then I believe this peace corps or whatever you want to call it would help every group of people into a position where they could help themselves. In other words, help every group of people in the world into a position where they can supply for themselves the basic necessities of life. Not necessarily our standard of living. There are plenty of people who wouldn't want to be bothered with our standard of living. But their standard of living and remember what I said - help them to help themselves. No permanent handouts. You're doing great injury to a person when you give a permanent handout. Why they deteriorate psychologically if they can't contribute constructively to the society in which they live. You're doing great harm when you give a permanent handout. But helping people to help themselves. This is of course what it would deal with.

Now there are two other ways of working for people. One of them is more peaceful example for the little ones and this is very important. There are small groups of people in this world who attain a peaceful situation and they do it by more peaceful example for the little children.

Now I was taught sets of opposites. I told you about the one set of opposites which confused me. I was taught on the one hand to believe that I should be generous and unselfish. And on the other hand I was taught to believe that if I wanted to be successful I needed to get out there and grab more than my share of this world's goods and that confused me up to 35 years ago. But there's another set of opposites that I was taught that confuses a lot of people but luckily it didn't confuse me. Occasionally these things don't take. I was taught on the one hand to believe that I should be kind and loving and never hurt anybody but on the other hand I was also taught to believe that if so ordered it was indeed honorable to maim and kill people in war. That one didn't take you see, I never believed there was any time under any circumstances when it would be right for me to hurt anybody. So I had no confusion here whatsoever. But I have deep compassion for those who do because I was confused of course by that other set of opposites.

Now in these cultures the people are not confused by these sets of opposites. They are taught only, the little children are taught only to be kind and loving and never hurt anybody and so there is no confusion in their lives. They act this way because most people act all their lives according to those early trainings. The aborigines of Australia for instance. I talked to a college professor who had lived among them for years and he said among them there isn't even a word for war. And the killing or hurting of man by man is unknown. Because of different training from a little child on. Nobody has ever been hurt by one of our Hopi Indians. Same story. From a little child on they are trained to be peaceful. How about our Amish people in Pennsylvania. Why do you

suppose they want their own schools? Even after they come out of the home and go into school they want to continue this peaceful early training. And their people are peaceful. They never depart from this way.

So this is definitely another way to work for peace. And that is the early training of little children. And progress has been made on this. They worked on children's literature. I can remember when I first started on my pilgrimage the children's literature was simply atrocious. You could look through a comic book years ago and it told you exactly how to commit a murder. All the steps. It was just awful. You know we've cleaned up, I think mostly parents groups have worked on these things. You'll notice that the children's literature, comic books, deal mostly with animal stories and things that don't have to do with this kind of violence anymore.

Then do you realize that parents groups have also been working on children's play things. Mattell, which is the largest toy manufacturer in the world, headquartered in California, has discontinued its entire line of toy implements of destruction. And if you look at the Sears Catalog which affects a lot of people, you will notice that there are no toy implements of destruction displayed. So there's some work that has been done on the play things. Now they're working on the films and more work needs to be done of course on the films.

That gets me to the third way to work for peace which is primarily my way. That is to inspire as many people as possible to find as much inner peace as possible so they will be peaceful people and peace makers. Now look ahead to the time when enough of us have found enough inner peace to effect for the better our institutions. Institution of education, political institutions, institution of radio and television.

Then the bettered institutions will in turn through better example effect for the better all who are still immature. For instance, instead of the hero shooting the villain on television which teaches the little child who watches that shooting people is heroic. He just saw the hero do it. Effective. It seemed to work. Acceptable. He was well thought of afterward. The little child will see a different hero image. He will see the hero transform the villain and bring him to a good life.

I could write them some scenarios. The last scene for instance, the hero would have his arm around the villain and be taking the villain maybe into his church or something like that. Beautiful scenarios and of course it can be done and it's very challenging. Or maybe you would see the hero being of service in some way to his fellow human beings. Among the little children the one who was of the greatest service would be considered the biggest hero. Instead of the children playing, "Bang! Bang! You're dead," they might be playing, do you know what the ship of hope is? It goes to help where help is needed. So they could be playing ship of hope. "Oh quickly! There's been an earthquake in Central America. Let's get the Ship of Hope over there and save these people. Let's get them out!" It could be much more to it than bang, bang, you're dead. Much more constructive.

So if we can just come to the point where enough of us can have enough inner peace to effect for the better the institutions we'll really have it made. And of course the immature are not all little children. But at that point all immature people will be effected for the better. So that's the other way of working for peace and the way in which I primarily work.

Now don't forget if you want to work for peace all you have to do is pray about it and you will be motivated to work in some way according to your calling. But don't forget this - it's important in this day and age for people to work for a better world for peace and understanding and brotherhood and I'll tell you why. We're making a choice in our world today which is a written history of mankind which has never been made before. We're making a choice between at the worst, a war using modern weapons which could destroy all life on earth. This is possible using nuclear weapons and so on; and an age which would seem to us to be a golden age, an age of peace. We can't imagine such an age now but this is a possibility. Both possibilities exist now. And we walk a knife's edge as my message says between complete chaos and a golden age.

Now everybody helps to make this choice and I'll tell you why. Because the trend of things, the tide of world affairs is still drifting in the direction of war and destruction. We're still heavily armed; we haven't attained disarmament yet. The drift is still in that direction. So all who do nothing are definitely choosing by what we used to call sins of omission to let things drift toward destruction. And those who want to choose peace and a better way of life must do something meaningful in that direction. Must become a part of this wonderful stirring and awakening in the direction of peace which has begun and is accelerating and help to accelerate it sufficiently to actually turn the tide. It's a difficult thing to do but it can be done.

Out of the dark ages came the renaissance and out of the chaos of our time can come a new renaissance and a golden age of peace which we cannot now even imagine. This is the possibility which exists now and it's up to us, to the people who live in the world right now to make this choice. And it's no accident that we are living in the world right now. No accident. Everything happens according to plan and we're the ones that are therefore needing to do this - to make the turn in the direction of peace and a better way of life. We believe we're already turned in that direction. Our only difficulty now is the difficulty that there are some who believe that you can overturn evil with more evil. This is our difficulty. There are still some who believe that the end justifies the means. Whereas actually you can only overcome evil with good. The means determines the end.

That's where we are now. We're making this choice. By the way let me add to this audience, how many of you believe that the means shape the end, that the means determine the end and only a good means determines a good end? Who believes that? Why it's practically the whole audience. In a group like this practically the whole audience are on the side which will work toward peace and I'm very grateful for that. We just have to put it into practice now in all walks of life.

Will we have a few questions now or will we wait?

We have a good half an hour for questions.

Oh, do we run until twelve? I thought we just ran until 11:30. All right. That's wonderful and then we'll have some more questions at 1:30 after we've had our lunch together. Don't forget the steps toward inner peace in outline form are available and will be sent to you if you put your

name on my mailing list. It will be sent free of charge. Let's share together then for the next beautiful half hour. Who has the first question?

Q: I'd like to start it out to stimulate others to ask questions. I have a lot of admiration or a lot of respect for your teachings on non-resistance. I know the premise of your teaching is to overcome evil with good, otherwise known as non-resistance. And I thought you might like to explain that a little bit for the benefit of others that might not have been here yesterday - how this might be done in a practical way. For instance, it seems inconceivable to a lot of us here that the philosophy of turning the other cheek so to speak or returning good for evil seems incomprehensible to some that this is a practical way to live and I know you have some experiences there that you might like to share with us again.

Of course it is a practical way to live. In fact it is the only practical way to live. Sometimes in the colleges they argue over whether my way is idealistic or realistic. And I say to them, it is both. Because an idealist lives up to the highest light he has and if you're a realist you would also live up to the highest light you have. Anything else would just bring disaster into your own life. So you see if we really understand these things we will see that what I do is practical, realistic, as well as idealistic.

Q: I was thinking of that particular experience you had with the child and the man who was about to harm the child.

I can retell that story but let me preface it by saying that it can easily be understood in this context. After all, think of this as person to person reaction. Suppose I come to you hating you and fearing you and distrusting you and armed against you. What happens to you? Unless you are a very exceptional person it reaches the worst in you and you respond badly. Too often groups, nations, face one another in this manner. Reaching the worst in one another. This is because of their immaturity of course. But suppose I was to come to you in a kindly manner, in a friendly spirit, in a loving fashion, ready to help you in any way I could. Then you would discover that you couldn't harm me because the good within you would prevent it. This is the way to get along with people. This is the way of peace. When it has been applied group to group or nation to nation, it has worked. The trouble is it is seldom applied group to group or nation to nation. Occasionally it is applied individual to individual and when it is it works.

Now Paul wanted me to retell the story of the little eight year old girl. Perhaps my severest test. I was telling about some tests yesterday when I was telling pilgrimage experiences and I said that if you pass your tests you look back upon them as a good experience so I'm not complaining about any of them. I'll tell about another of my experiences tomorrow morning...(tells story)

This is the way to get along with people. This is the way of peace. After all this was said over and over again by Jesus and by other religious leaders. But taking it from the words of Jesus, "Be not overcome of evil but overcome evil with good." What have we been doing? We people of the world in our immaturity have been attempting to overcome evil with more evil and we have multiplied the evil. What else did Jesus say? "Resist not one who is evil but if a man smite thee on the right cheek turn to him the other also." I had the opportunity to do that one time too. And

it worked of course. What else did he say? "love your enemy. Bless them that curse you. Do good to them that hate you."

This is exactly what we are going to be talking about tomorrow. This is going to be our subject for tomorrow morning. We're going to apply this to the outer level.

However, let me just, for those of you who will not be there tomorrow morning, say very briefly that actually in working for inner peace I am also working for world peace. There's more than one way to work for world peace.

There's world peace through world law. In other words just as the smaller units, the states, gave up to the larger unit, the United States, the right to make war, so the small units, the nations, can give up to the larger unit, the United Nations, I hope a very much improved United Nations, one single right which is the right to make war.

Then there are those who would be working on more peaceful examples for the little ones which is a very effective of working for peace.

And then there is my way. My way is to try to inspire as many as possible to find as much inner peace as possible so they will be peaceful people and peace makers. This is very valid. Look ahead to the time when enough of us have found enough inner peace to effect for the better our institutions. The institution of education, the political institution, the institution of radio and television. Then the bettered institutions will through better example, affect for the better all who are still immature. And until we come to that point peace will not be stabilized in our world. So perhaps the most important way to work for world peace is to work for the attainment of more inner peace.

Q: I missed the part you talked about in the beginning.

You missed the part I said on self will? I said the most effective way to work on, actually you might say subordinating the self centered nature is to refrain from doing all of the not good things you may be motivated toward. Not suppressing or expressing, but transforming them using the energy somehow constructively. That's what I said.

Q: How do you feel toward conscientious objectors?

Very loving of course. You see in every culture one discovers there are a few who are, you might say, are ahead of their time. They realize that violence accomplishes nothing and they refuse to commit violence. Now I'm talking about the real conscientious objector. I heard one say a while back, you see, because he was a Quaker, could have been considered a conscientious objector at that time, but he had two friends who didn't belong to any denomination and at that time could not be considered conscientious objectors. And he would not take an exemption that they could not have. So he was also sentenced to prison. And I heard him sentenced. He was a fine young man who had worked actually in service in the ghetto areas and was a very fine young man. Everybody knew that. And the judge who sentenced him did so very reluctantly. He said, "I know that nothing I could say would change you. And I would not change you if I could. You

are the man of the future and in you dwells the hope of a better world to come." I thought that was simply beautiful. You see the judge also realized that in the future this is the way young men would think. We just hadn't quite progressed that far yet.

Perhaps you recognize what a large percentage of the young men did refuse induction toward the end. In fact it was as much as 68% apparently that refused induction and that was in the war in Viet Nam. I personally credit the people of this country with having brought this war to a close. Because it was their constant insistence that brought it to a close I understand. Although I understand also that at the time of that intensive bombing over the Christmas holidays half a dozen nations refused to let out ships into their harbors and one of them even refused to receive our mail. In other words the world was beginning in a sense to boycott the circumstances. We had no idea of the unpopularity of that war elsewhere in the world. We know it was unpopular here but it was even more unpopular elsewhere in the world.

So yes, I have met some of them. God bless them. I say also, these are men of the future. Do you remember that song, "These things shall be, a loftier race than ever the world has known shall rise, with flame of freedom in their souls and light of courage in their eyes. They shall be gentle, kind and strong, to spill no drop of blood but dare all that may plant God's lordship firm in earth and fire and sea and air." Don't you know that song, "Nation to nation, land with land, unarmed shall live as comrades free, in every heart and soul shall throb the pulse of one divinity, these things shall be.

Whether after extreme destruction and a new beginning or whether we will move toward them now, this is up to us. We now walk a knife edge between complete destruction and a golden age which we cannot now even imagine. This is a time of crisis in the world, a time of great crisis. And everyone living in the world today is making this choice because the tide of world affairs, the trend of things, still drift in the direction of war and destruction. So those who do nothing are choosing to let things drift toward destruction. And those who want to choose peace and a better way of life must do something meaningful in that direction, must become a part of this wonderful stirring and awakening in the direction of peace which has begun and is accelerating and help to accelerate sufficiently to turn the tide.

At one time in the middle ages, out of the dark ages, came the renaissance. The tide turned. It can turn. Of course we have come through a dark age. We're still in it but again the tide can turn. A new renaissance can come out of our dark age. And they are pioneers in this direction. I hope many of us are pioneers in this direction. That the conflict in the world today is between those who believe that you can overcome evil with more evil and are busy multiplying the evil and those who believe as I do that you can only overcome evil with good. It's between those who believe that the end justifies the means and those who believe that the means shape the end. The means determines the end, and only a good means can accomplish a good end.

How many of you are with me on this? How many believe that only a good means can accomplish a good end? Why God bless you! Practically everyone in the room. Wonderful! Put it into practice in all walks of life. It works! It sure does.

Q: What is your opinion on the population explosion?

The population explosion? I am not as concerned about it as some are. This is because I'm a deeply religious woman you see and believe there is some control over these things from a source outside of us. But to discuss it from an angle that one might if one was concerned about it, the population in this country, the birth rate in this country, has not increased in the last few years as you probably know. And I associate it a great deal with college people, college professors, college students, many of the college students are American. And I note the attitude of the young people. In some places it is downright unpopular to have more than your share of children, two is the most you can have and be considered not greedy you see.

Why I stayed at the home of a man who had nine children and he said his colleagues in the factory considered him a very greedy, unthinking person that he had so many more than his share of children. So it's not popular anymore in many circles to have more than two children. That's it. Some only have one and some don't have any. I was staying with a minister and his wife and they had six and he said, "Now remember only two of these are our children, the other four, because we could afford to do so, we have adopted. They were born anyway and we just decided to give them a home. Only two of these are ours." So this is being taken care of by popular opinion, apparently to a great extent.

Then I would add this other little note. That we can feed a much greater population than we have. But in order to feed them we would have to become vegetarian. You see it takes ten or twenty times as much land to raise the creature and eat the creature as to raise the vegetable or the fruit and eat that. So if population does increase maybe it would push a greater number of people into becoming vegetarians. But since I've been a vegetarian for thirty years I know it's no great hardship. Therefore you see, I wouldn't be so concerned about that. So there's just a few little things on that. This is a question that one might discuss for an hour or so if one really wanted to go deeply into it. But I think there's a few more questions and we only have a few more minutes.

Q: How did you decide to become a vegetarian?

Oh yes, I mentioned this yesterday. I have a rule of life that I will not ask anyone to do my dirty work for me. I would not kill the creature. I would not kill a chicken. I would not kill a fish and therefore I will not eat the flesh of any creature. Now I suspect if you had to kill it you'd stop eating meat. I suspect half the people in this room would if they had to kill it. I couldn't imagine some of you killing a cow, for instance, who looks at you with its gentle eyes. And a lamb. Imagine killing a lamb.

You know I know a man in Chicago, he just visited a slaughter house because it was his custom to visit the various factories in his neighborhood and there was a slaughter house near them so he visited the slaughter house and he came back a vegetarian. He said they were killing lambs and they kill pigs and any small animals this way, only cows are hit over the head, only the big beef animals, but anyhow he said they lasso one back foot and its gets pulled up on a belt line hanging by one back foot and then of course its throat is cut and so on. And he said they cry like babies. I just saw him the last time I went through Chicago and he's never eaten meat again. A thing like that sometimes has a significant affect on people.

Q: I want to know what your experience has been with young people, they call themselves Jesus Christ people.

I have never felt there was anything new about them. They remind me of the followers of Billy Sunday of my time. You see this is not a new experience with them. They're very like the followers of Billy Sunday. The new thing that has come into the youth movement is not this, this is not a new thing, it's a very old thing. The new thing is the youth awakening which is not necessarily denominational at all. It's religious, deeply religious, but not denominational. That's the new thing that has come into the youth movement.

Q: In regard to the vegetarian situation, suppose everybody became a vegetarian, what would happen to all of the animals?

They would no longer be raised for food. YOU see, actually, as far as the animals are concerned, they have been bred for beef animals and so on. They originally were not as they are now. You take the chicken, it was a prairie hen, she didn't lay eggs constantly, she only laid eggs maybe once a year to hatch out young ones. This would happen very gradually. You can't imagine this happening quickly, it would be an extremely gradual thing and the animals would just no longer be raised for these purposes.

And if you understand the evolvement of souls, you understand that the animals we eat are evolving souls. If you understand this, not all of you do perhaps, but if you do you understand this too. Then our evolution would no longer be so interfered with that we were destroying the life forms of these evolved souls. It's only the animal nature, it's true, that's evolving, but nevertheless. What is the saying, "The earth of the field and the fruit of the tree, this I give thee for food." And then it says we are given dominion over the creatures of the earth, but it doesn't say we have to be their butchers, we could be the keepers of our lesser brothers. We could be. It's possible.

This wouldn't happen quickly. No one need be concerned about this because this would happen very gradually. At the levels of maturity where we now operate we couldn't expect this to happen very quickly.

Q: What about the animals, cats and dogs that are used for experimental purposes?

Well I'm not in favor of that either.

Q: But there's so little done against it.

There are in some places great efforts to alleviate this situation.

Q: I belong to that organization and always donate to it.

Do you? Well God bless you. This is a very good direction in which to be working. And let me tell you something else about cats and dogs. Some people say, "Well they eat flesh." I have met vegetarian dogs and vegetarian cats. They have to have protein of course, but it doesn't have to

be flesh. I have actually met an Irish Setter for instance, a female Irish Setter who was 20 years old and sweet and playful. That dog was a vegetarian since it was taken from its mother and never fed flesh.

Here's another thing about this. The Russian circus that came over had a lot of lions and tigers in it, and to everyone's amazement, those lions and tigers were not eating any flesh of any kind. So when they questioned the people at the circus those people said, "Well, but they'd be too vicious to work with if we were feeding them flesh. That's why we feed them other food. We want them to be gentle enough to work with."

Another thing, there was a prize fighter in England and maybe you've heard this story of the prize fighter in England. His trainer made him real vicious in the ring by every time, while he was going through the training period, his trainer would go to the slaughter house and bring him bowls of fresh blood to drink. And he became real vicious, he had a chip on his shoulder and he looked for every little insult, and he was real vicious. And then at that time he put him in the ring you see. He watched him at that time. He knew what was happening. One time he got out on the street in this condition, and a boy about twelve or so I guess, he thought that the boy jeered him, and he pounced on the boy and he nearly killed him. And he was so horrified at what he had done that he became a vegetarian. He would never touch flesh again because he knew this is what had made him vicious enough to do a thing like pouncing on that boy.

So actually what you're working for is fine. I certainly commend you. I take it you are a fellow vegetarian because I guess you wouldn't logically be working in that direction unless you yourself had refrained from eating flesh. Because you know what they do in the slaughter house is just as bad as what they do in the experiment and so naturally I take it that you're probably a fellow vegetarian. I think we have a few fellow vegetarians in this room. I know we have one right down here because she said she was the other day. You are too? Yes you see, we have a few.

So why don't I preach vegetarianism more? Well it's because we haven't even learned not to kill each other yet. That's why I realize we're probably far from a step like this. You a vegetarian too? I commend you. We're the pioneers and there

must be pioneers in every field there are a few pioneers and pioneers have a difficult time. People look down on them you see. Their families worry about them, "How are you going to get enough protein without eating flesh" and so on. Look since I've been a vegetarian for 30 years and since I can walk 50 miles in a day and I've done it, you know very well it doesn't interfere with your strength. I can tell people, nobody can tell me you get weak.

Any of you who are interested in great spiritual growth, not everybody is, but those of you who are interested in great spiritual growth, eventually you're going to have to cut out eating flesh. It's one of the physical blocks to spiritual attainment. It's that simple. You're going to have to cut out not only the addicting substances like alcohol, nicotine, caffeine and so on, you're also going to have to cut out anything highly seasoned and all flesh, if you really are interested in really great spiritual attainment you're going to have to do this. Don't let it trouble you, you see. But I just

mentioned it for those few of you among you who might be interested in great spiritual attainment.

But most people don't seem interested in going that far, so let them go as far as they can in this earth life. After all, there's something more after this earth life. We all know that I guess. I don't think there's anybody in the room who thinks life ends with the earth life. I don't think there's anybody in this room, you wouldn't be interested in a meeting like this if you thought life ended with the earth life. We might divide a little in our perception of exactly what comes beyond and so on. But I think we believe there is something beyond.

Q: Returning good for evil, I thought you might talk a little on how that would relate to things in our society like crime. In other words how would we handle crime with that great and beautiful principle of returning good for evil and also in raising children. You know the result of what has been termed the over permissiveness in our culture in recent years. I thought you might relate those two ideas a little more closely in that principle.

In the first place, taking them separately, as to crime, what will the next steps be if we progress. Well, remember that in getting from where you are to where you want to be there are quite a lot of steps you have to go through. Now I think the next step will be things like this: The policemen will no longer carry lethal weapons. Because you see, as long as the policemen are capable of killing they are feared. And what you fear you hate. And so it's a very bad situation. Now if the policemen are very apprehensive and do not want to go as they do in England for instance, with merely a night stick, why they have mace and tear gas and even tranquilizer darts, which do not kill but which do mobilize.

Now another next step as far as dealing with these people who offend against the best interest of their fellow human beings, will be that the prisons will become hospitals for the rehabilitation for these people. Not punishment, rehabilitation. I have talked to some young folks who have been in prison for hitch-hiking. They went in for hitch-hiking, they had never been in prison before, they came out knowing how to forge a check and how to rob a bank. In other words prisons are schools of crime. Of course this is a thing which is greatly to be deplored. So I would say the prisons must emphasize the rehabilitation of the psychologically sick person who is able to offend against the best interests of their fellow human beings. And the whole concentration would be rehabilitation.

Now I learned, and I learned this first from a New York judge that had gone to Russia, that in Russia they do not break the family pattern. If a man is put into prison every once in awhile his entire family comes into the family house and he goes into the family house to be with them, so he can see his children grow up and he is associated with his wife every once in awhile so he doesn't get out of touch with his wife and with his family. (tape skips)

...Instead of being about his Father's business he hangs around saloons waiting for the first alcoholic to take his first drink and then he's got him. In other words an alcoholic opens himself to possession after the first drink. And so then he has drinking experience through this alcoholic. After all it's not only alcohol. Have you ever seen a chain smoker who lights one cigarette from the butt of another. And have you ever seen a compulsive eater who just can't stop eating. I saw

one once, he was a teenage boy. Just think of all the things that you can't have without a body and those are the things that the ones in the desire realms are desiring and of course attempting to influence people on this side so that they can have a body to drink through or whatever it is that they are desiring.

There is of course progress on the other side. I think that's one of the next break throughs we're going to make, the breakthrough to the realization that life continues beyond the earth life, that there is continuing progress beyond the earth life. At first it may not be a seeing that eventually we will return into a body, but it may just be a seeing that there will be progress from realm to realm on the unembodied side and this is true also - there is progress from realm to realm on the unembodied side.

Now one of the best things if you are in contact with an unembodied being, one of the best things you can tell them to do is to ask for a teacher because just as soon as they do one is available to them. Now I understand that in "correct practice" is to say "leave, depart from here" but I couldn't say that to an embodied person and I can't say it to an unembodied person, so what I say to them is "Ask for a teacher." Are you all familiar with what a medium is? A medium of course permits possession and she or he has protection in that he or she has a gate keeper on the other side, the unembodied side, who keeps the worst of the entities from coming in, but occasionally one of them gets in in spite of everything. And you see I'm asked to come and speak at these places. Some mediums only operate for ten or fifteen minutes and you can't get people together for ten or fifteen minutes, you need more time than that and so they have a speaker besides and I'm asked to come there as a speaker. Now I am in no danger because I have my protection now, so I go there and speak. And I once saw some entities get to a man in that seance circle. He had something comparable to a seizure. I remember I went over and put my hand on his shoulder and he came out of it because after you have your protection through inner peace, the not good unembodied entities can't get that close to you. The embodied person can but the unembodied entity cannot get that close and cannot come into your protective surrounding.

What I was going to tell you about, all of a sudden through this medium came a voice, a man's voice, and this was a woman, but a man's voice cussing a blue streak and everybody in that seance circle was just terrified. So I said to him, "There is much to learn where you are. Why don't you ask for a teacher." Stopped. That was the end of that. But then I was supposed to speak two Saturday nights there and the next Saturday night I went back again and they held their little about ten minutes it lasted, she was a trance medium, but it didn't last long, and they held their little seance and in came the same voice and he spoke very quickly and he said, "They won't let me stay long, I just wanted to tell you that I've asked for a teacher and I'm learning."

Therefore I have used this in several other instances. For instance the chair that rocked in the night. Obviously that chair was inhabited by some entity who was earth bound and who was just sticking to that house in stead of being about his father's business. I did exactly the same thing with that. I remember I saw a woman sit down in that chair one day and she jumped up as though she had sat on a tack. I went over to that chair and I talked to the entity and I sat down in the chair and I said exactly the same thing to that entity. "You're missing so much. There's a lot to learn where you are. Why don't you ask for a teacher." Lo and behold that chair has never rocked in the night again. He was the little man who had died in the house, he used to live there. That

was his chair, she had taken it and fixed it up, upholstered it and put it into her living room. That was the story of that chair.

And then there was another one, another chair. There was a chair that was the most beautiful oriental carved chair - I would say Chinese. Beautiful carving. Nobody liked that chair. It was beautiful but there was something about it that people didn't like. Of course I knew right away what it was. It was the man who had spent the last years of his life carving that chair. He was protecting it. He was possessive of it. I did the same thing exactly. I admired the chair and then said the same thing to him and you know she's got that chair down in the living room now and she's made a cushion for it and people sit in it. YOU see I think really that's the kindest thing to say to them, just remind them that as soon as they ask for a teacher it will be provided and they can get out of those desire realms, those lower psychic realms.

Anyway, now there's so much, this is a new subject we've opened here, there's so much to say. But I think we also should ***talk about this: The different ways we perceive what happens beyond the earth life. For instance, some perceive there is nothing before but something after, and I'm afraid this is true of a great many of those who call themselves Christians and I understand Muslims have that concept also, nothing before but something after. Frankly, there are those who meet together in churches who don't even believe there's something after. The Unitarians, I'm not trying to say this unlovingly, the Unitarians, some of the Jewish people, it's just their frame of reference is this kind of frame of reference. Then there are those like the Mormons, and I met the Mormons and I spoke with the Mormons, they believe you come from plane number 1, that's the before life, into plane number 2 which is the earth life and then go to plane number 3 which is the life beyond the earth life and it's not the same as plane number one. It's quite different you see. Now this is not reincarnation, and yet it's a belief in both the before and the after.

Then there are those and most of the people in the world believe this way, there are those who believe that there are two sides of life, the unembodied and the embodied and that you go from one to the other until all of the earth lessons are finally learned. In other words let's say it this way, I'm a spirit, that's the spark of God within me, the divine nature, it is wearing what is sometimes called the soul, the self-centered nature sometimes called the animal nature and wearing the body. But when I go on I slip off only the body. I'm still the spirit wearing the soul until I have learned all the earth lessons then I sluff off the soul too and go in pure spirit to the spiritual realm from which I no longer embody unless I come back as an avatar which is very, very rare. Now I talked a little about this, though really we've just scratched the surface, but we have talked a little bit about it.

You can see now, did any of you hear of this phenomenon called talking in tongues or (glothilalea)? See people that I would think would know better sometimes get mixed up in these things. This can be two things. It can of course be possession and most of it is. If you're ever desiring phenomena what you get is possession. In other words an unembodied being is using your body to climb pillars or roll around the floor or dance or whatever it is and speaking in its tongue whatever its tongue may be. This is not to be desired obviously, possession. It's just deadly you see to desire phenomena instead of desiring God and there's a great many people in

mental hospitals who trying to get rid of this phenomena of talking in tongues. A great many of them, disturbed people I used to work with, some of them talked in tongues.

This is the common thing. But this can be another thing too. It can be recall. Now in this case, you have not desired it, it has merely come upon you without any desire whatsoever for it, it has just come upon you. I'll give you an example of this. In Montana a woman asked if I would have lunch with her. We were alone for lunch in her house and I could see immediately she had a problem. She was a Methodist woman, she was an intelligent woman, she was a teacher and she had a contract to teach the next year. And she said, "I haven't even told my husband this because I feel I'm losing my mind and I just don't know how to tell him." She knew what I knew, that they do this at mental hospitals. And she said, "let me tell you what happened to me." And she told me this story:

She had had a problem which she couldn't find a solution for. She went into her Methodist church and she went to the alter and she knelt at the alter where she had knelt for communion many times. Methodists kneel at their own alter for communion. And she said, no one was there she was alone, and she said, "I perceived the answer to my problem and I wanted to thank God and I found myself speaking in a language which I did not understand." And of course she was terrified because she thought her mind was leaving, she thought she was losing her mind. And I said, "Don't worry about it. It won't hurt you and it may never happen again. "But," she said, "explain it to me. What happened to me." And I said, "Yes, I can explain it but not in the Methodist frame of reference, I would have to go beyond that frame of reference."

And of course I had to open her horizons so she knew there was a before as well as an after and then I said, "All right, now it's easy to explain and I'll first explain it in earth terms. Suppose you had lived in Europe and had learned to operate in some European language. But then you came to the United States and you learned to operate in English and under ordinary situations you would operate in English. But under extenuating circumstances you might revert to the language which you once spoke and that's all you did. It won't hurt you. You may never have that experience again, you didn't desire it." You see what we need to avoid is any desire for phenomena. This is deadly. Our only desire should be for God and then if such a thing does happen it would not in any way harm you. It would not be possession it would be recall. That's quite a bit about this topic.

Q: Could you tell us about the affect that Pentecostal people go through when they let themselves be open to this.

Yes, I can tell you about an actual meeting I attended. Have any of you ever seen a Pentecostal meeting? A few of you have, haven't you. I saw what would have been considered a good example of it I think. I was taken into this huge church, it was a barn like affair, and the roof was supported by eight pillars. There was four on each end supporting the roof. At the height of that, why some of them were rolling or on the floor and some were dancing with their hands over their heads in a kind of jerky motion. And some were climbing the pillars. In fact there was one on each pillar and two on some pillars which one had to be very high up on that pillar. You should have seen them go up those those pillars. They weren't that easy to climb. Have you ever tried climbing a pillar. But they could, apparently, with great ease some of them. Some of them

were speaking in a language which nobody could understand. I was there with five college professors who were linguists, that's why we were there. They just took me along, I'm not a linguist myself. Some were speaking in a language none of them could understand and I said to them, "Well, do you understand all the languages that are spoken in Africa?" And of course they didn't. There are many languages that even linguists don't really understand. Some were speaking in a language that they didn't understand. There was a woman right in front of us, you see we couldn't hear everybody, that's another thing, they naively thought you would be able to hear everything that was said. They thought they were going to speak in an orderly fashion, one after the other so you could easily hear everything that was said and of course it was nothing like that at all. It was simply bedlam. And except for those right in front of you, you couldn't hear at all what language they were using. But there was one woman right in front of us who was speaking in a language that we could understand. At least one of the professors sitting beside me said, "She's speaking German. I understand every word she's saying." And a man jumped up from along the edges, he was interpreting, and he said she was praising God, and the professor said, "She is not. She's bawling somebody out." She was saying (German) you could tell she wasn't praising God. Then there was a man speaking British English and I said, "This is strange because they use very bad grammar, those that I've heard speak." But I talked to the woman who spoke German and the man who spoke British English. Why he used very bad grammar and the woman couldn't speak a word of German. They were actually speaking in a language they couldn't speak in their waking state. This was possession of course. Everything with extreme motion is possession.

What bothered me most was what they were doing to the children off in the corner. They were trying to make them talk in unknown tongues. They were slapping them on the back and the children were crying and I wondered if I shouldn't do something about that but you see what can you really do. It's their children, I mean it's not something you can really do anything about, I just felt like doing something about the children. After all the adults were there of their own accord, but those poor kids. I saw a real good or bad, whatever you want to call it, example of what this is like. And then I've met a lot of victims of it. A lot of those I worked with, disturbed people, had been in these extremely unstabilizing groups who talked in tongues and things like that.

It's a very unstabilizing thing. Of course I naturally evaluating by groups I would warn people to stay away from such things. Well I would warn them not to sit in development classes under mediums either, as far as that goes. I would say, don't attempt any psychic communication because the least evolved are the most anxious to make communication and they'll give any name to get your attention. So I would warn against all attempts at psychic communication. If it comes without your attempting it, it will not harm you. But if you make an attempt in that direction your apt to get something that isn't good.

Q: What explanation can you have when a person in their dreams speaks to the spirits - I often have them come in my dreams.

This is very simple. You never completely depart from the unembodied side of life. In your sleep state you're there. You spend one third of your life approximately on the unembodied side of life. When you're on the unembodied side of life in the common meeting place you can meet any of

your loved ones. You usually meet them when you're coming back into the awake state. In other words when you go in you to the unembodied side and you go to the level where you belong. On the unembodied side you not only learn but you also serve if you're far enough along. So usually you will have the remembrance of coming back, occasionally of going in, but especially coming back through that stage where you will very easily be able to contact your unembodied loved ones.

This happens all the time. Many times, especially in my early life, I don't try to remember my dreams now because what I do in my sleep state has nothing to do with what I do in my awake state, although it's important I realize but it isn't the same thing and therefore I don't try to remember it. Many times, especially in my early life I remember being with some of my loved ones. I'll give you a little example of this. If you heard me yesterday you heard me tell about one of my loved ones and remember I said she looked much younger that she had when she stepped over. And that's because on the other side we create through thought and we usually think of ourselves in the prime of life and therefore we usually would appear in the prime of life.

Q: What about children?

That's just what I was going to tell you about, as a matter of fact Paul, you must have read my mind. I, coming back from my sleep state seem to be pulled into a circle where there was half a dozen other people, I was the seventh one in the circle. And I realized that here was my father's family. My father and his three sisters and his brother but there was another man there. So I greeted them, I was so glad to see them and I said to them, "Who is this man you have with you?" (tape disrupted)

Every one has both a teacher and a guide or a guardian angel a guide is sometimes called. The guide is customarily available to you in your waking state. Not always with you necessarily but any emergency would call your guide to help you. And the guide is a good person who has offered to do this. Now the teacher knows more than you do or else that entity wouldn't be your teacher. Now you are customarily with your teacher at night in your sleep state. I could give you examples in this direction too.

For instance help, amazing help, I think I was telling a few of these things, one time I was staying on a ranch. This was before I was on my pilgrimage and I was walking very fast along a path that I knew went through and the trees met overhead and I could see the light at the end of the path and I was just walking very fast toward the light although I couldn't really see what was under my feet at all. All of a sudden a force grabbed me and stopped me and I started ahead very gingerly and there was a barbed wire and the next morning I saw what had happened. They were repairing the cattle guard at the end of the lane and they had merely stretched this wire across so the cattle couldn't stray. It was so simple, the explanation for it. But I didn't know it was there. Now that wouldn't have killed me. But I'll tell you about another time when my life may have been saved.

I was driving somebody's car and this was I believe an unfinished highway because it was such a crazy situation. You came down this steep incline and at the bottom there was a red light and you had to turn one way or the other. And cars were coming up too. I therefore, when I saw the red was light, I stepped on the brake and there was no break so I grabbed the emergency and there was no emergency. So I tried to put it into reverse to get it stopped and I couldn't. I couldn't budge it. Ahead of me was a station wagon with two little children looking out the back window so you know you couldn't hit that. So my little finite mind said get into the ditch and sideswipe the rock wall there and that's what I would have done, but I never did it. There were cars coming up you see on the other side. I never did it. I found myself turning between two cars and going up a dirt road that I didn't even know was there and it was on an incline and stopped the car.

I know that happened to me. Oh yes, you have help. There's no doubt about that, you sure do have help. You have help when it isn't your karma to encounter a thing like that, why you have help to get you out of it. Evidently that just wasn't my karma. It wasn't anything that was supposed to happen to me and so I had help. Now your teacher is with you at night and your guide during the daytime. Besides that, you may have more than one teacher and more than one guide, and if you're doing some special work you may have a helper in that regard, if you're a musician or an artist or something like that you would have a helper also in that regard. There's many special helpers besides just the guide and the teacher, but everybody has at least that.

And now we shouldn't try to get and know these entities. They don't want to be known because if you get the know them you bind yourself to them and all of a sudden you could take a much higher teacher but you've bound yourself to the one you have. Just simply let this progression take place. You don't have to do anything about it. Don't bind yourself to any of these entities, don't try to get to know them. Just let them come and go as your need changes.

Q: ?

I've come in contact with this kind of thing before and I don't like to go too deeply into it. All of this can be explained. There is an explanation for everything. You understand how the soul evolves in the first place. I don't think I've ever told this at a public meeting before but so far you've gone along and this isn't anything that should terribly disturb you. You understand that everything has some life. The mineral has some life. And of course plants have some life though they are rooted to the ground. They don't have the mobility although some of them, apparently, the air plants are trying to escape a little bit. And of course the creatures are very mobile, they can get around. And now all life evolves and we go through all these life forms you see. But let's just begin with the way we come from the animal with a group soul to the animal with an individualized soul.

Now a human soul has the lower nature because that's really the way it's often used. Spirit, which is the higher nature, soul which is the lower nature embodied. Now the group soul divides. You understand what the amoeba is, a little piece divides off and forms another amoeba, you understand that don't you? The group soul, think of the group soul now as being an amoeba. A little piece divides off and becomes the individualized soul of the animal. The animal has the animal nature which is not all the animal has. The animal also has guidance through instinct. It can never get too far off the beam like humans can because it has this guidance. Now the animal

nature begins to evolve in the animals and it goes through now a round of births and deaths as soon as it becomes individualized.

Now let's take the step from this to the human expression. This is where we sometimes have trouble but actually it's very simple. Now the animal nature of the animal has evolved completely. It's ready to come into human expression and when it does, something is given and something is taken away. What is taken away is the guidance through instinct. What is given is wonderful because it is the spark of God. Now think of God as being an amoeba and think of a little piece of God dividing off to become your divine nature. This is literally a drop from the ocean of God around you. Then the next time the soul comes in it comes into human form, it comes into a body. Now in the beginning it's like an animal without instinct because the divine nature is not yet awakened and it doesn't have the guidance of instinct. That's why people do some of the most awful things, they're just like animals without instinct in the beginning until the divine nature has awakened a little bit.

Q: This individualization that takes place is constant, it doesn't revert back to the animal?

No it never does and it never reverts to the animal. There are some humps that once you have gotten over them you can never get back. Now that doesn't mean that some remembrance can't go back. And the scientists discover that remembrance you see. Oh very definitely, that remembrance. I could tell you stories along that line too, of the remembrance going back. Well I'll tell you a cute little one. A couple had a dog which was a very smart dog and it did a trick which was an unusual trick and they showed it off doing this trick. And in due course of time the dog died. Well they were grief stricken, they really loved the dog, and they buried it in the pet cemetery. And years later they were walking in the Smoky Mountain area, in a rather deprived area, and a little child came running to them and they saw that it came from a place where there were a whole lot of little children playing, a household where they must have had a dozen children. And this little child came running to them and of course they didn't want to take the child home or anything. The child could run like anything although it really couldn't talk yet. When they didn't pay enough attention to the child the child did the trick. And they knew who the child was. At first they were going to adopt it, they thought these people will let one child go undoubtedly. But then they thought, no. It's chosen this area which it can cope with. We can't take it into a more advanced area. It couldn't cope with that environment so they left it were it was. It was one of those places, they call it poor whites, in some places, they're deprived people you know. That's where it was.

Now, we've gone very deeply into metaphysics. We ought to maybe come back into things that are not so deep but you can understand how constantly souls are coming in so there's really no problem about this at all.

Q: Does individualization ...

It remains constant once it has taken place. Yes, very definitely. It remains constant. The next thing that you do of course is to go into the spiritual realm, after you had gone through the progressions of the, well the psychic side and the embodied side are part of the same whole, like the butterfly and the worm. Just think of the butterfly and the worm and you'll understand that.

Then you'll go to the spiritual realm which we often call it that, and from that you will not return. But there is even more progress beyond that. We have no idea what progress is to be made in this wonderful universe.

Q: Do you believe we choose our own parents?

Yes dear, we choose our parents. Well, we have a certain amount of choice. For instance, we have to be born into a wealthy family. Well there isn't that much choice. You have a little choice. Suppose you have to be born into a poor family to learn your lessons. You have a wide choice. Now also you choose your problems. In a sense you choose them. To a limited degree. When you are ready to come in, problems to the extent that you would be able to solve them in one earth life are set before you. Here they are. Now a timid soul might say there are six problems here. I couldn't cope with that. I'll just take one. A courageous soul might say, okay I'll take all six. Let's get them over with. Then they both come in and they both have forgetfulness. Now the timid soul would get along fairly well with just one problem. The courageous soul would have one problem after another and people would say how unevolved! Look at all the trouble that soul gets into. If they both make it, the courageous soul made six times as much soul growth as the timid soul. That's why you could never judge another fellow human being. Yes, you choose not only your parents, you even to a certain extent choose your problems.

Q: Don't parents sometimes have something to do with it?

Don't parents sometimes have something to do with it? Yes, they sometimes are involved in the problems and that's why you have to choose occasionally a certain set of parents. Because they were involved before in these problems and you didn't work it out so now again you need to choose them. In this you need to be close to them. For instance, the woman who was my mother in the last embodiment was my father's oldest sister, my aunt in this embodiment. She was, I think I'd have chosen her as a mother but she was an unmarried woman, but I was in her family just the same because my father was her brother. So you sometimes, in a round about way, you get to them.

Q: Your understanding, Peace, you have not gotten from books. It all comes from within you as a mystic, your understanding of all this?

Yes. Mine is from the inside this is true. You see there are two ways if getting it. You can get it from books. And most people do. They read and read and read and a few of the things that they read get confirmation. Not all of them. A great deal of what you get from the books gets only to the surface level which I call knowledge. It leads to a believing but you do not necessarily act upon that at this surface level. So a lot of what you read in books does not get a confirmation. But if it does get a confirmation, it gets to the same deep level as a direct perception. Now mine is the way of a direct perception.

Q: When you say confirmation do you mean within yourself?

Oh yes, it comes through the divine nature just the same as a direct perception comes through the divine nature. And yes, mine is definitely primarily the inner way this is true. Now whether it is

the confirmation or the direct perception it gets you to a deeper level which I call wisdom. It leads to a knowing and you act upon it and there is complete clarity and understanding. You can explain it and discuss it. YOU see your own divine nature is a drop from the ocean of divine essence around you and has access to the ocean. And don't forget that from that source came all inspired writing in the first place and somebody wrote it down. And you yourself can reach out directly into that source and that does happen to be my way. But the other way is a valid way also. If you are a scholar, I would say to you read many books so that you will contact many points of view and will have to form your own opinions or get your own confirmations in the end. Don't just take one book because that may be wrong. But rather a whole lot so that you will get a variety of opinions and eventually you will get confirmations of your own because the confirmations or the direct perceptions are the only things which will really affect your life.

Q: When you have a problem and have the impression to look at a book and you can turn right to the page that will answer your question.

Well you can sometimes do that, this is true. You see our lives are ordered and arranged for us in many beautiful, beautiful ways. Constantly. I told a little bit yesterday about how I was prepared for the pilgrimage and even my feet had been prepared for the pilgrimage. So it is that many times, if you need an answer you will be able to just simply open the book and there will be your answer. I can remember that a woman was telling me this who had, let's see, her boyfriend had jilted her before marriage and she had attempted suicide and she had been put into this institution to keep her from harming herself. And she said she woke up one night and one hand was completely out of control. She was terrified and the hand kept pointing and she followed where it pointed and it went right to a book in the big library there and so she took down the book and she opened the book and then it pointed to something and that explained what had happened to her, that an entity had taken hold of her hand and the entity was one who had actually succeeded in suicide and wanted her to do some things that it had been unable to do and they were good things. And so that immediately gave her something to take an interest in and so she then did these things and came out of this depressed state she was in and so forth.

I wouldn't say anybody should desire a thing like this but I was just telling you that it took down a book and she did just exactly this, she opened it to exactly the right place and then it pointed to the paragraph that explained what had happened to her and then there was a paper and pencil on the table there and then it wrote down the story of what this was. Now, frankly I don't say anybody should ever desire this because there is such a thing as automatic writing that people sometimes try to encourage. Always remember that the least evolved are the most anxious to make communication. When your calling them you're getting the least evolved and they'll give any names to get your attention. So if it happens that's one thing and if you call them it's another. You know how many people have been able, in a time of great crisis, to take down say the bible and open it to just the right passage to get the strength they needed. And it happens all the time. How is this done? Well we have constant help of course.

Now I've gone through, maybe some of you have gone through, finding lost objects. You see in our spiritual growing up and even beyond it we go through one experience after another. Then an inkling of that experience and then it becomes very clear and at the time it becomes very clear if you concentrate on it and do not commercial on it, you can retain it but off you go on this side

track, you see, and you spend the rest of your life finding lost objects or whatever it is that your side tracked on. This is not the best way to grow spiritually of course, to get side tracked and if you commercialize on it you'll lose it anyhow unless it's contact with the lower psychic realms. They don't care, you can commercialize on it and stay in contact with the lower psychic realms but nothing high. But if you're going to let this go and not pay attention to it, let yourself go through it, you will never completely lose it, it will return but only when there is a reason for it. So there was a time when I could ***find any lost object anywhere. And of course I certainly should not have found anybody else's lost objects because these were problems that were set before them for their spiritual growth. Of course I don't do this but I still find something for myself every once in awhile. First, one time I needed a dictionary and I didn't have a dictionary and my hostess was out. I went right to the hall closet, there were some books there, old books, and I took down the dictionary and took it in and used it and it was lying there on my table where I was typing and my hostess came in and said, "You carry a dictionary with you." And I said, "Of course not, that's out of your hall closet." She didn't even know it was there among those old books. But I was taken right to it because at that point I needed it.

And then on the other hand, one time I was washing clothes and I was looking for some kind of washing powder that was better than that kind of perfumed soap they had in the bathroom there for washing clothes. But I knew there wasn't any in the house so there wasn't any use looking for them. See sometimes something like that will happen. In a tiny little thing, an inconsequential thing like that. Sometimes you just know. When she came home I asked her about it and she said, "Yes, we don't use that, we just use soap and we usually just use odds and ends of soap for washing. So she didn't really have any in the house.

This I realize perfectly, and I don't think we should ever make a big thing out of any of this phenomena but it does happen. Finding lost objects, knowing what people are thinking, seeing past lives, just all this. As you go on you're going to have an inkling of these things. It's natural. Seeing auras and whatever, many of these experiences.

Q: What about those of us who don't have such experiences. Are we less developed than those who do?

Sometimes I say be thankful, because you have no idea how disturbing these things are to many people. You see most people get so hung up with phenomena they mistake the phenomena for the experience. It's too bad. So I almost say if you don't have them be thankful. Because they often inhibit spiritual growth. Actually you shouldn't have them until after you have found inner peace or are almost there, at least are on the plateaus. Because then they won't disturb you. I didn't have them you see until I came to...

Q: Yes, but there's people who do have them and yet they don't express them in other ways but they have inner peace.

Those people who have them before they have inner peace usually are terribly disturbed by them to the extent that some of them, one can find in the mental hospitals. Now sometimes you tore yourself apart in a prior earth life and you come in torn apart and it's difficult. You might have seizures, whatever. Some people also tear themselves apart in this earth life.

For instance I met a young man in Arizona. This was a sad thing because he was very young and had such potential. But he wanted to come out of his body and see his body lying there. Can you imagine anybody desiring a thing like that? It happens occasionally when you come back from your sleep state. But imagine desiring a thing like that. And so he went to somebody who could induce this experience and in due time he came out of his body and he saw his body lying there. But he's never been able to attain complete control of his body since. He now has what is sometimes called seizures. He'll walk around the block but he won't cross the street because he's afraid he'll fall down in front of a car. He'll go out in a car. He told me when I talked to him, he had had a seizure in the morning, I talked to him in the afternoon, and he said he had at least one a day and sometimes two or three. He doesn't stiffen like some of them do, he simply collapses, he departs from control of his body. He'll be walking along and all of a sudden he'll just faint, or I don't want to call it that, he'll just collapse. Now he was one who desired phenomena, finally he got it, and he paid for it the rest of his earth life.

Do you know that old hymn, "I do not ask to see the distant scene, one step enough for me." If only we could take that to heart. Another thing we do, you see material well being and spiritual well being need to remain in harmony as I pointed out this morning. And some of us get so way ahead in material well being. Now that's another thing that happens, it happens very frequently in our culture which is materialistically minded. But every once in awhile I'll meet somebody and that person is well balanced. That person isn't so highly evolved and yet inner and outer well being are beautifully balanced in that life and you notice the harmony. And of course since I recognize that people are at very varied stages of development I think it's just wonderful. Here's a person who's at balance at his or her level. Of course many people have not even done the spiritual growing up. They haven't even made the mental and emotional growing up and if they're trying in this state to attain these experiences they're just going to tear themselves to pieces. That's why that guru said 7 year purification period before I'll even take you as a student. You see, this young man for instance, this young man physically, he was a heavy flesh eater, he smoked, he drank alcohol and besides that he treated people, he had all sorts of negative emotions and so no wonder when he went into these practices that induced this experience he simply tore himself apart.

So that hymn, that's what we need to remember. You can say, wherever you are, you can be in harmony. "Until with thee I will one will." If you just keep willing to do God's will. You'll be all right. Your life will go along smoothly. You'll make it so much easier for yourself. Now that we realize, I'm sure all of us in this room realize, that there is spiritual growing up to do as well as the other growing up and we also realize how varied human beings are in their spiritual growing up. When we realize this I think we can refrain from being terribly impatient about it. The earth life is a tiny moment in eternity with much after and before. A tiny moment in eternity and yet it's so important. And so the thing to do is to live it to the best of your ability. Make as much growth as you can in this earth life, the same as if you were in a graded school. Do the best you can in the grade you are in and don't wish to be in a grade way off in the blue somewhere because you're going to have to go through one grade after another in order to get there. Just let that happen and be happy in the grade where you are. That's what I would say to people. Yet people divide themselves up. For instance, if you're here and you stayed to hear me talk about these things you definitely are in a higher grade already. You're still a little varied of course, it's

natural, but you are in a higher grade than those people who are listening to a soap opera on television or something like that at the present time.

Q: Is it possible to keep these bodies and they become perfect and you would come down again and take

All these things are possible but how desireable is another - you see matter and energy are interchangeable. And just as we see matter becoming energy in the burning process, so we can see energy becoming matter in any kind of a materialization process. But what advantage would it be for me to go, to look like a young girl? Why people wouldn't want to listen to me. They would say what does she know? Look how young she is. You see, of what advantage would that be to me? It's a much greater advantage in the work I have to do for me to have silver hair. Then people say, well she's lived a long time maybe she does know something.

Q: Well I mean that you don't have to die, that you don't have to go through that experience.

Oh you mean translation. In other words the matter would become energy and you take your body with you. But to me that's an undue preoccupation with the clay garment. You see it's just like saying when I'm done with this shirt should I take this shirt with me, so I couldn't care less if I take my body with me or not. All these things, while they are not impossible, certainly they aren't anything anybody should desire. Imagine desiring such phenomena. The thing you should desire, actually you should desire only God, nothing more. This should be your only desire.

I can remember one woman who was working on translation. She...(blocked out)

Do you know something you wouldn't do anyhow. Do you know love is something if you give it away you'll end up having more? It's real cute. I'm not a singer but it goes, "Love is something if you give it away, give it away, give it away, Love is something if you give it away you'll end up having more. It's just like a lucky penny, hold it tight and you won't have any. Lend it, spend it, and you'll have so many, they'll roll all over the floor."

Sing "Sweep Over My Soul"

I think I'll begin by telling about the prison experiences. I didn't get to that yet and the first experience in a sense deals with world peace.

This morning I think I will start with the prison experiences. The first prison experience does have something to do with world peace. Because I think I was originally questioned because I started off when the Korean war was still on and they wondered what in the world this peace pilgrim was and they wondered what it was all about. In any case, the very first year of my journey I had this wonderful experience. Now very few people, I suspect that practically nobody in this room has ever been locked into a prison. It would be very rare for some of us to have actually been locked into a prison. But do you know that I was actually locked into a prison for a whole day. Oh it was so interesting. Why there's a lot of people live there you know and you can't really get the feel of how they live until you have yourself been locked in. So I have had that very interesting experience and I'm going to tell you about it.

I was picked up for vagrancy. Now I have no money and therefore unless I am a religious pilgrim I am considered a vagrant in some places. Now if I had belonged to some denomination it would have been very easy to identify myself as a religious pilgrim. But I do not belong to a denomination, I never have belonged to a denomination, and therefore it was not known immediately whether I could be considered a religious pilgrim and that led to this very interesting experience.

I went through the regular routine, they finger printed me, and then when I was looking at how black my fingers were they took a chemical and they got it off just like that. Then they hung a number around my neck and you've seen in a post office, you've seen - I mean they look so mad, so I thought let me be different! So I smiled as sweetly as I could. There's one smiling face in the rogue's gallery.

Then they questioned me. Now they seated me under a rather big, strong light. Now I think this strong light is supposed to have a psychological effect on the one who sits under it. But I kept thinking, "Do they think that's a strong light? They should see the lights at the television stations." Let me tell you at that time they really were strong. They didn't have the new methods that they have now. That was twenty years ago. And so two men started to question me. They first asked me if I would answer questions. And I said, "Certainly I will answer your questions. Not because you are law enforcement authorities but because you are fellow human beings. I answer the questions of all my fellow human beings." And I said, "Whatever you are in your official capacity you're also a human being. And if we were to talk together human being to human being we would really get much farther much faster." And we ended up that way, talking about the purposes of the pilgrimage.

But I think they had a regular routine that they went through and it was very interesting. First a confusing technique. One would fire a question at me and before I could answer it the other would fire a question at me and I had to keep saying, "If you would pardon me just a moment while I answer this gentleman's question then I will answer your question." Well this wasn't terribly meaningful, they already really knew these things they were asking. In any case, they then came to some very interesting questions. They asked me to define God. Define prayer. Define good and bad. And then they started to refer to my peace pilgrimage and they started to refer to peace. So defining physical violence as being intent to hurt somebody, they said, "Would you under any circumstances use or sanction the use of physical violence?" And I said no.

"Why?"

"This is contrary to God's laws and I would rather have God on my side than any power on earth." And I told them about the time I was hit by the psychologically disturbed teen age boy. Of course because I was able to face his hatred with love he experienced remorse. His entire life was changed and he never was violent again. And then they said,

"But suppose to defend a loved one it were necessary?" I said,

"I don't believe a loved one by disobeying God's laws. Then I would lose God's protection for my loved one and myself." And I told them about the time I had to defend that frail little eight year

old girl against a large man who was about to beat her. Now most of you had heard me tell that story and you've heard me tell how I did put my body across the corner between the man and the girl because the girl was terrified and attracting things which were not good. And I have never felt such power in my body as when I looked at that poor, psychologically sick man with loving compassion. He stopped dead in his tracks, looked at me for quite while, then turned around and walked away and the girl was safe. Then they said to me,

"If you had to choose between killing and being killed, which would you choose."

"Oh," I said, "I don't believe I would have to make such a choice. Not as long as my life remains in harmony with God's will. Not unless I might possibly be called to be a martyr which is a very rare calling. It's a very high calling but I don't think it is my calling." And I said, "If I had to choose between killing and being killed naturally I would choose being killed rather than killing. In any case where I had to choose between harming and being harmed I would always choose being harmed rather than harming someone else." And they said,

"Could you give a logical explanation of such an attitude?"

Now if it's logical that self centered nature has to understand it. So here I was explaining the viewpoint of the God centered nature so that the self centered would understand it. And I said, "Of course you realize that I refrain from violence because I wish to remain in harmony with God's will. But I can never the less explain it even from a self centered viewpoint. After all I am not this body. I am only wearing this body. I am that which activates this body. That is the reality. Now if I am killed, it destroys merely the transient body, the transient garment of clay which I am wearing. But if I kill, it injures the reality which can only be injured by my own wrong act." Let me tell you, they put me down as having a religious basis for my peace witness. But suppose I had said, "Well after all you've heard of self-defense. Even the law recognizes self-defense." This might have been considered legal but not religious. They have a very high criterion actually by which to evaluate.

However this wasn't the end of the experience. They then, after our lovely talk together, they then took my entire tunic with the things in the pockets, to search these things in my pockets. They then put me in this big inner room with cell blocks all around and there were probably as many women in that room as there are people in this room. As I walked in I said to myself, "Peace Pilgrim, you have dedicated your life to service. Where could you find a better field of service." As I came in one of the girls said,

"Gee, you're a funny one. You're the first one ever came in smiling. Most of them come in crying or cursing." And I said,

"Girls, we have a day off. Now if you had a day off at home wouldn't you try to do something worthwhile with that day? Let's try to do something worthwhile with this wonderful day we have before us." And they said,

"Yea, let's. What'll we do?" So we sang some songs.. That always lifts the spirit. And we did some simple little exercises. I showed them the fountain of love exercise which I will eventually

show you. They're energizing exercises which allow you to plug in for a few moments to the source of universal energy. Then I talked to them about the steps toward inner peace. Not too different from what I talk to you about yesterday morning. The steps toward inner peace. And I told them that anything they needed really to do to find inner peace they would be able to do right there behind prison bars. It could be the most wonderful time of their lives. It could be a time they would look back upon with thankfulness because it was for them a time for spiritual growth. And you know they were interested, they asked questions, I'll just never forget that day. It was just beautiful.

I have been in women's prisons where they left me alone with the women and it was beautiful but not quite as beautiful as when I was one of them. I have also spoken in men's prisons because to me these are God's children too. Remember, "In so far as you have done unto the least of these you have also done unto me." And so the way we treat even the least. I personally think we are all children of God, capable of acting that way, with the divine spark within us whether we are behind prison bars or outside. So we had a lovely day. At the end of the day they changed matrons. And the girls said when they saw who was coming on,

"Oh she's a horrible person. Don't even speak to her." But I know there's good in everybody so I did talk to her and I discovered that she didn't always feel so well. So that's why she was a bit cross sometimes. So I said to her that night,

"Well I've already talked it over with the girls and I've discovered you have a full house here and there really isn't any extra bed. But that's all right. I can sleep comfortably on this wooden bench. I'm quite used to such things. But no sir. She had them bring in a cot with clean sheets. I had a warm shower with a clean towel, all the comforts of home.

The next morning they took me down into court and of course I was looking forward to another day with the girls so I was feeling real good. I remember the policeman who took me down to court because he had a great big gun at his side. So I said to him, "If I were to try to run away would you shoot me?" And he said, "No, I never shoot anything I can catch." We then got into the anteroom of the court room and here was one of these big men who had questioned me the day before. And I felt very friendly toward him so I said to him very brightly, "Good morning!" And he looked at me in some surprise and he said to me, "Well you don't seem any the worse for your day in prison." I said, "Oh you can imprison the body but not the spirit!" And this is true. I never felt imprisoned. No bars will imprison you unless you imprison yourself.

And then of course they let me go. They said they had discovered I did indeed have a religious basis for my peace witness and that I would be considered a religious pilgrim rather than a vagrant and that I could refer to this investigation any time. And I have done it a couple of times when I was in too much of a hurry, I had speaking engagements and couldn't tarry to be investigated again. So I just told them to call up and one time it took a little longer but one time it took only five minutes for them to call up and find out that I had been considered a religious pilgrim. Now one time I just didn't even attempt to refer to this investigation and I know now that there was a reason for it.

One time, and it was a little bit later, I don't consider it one of my tests, I had already been tested, I was walking through an isolated section of the country out from a little town. This young policeman, I guess he thought he was protective custody, it seemed so because they never tried me there. They just let me go in the morning. In any case he took me into this town jail and what a difference. What a difference between the other one which maintained federal standards and this one which was just a town jail. The floor of the jail was littered with old newspapers and cigarette butts and every old thing. The accommodations consisted of one single mattress on the floor and four ragged blankets. There were two woman trying to sleep together on that single mattress. They told me there had been eight women in that cell the night before with these accommodations. Well There's really a kind of nice feeling amongst prisoners as a whole and they said to me, "Well, you'll need to have two blankets because you have to sleep on the floor," so they each gave me a blanket and then I took a piece of newspaper and cleared a place on the floor and out one blanket down and the other one over me and I slept comfortably enough that night. It wasn't the first time I had ever slept on a cement nor the last.

And in the morning when I woke up I saw a man staring through the bars and so I said to him, "What time does court convene?" He said, "I don't know." I said, "Well, aren't you a policeman?" He said, "No, I just like to look at the girls." It was one of the town sports. You could come in right off the streets and see what they got in there today. Let's go look at the girls.

The one woman was middle age. She was in for being drunk and disorderly in public and it was her seventh offense and she was a little used to this way of life. But the other was an eighteen year old girl and she thought her entire life was ruined. She was in for vagrancy, she hadn't done anything so terrible. But anyway she thought her entire life was ruined because of this prison experience. "Why," I said to her, "It's my second time and I certainly don't think my life is ruined." Got her all cheered up you know and we discussed what she would do when she got out. She was to get out that day or the next day. So then a man came on, they changed guards, and that man looked in at me and he said, "What are you doing in there? Why I heard you on the radio. I saw your picture in the paper." They just simply let me go. They didn't even try me. And I got them a broom from the man who slept up so they could sweep out their cell. I got them a comb. Why they'd been in there for a week without a comb. Their hair was all matted. I just went to the man at the desk and I said "The last place I was they let me keep my comb. I think you're supposed to let the women keep a comb. So he went to their little brown bag and took out their combs and let me take them to them.

This eighteen year old girl was a deeply religious girl and she had been desperately praying for help and I believe that I was picked up off the highway that night and sent behind prison bars in answer to her prayer. So you can see that was a completely different prison experience. Not my test, but an answer to a young girl's prayer.

Now let's get to the subject we're supposed to be discussing this morning. That is peace in the world - a formula for world peace. Now I hope that none of you good peace workers will in any way stop working because there is some kind of a cease fire in Viet Nam and we're getting out. There is still some fighting as far as the Vietnamese are concerned and of course we are still bombing, according to last night's news, both Laos and Cambodia so we're not actually completely at peace yet.

Q: I think on the 10 o'clock news it said we were on the verge of a cease fire in Laos.

I hope so. I certainly hope so. But you see we've almost forgotten this because the Vietnamese business is for us apparently over. As I said over the air this morning, they've done it in just about exactly the way that I said years ago it could have been done before all the killing had taken place. You can always see there is only one way that something can be done and that's the right way. The way according to God's laws and if you try to do it any other way you are only going to have trouble.

How many of you heard the radio program this morning? A lot of you did and a lot of you didn't. But I said any time we wanted to we could stop all bombing, a cease fire, and permit a group of neutrals to come into Viet Nam, they had already offered, to supervise the holding of the nation wide election that should have been held in 1956 according to the Geneva Convention which we said we would honor. Also to supervise the exchange of prisoners of war and other details. Then we should move completely and absolutely out which is exactly what we're doing now and when the details have been taken care of the neutrals would finally leave also and Viet Nam would be left in the hands of their own elected representatives which would be a victory for peace and for the democratic way. And I think we all realize that there is a segment of people that we don't usually think of who would take part in these elections. That segment of people is the Buddhists - one third of the people in all of Viet Nam are Buddhists and are not fighting at all. Buddhists do not fight. Buddha forbids them to fight, to kill. So did Jesus but you see the Christians, well the Christians did follow the teachings of Jesus in the early part of the Christian era, the early Christians followed the teachings of Jesus up until the time of Constantine, they did. And the Hindus pretty much follow this tradition that they are not to kill. So anyway the Buddhists are being killed though they are not killing.

Did I tell you here about the four pronouncements of the Buddha? I think it's very interesting. I was very interested to read them. I understand that through the Christian peace movement, the Fellowship of Reconciliation and also through Clergy and Laymen which has been a very active peace group, the Buddhists sent their pronouncement. They have 4 points. One is how they should feel about it. Never to hate those who kill us. Two is what they should do about it. Never to use violence against violence. Three is what they should do about the people who are killing around them. To seek to enlighten opponents, not to crush them. Four is what they should do about us. To seek to inform those whose actions bring suffering to us and to others. In fact there was more to that point saying they realize that we had very kind hearts and if we really understand the situation we would not be over there killing them. Of course at the end of the war practically all Americans had turned toward peace.

In any case these will participate in the elections so it won't only be, well some would say the leftist forces and the rightist forces but it will also be this balancing force, the Buddhists, that will participate in the elections in Viet Nam and we will see very shortly, I'm sure, what the outcome is. However, more than just working on alleviating the present symptoms of our terrible immaturity which manifests itself in many parts of the world, for instance our still bombing Laos and Cambodia, the still unpeaceful situation in the Middle East, the still unpeaceful situation in the British Isles and of course the still unpeaceful situations within our own country. For instance

is some of our schools. There's more than just working on these particular situations although of course they do need to be worked on.

Also, in general you can work for peace in at least three different ways and let's discuss them. I know some will say the first thing we need to do is to adjust our economy to a peace time economy and this is true, we will. We will need to do this. And some will say we'll have to get rid of our bases. I believe Humphrey said we had approximately 4,000 bases throughout the world and ten percent were major bases, that would be about 400. We'll have to take care of things like that. Then the fact we mentioned over the air this morning that I think we need to take all profit out of war. The government would have to take care of all this at no profit so that nobody would be making any money whatsoever on any war supplies so that we wouldn't have this mercenary push, this materialistic push, in the direction of at least war prevention which of course leads to war.

Now all of us, I recognize, now I'm not belittling this, but I'm still saying that in general there are three other ways. One is world peace through world law. Just as the smaller units, the states, gave up to the larger unit, the United States, the right to make war. You just couldn't imagine Florida declaring war on Georgia could you? So the smaller units the nations, are moving toward the point where they will be able to give up to I hope a very improved United Nations, one single right which is the right to make war. Now this is a possibility. We've been moving in this direction for a long time. When People said that our states could get together into a nation there were those who said this is absolutely impossible. They could never get together into a nation, they think so differently and so on. But finally they did. It took a little while but they did.

Q: Would it be more logical for the smaller nations to do this before the super powers or all at once?

Well I imagine people will do it all at once. I think that's how we will do it. You know, I was talking to a group of law students at a college and I said, "My goodness, how do I get to this class. I can't really say anything of great relevance because I don't know that much about law. Not any more than the ordinary person does." But somebody mentioned the United Nations and I said (tape unclear)... one vote from every nation. And then it dawned on us that this wouldn't satisfy the large nations. So somebody said, "According to population - another house according to population." Fine, we'll have a second house according to population. Then it dawned on us that this wouldn't satisfy us, and we being the most influential nation in the world today, undoubtedly we would need to be satisfied or we wouldn't be an effective United Nations. So this is what we came up with and of course everybody laughs at this - another house according to contribution because we, being 6 percent of the people and controlling 60 percent of the wealth of the world would be the only ones who could really afford to pay for it so we would excel in that house. And others would probably contribute the minimum so they could be represented. And with these three houses we might be able to somehow lift into an actual world authority. Now although people laugh at this nobody has ever come up with a better idea as to how it could practically be done, and so we may come to a thing like that yet. I'm not sure but it's a possibility that we might come to a thing like that. It would certainly encourage contributions to the United Nations because the more you contributed the more power you would have in that third house.

Now the United Nations, I would say, would become merely a peace keeping group. This is what I would think of it as. I would think of our huge military establishment as being perhaps in the adjustment period, used for good work. Maybe you heard me say over the radio, that I would say to the air force, "It's your job to get rid of air pollution," I would say to the navy, "It's your job to get rid of water pollution," I'd let the army work on the depleted farm land and the marines who are used to remote jobs, I would let them work on the despoiled forests. In other words just give them good work to do. Useful, necessary work to do so that in the adjustment of our economy to a peace time situation it would be cushioned by the fact that this establishment would now be doing good work and could remain a little bit longer until our economy could be adjusted. I'm suggesting this and again people laugh at this of course. I can see how they would. And yet an air force officer said to me one day, "Let me tell you we are working on air pollution." So who knows.

In any case I believe that both factions can work effectively on helping the United Nations to become an effective world government. And I'll tell you why both factions can work. You see there are the centralists who are working to improve the United Nations. But there are also the decentralists. Some of them don't even believe in the United Nations. In any case, the decentralists would believe that every problem that can be fairly and efficiently handled at a grass roots level should be handled there because people have more control over their affairs at a grass roots level and I frankly tend in that direction you see.

However I also see the other side of the picture. Now both of these can work together very effectively. The decentralists would be working to see that every possible problem that can be solved at a grass roots level is solved at a grass roots level. And only delegated to a higher authority if it can't be fairly and efficiently be solved at a lower level. So you see if this principle were adhered to the United Nations would become merely a peace keeping group. Now as long as we're as immature as we are I recognize that it might have some kind of a police force. But remember how different a police force is from a military force. A military force acts against whole populations. A police force acts only against individual offenders. It's quite different you see from the military.

Some kind of a police force I imagine so long as we're as immature as we are but also a peace force to deal with war prevention. Now war prevention which is the pattern of the future, means getting into any situation where trouble is just beginning to remedy the cause of the trouble before strife develops. Now this is very important. Our own peace corps made a little beginning in this direction. I notice that my foreign correspondents always mention as a good the peace corps. This is one thing they do commend us for. And of course they also commend us for things like the nuclear test ban agreement. Things like that.

Then I believe this peace corps or whatever you want to call it would help every group of people into a position where they could help themselves. In other words, help every group of people in the world into a position where they can supply for themselves the basic necessities of life. Not necessarily our standard of living. There are plenty of people who wouldn't want to be bothered with our standard of living. But their standard of living and remember what I said - help them to help themselves. No permanent handouts. You're doing great injury to a person when you give a permanent handout. Why they deteriorate psychologically if they can't contribute constructively

to the society in which they live. You're doing great harm when you give a permanent handout. But helping people to help themselves. This is of course what it would deal with.

Now there are two other ways of working for people. One of them is more peaceful example for the little ones and this is very important. There are small groups of people in this world who attain a peaceful situation and they do it by more peaceful example for the little children.

Now I was taught sets of opposites. I told you about the one set of opposites which confused me. I was taught on the one hand to believe that I should be generous and unselfish. And on the other hand I was taught to believe that if I wanted to be successful I needed to get out there and grab more than my share of this world's goods and that confused me up to 35 years ago. But there's another set of opposites that I was taught that confuses a lot of people but luckily it didn't confuse me. Occasionally these things don't take. I was taught on the one hand to believe that I should be kind and loving and never hurt anybody but on the other hand I was also taught to believe that if so ordered it was indeed honorable to maim and kill people in war. That one didn't take you see, I never believed there was any time under any circumstances when it would be right for me to hurt anybody. So I had no confusion here whatsoever. But I have deep compassion for those who do because I was confused of course by that other set of opposites.

Now in these cultures the people are not confused by these sets of opposites. They are taught only, the little children are taught only to be kind and loving and never hurt anybody and so there is no confusion in their lives. They act this way because most people act all their lives according to those early trainings. The aborigines of Australia for instance. I talked to a college professor who had lived among them for years and he said among them there isn't even a word for war. And the killing or hurting of man by man is unknown. Because of different training from a little child on. Nobody has ever been hurt by one of our Hopi Indians. Same story. From a little child on they are trained to be peaceful. How about our Amish people in Pennsylvania. Why do you suppose they want their own schools? Even after they come out of the home and go into school they want to continue this peaceful early training. And their people are peaceful. They never depart from this way.

So this is definitely another way to work for peace. And that is the early training of little children. And progress has been made on this. They worked on children's literature. I can remember when I first started on my pilgrimage the children's literature was simply atrocious. You could look through a comic book years ago and it told you exactly how to commit a murder. All the steps. It was just awful. You know we've cleaned up, I think mostly parents groups have worked on these things. You'll notice that the children's literature, comic books, deal mostly with animal stories and things that don't have to do with this kind of violence anymore.

Then do you realize that parents groups have also been working on children's play things. Mattell, which is the largest toy manufacturer in the world, headquartered in California, has discontinued its entire line of toy implements of destruction. And if you look at the Sears Catalog which affects a lot of people, you will notice that there are no toy implements of destruction displayed. So there's some work that has been done on the play things. Now they're working on the films and more work needs to be done of course on the films.

That gets me to the third way to work for peace which is primarily my way. That is to inspire as many people as possible to find as much inner peace as possible so they will be peaceful people and peace makers. Now look ahead to the time when enough of us have found enough inner peace to effect for the better our institutions. Institution of education, political institutions, institution of radio and television.

Then the bettered institutions will in turn through better example effect for the better all who are still immature. For instance, instead of the hero shooting the villain on television which teaches the little child who watches that shooting people is heroic. He just saw the hero do it. Effective. It seemed to work. Acceptable. He was well thought of afterward. The little child will see a different hero image. He will see the hero transform the villain and bring him to a good life.

I could write them some scenarios. The last scene for instance, the hero would have his arm around the villain and be taking the villain maybe into his church or something like that. Beautiful scenarios and of course it can be done and it's very challenging. Or maybe you would see the hero being of service in some way to his fellow human beings. Among the little children the one who was of the greatest service would be considered the biggest hero. Instead of the children playing, "Bang! Bang! You're dead," they might be playing, do you know what the ship of hope is? It goes to help where help is needed. So they could be playing ship of hope. "Oh quickly! There's been an earthquake in Central America. Let's get the Ship of Hope over there and save these people. Let's get them out!" It could be much more to it than bang, bang, you're dead. Much more constructive.

So if we can just come to the point where enough of us can have enough inner peace to effect for the better the institutions we'll really have it made. And of course the immature are not all little children. But at that point all immature people will be effected for the better. So that's the other way of working for peace and the way in which I primarily work.

Now don't forget if you want to work for peace all you have to do is pray about it and you will be motivated to work in some way according to your calling. But don't forget this - it's important in this day and age for people to work for a better world for peace and understanding and brotherhood and I'll tell you why. We're making a choice in our world today which is a written history of mankind which has never been made before. We're making a choice between at the worst, a war using modern weapons which could destroy all life on earth. This is possible using nuclear weapons and so on; and an age which would seem to us to be a golden age, an age of peace. We can't imagine such an age now but this is a possibility. Both possibilities exist now. And we walk a knife's edge as my message says between complete chaos and a golden age.

Now everybody helps to make this choice and I'll tell you why. Because the trend of things, the tide of world affairs is still drifting in the direction of war and destruction. We're still heavily armed; we haven't attained disarmament yet. The drift is still in that direction. So all who do nothing are definitely choosing by what we used to call sins of omission to let things drift toward destruction. And those who want to choose peace and a better way of life must do something meaningful in that direction. Must become a part of this wonderful stirring and awakening in the direction of peace which has begun and is accelerating and help to accelerate it sufficiently to actually turn the tide. It's a difficult thing to do but it can be done.

Out of the dark ages came the renaissance and out of the chaos of our time can come a new renaissance and a golden age of peace which we cannot now even imagine. This is the possibility which exists now and it's up to us, to the people who live in the world right now to make this choice. And it's no accident that we are living in the world right now. No accident. Everything happens according to plan and we're the ones that are therefore needing to do this - to make the turn in the direction of peace and a better way of life. We believe we're already turned in that direction. Our only difficulty now is the difficulty that there are some who believe that you can overturn evil with more evil. This is our difficulty. There are still some who believe that the end justifies the means. Whereas actually you can only overcome evil with good. The means determines the end.

That's where we are now. We're making this choice. By the way let me add to this audience, how many of you believe that the means shape the end, that the means determine the end and only a good means determines a good end? Who believes that? Why it's practically the whole audience. In a group like this practically the whole audience are on the side which will work toward peace and I'm very grateful for that. We just have to put it into practice now in all walks of life.

Q: What does reincarnation mean to you?

It means that there are two sides of life, the embodied side and the unembodied side and that the divine nature wearing the self centered nature goes from side to side, once sloughing off the body and once wearing the body. It goes from side to side until all of the earth lessons are learned. Then after that the self centered nature is also sloughed off and it goes in pure spirit to the spiritual realm. This is what reincarnation means and of course most people in the world believe in this. But there are still some who believe there is only one side of life and that's the embodied side. I'm sure you're all acquainted with people who believe that the earth life is all there is and to them I talk about making it a good life you see, if they believe that's all there is.

Then there are those who believe that there is something else but that you first lie in the grave until something called judgement day. There are actually people who believe this, that you don't go directly over to the other side, that you first lie in the grave until judgement day and then you go over. Then there are those, most of the Christians, Muslims too and some Jewish people, not all, believe that you go to the other side. They do believe there is an unembodied side but they don't believe that you ever come back.

Then of course there are those who believe there are two sides of life - the embodied and the unembodied. The Mormons for instance believe that you go from plane #1 to plane #2 and then to plane #3. This isn't reincarnation and yet they believe there is both a before life and an after life. Then there are those, the vast majority of the people of the world are among them, who believe that you go from side to side and that's what reincarnation means.

Jesus said, "Who say they that I am?" and one said, "Some say you are Elijah come again." So they must have believed that Elijah could come again.

With our scientific methods, with like the regression methods, we're getting back to amazing things. The remembrance of a prior experience. We're doing that scientifically in some cases. So that's a little about reincarnation.

If you're interested in things like spiritual ongoingness I might say that I'm very very grateful that in my spiritual ongoingness I never attempted to buy spiritual truth. I have friends who have spent thousands of dollars trying to buy spiritual truth. Spiritual truth should never be sold and it need never be bought. As soon as you're ready it will be given. And if you're buying it you're trying to get it before you're ready for it and it won't do you any good anyhow. So save yourself some money. Don't attempt to buy spiritual truth. It will be given as soon as you're ready.

A young man, he walked with me to my hostess's house after some meeting and he was asking me some spiritual questions and then he told me he had just paid \$75 to a group that said they would answer all his spiritual questions for \$75. And he had a family who could get all their questions answered for \$150. And I said, "Why in the world are you asking me questions if you have this wonderful source of wisdom. And he said, "Well I'm just asking you a couple of questions that they couldn't answer." Many people get themselves into this.

In your spiritual ongoingness I hope you will never mistake the psychic for the spiritual. To many this is a common mistake. Many people mistake the psychic for the spiritual. The psychic comes with a great deal of phenomena and immature people are very interested in it. The spiritual is a very quite thing. It's a still small voice within. This inner knowing, you express this inner knowing but you're not grabbed and thrown down, these things don't happen in the spiritual. These are psychic things. There's a great deal of difference between psychic healing which is removal of symptoms, a temporary thing; and spiritual healing which is the removal of cause, a quiet thing. A great deal of difference. Many people mistake the psychic for the spiritual. This is unfortunate because don't forget, I'm sure all of you believe there is an unembodied side of life, when you get into the psychic all you're getting into is the unembodied side of life. They're people like we are and the more evolved are about their father's business. The less evolved are very anxious to make earth contacts. They will give any name in order to get your attention. If you're listening to voices that speak in your head or if you're trying to interpret visions of some kind, these are psychic things.

And I grant you, I have not had these things lately but in the very beginning of my pilgrimage or even before, there were a few of these things. Enough so that I can talk about them and I know what they are. But the interesting thing was that even though I did have a few visions you might call them, there was always the inner interpretation that came right along with them. I never ran around and said, "Say I had a dream, it was so and so, can you tell me what that means?" When somebody comes to me and asks me something like that I say forget it. If it were important you would know what it means. Forget it.

The psychic things are vague and you don't know exactly what they means. The spiritual things you know exactly what they mean. That receiving which comes through the spark of God within you, the indwelling Christ, the kingdom of God within. That receiving comes with complete clarity and understanding. You can explain it. You can discuss it. There's nothing unclear about it. You're sure of it. Remember they say about some people, "He spoke with authority." You

know. It's not a believing, it's a knowing - a deep inner knowing. Pay attention to those things of course. No one can stop you from paying attention to those things when they come. But don't pay attention to these vague psychic receiving. Don't get into the psychic. Aim for the spiritual.

There are many devices that explain the life governed by the self centered nature. They operate at their level and you know many of these devices. I'm sure you've heard of them. There's many such devices. They operate at their level. Astrology, numerology, craniology, personology, palmistry, handwriting analysis. I could name a whole lot of them. They operate at their level but after all, are you interested really in explaining the life governed by the self centered nature or in transcending the life governed by the self centered nature. Which are you interested in, you see. I'm glad I never got involved in any of these devices because I've never met a person who was able to well explain the life governed by the self centered nature and later transcend. I've never met one. Now there may be some. It's not impossible but I've never met such a person. If you can explain it you stay with it.

Then another thing. Don't get sidetracked. You see in your spiritual ongoingness you will come to many places where there will be some phenomena. You might say these are the spiritual tests if you want to. First there are inklings of them and then they become very clear. At the time when they're very clear if you concentrate on them and do not commercialize on them, the only thing you keep if you commercialize on it is some contact with the lower psychic realms. They just don't care. In any case you concentrate on it and do not commercialize on it, you can retain it.

But look what happens. Off you go on this side track and you spend the rest of your life finding lost objects or whatever you're side tracked on. Frankly you shouldn't even find other people's lost objects. Those are problems that are set before them for their spiritual growth and why do you want to take away their opportunities to grow spiritually. You go through many of these. Finding lost objects. Knowing what people are thinking. Seeing past lives and seeing the unembodied side of life and maybe the devic realm and all kinds of experiences. The best thing is, don't let yourself get side tracked. Let yourself go right through the experience. You'll never lose it completely and go on to the next experience. This is another thing that commonly happens to people who want to walk the spiritual path and then get side tracked. Now I've opened up this subject because evidently some of you might be interested in this subject. So now we can talk about world peace, we can talk about inner peace, we can talk about anything you want to talk about.

Q: Could you tell us something about your spiritual evolution ...meditation every morning and evening...

It was 35 years ago when I started my spiritual growing up and 20 years ago when I finished it. At the time when I was a seeker, now I don't take the path you do, you see I have never had a living master, it's not necessary but some people progress

better that way. I mean it's whatever you choose as far as that's concerned. What ever seems right for you. I can tell you that in the orient they considered a living master necessary because they were using forcing techniques which are very dangerous, strenuous breathing exercises,

strenuous meditation techniques. If you had a living master he would keep you from tearing yourself apart. But actually if you're not going to use any dangerous techniques why you don't need this and I never had this. Except that within me is the indwelling Christ which is my living master of course it isn't a person.

I used to walk receptive and silent amid the beauties of nature and these wonderful insights would come to me as I prayed the prayer of receptive silence which is sometimes called meditation. Now I got from this 4 things. From the beauty around me my inspiration, from the silent receptiveness my meditation and from the walking both my exercise and my breathing. Four things at once. And I would recommend a time apart or a time alone with God when hopefully you get all four of these things because these four things can beautifully be obtained at the same time.

Some people might prefer to sit still. Actually all you need is that you're unconscious of the body and I'm most unconscious of my body when I'm on my feet and walking. I'm not thinking of my body at all. My body is comfortable. I once saw some people meditating in what they could assume of a yogi posture. It wasn't perfect by any means but it was something like it, they had their feet crossed. I came into this Spanish type house, it was in California where the living room went up two floors and I came out of my bedroom onto the balcony looking down into the living room and there was this oval of people meditating, supposedly meditating, in this posture. And I could just feel, I saw them squirming a little and I could just feel what they were thinking. They were thinking, "Gee, my foot's asleep. I wonder how long this thing is going to last," and you knew they weren't getting anything because you have to be unconscious of your body. So I would say, be in a posture that is comfortable to you. If you can do what I used to do you will get the four things at once which will be beneficial in many directions.

Now after you have found harmony, any special time for seeking harmony is like getting out of a lake to take a bath. You just live in the harmony. So I don't have this any more. I don't make any special effort anymore to seek harmony. I just live in the harmony and this has been true for the last twenty years. But when I was a seeker in the 15 year preparation period I did have a time apart, a time alone with God and I do recommend this for all seekers. It doesn't have to be any special time but I do think that dawn is a beautiful time.

Are there any people here who love dawn? Goodness look at the dawn people. Let me say a good word about dawn. Sunset is lovely too. But usually at sunset people are awake and they're hurrying and scurrying around. Whereas at dawn most people are still asleep and they're much more harmonious when they're asleep. Try dawn. It's a beautiful time for your time alone with God.

Q: I realize we can't do anything for peace if we don't have a healthy body and I notice you're very healthy, very vivacious, and God bless you, but would comment on eating. I would appreciate that.

Oh yes. This is something we can all start with. You see there are always two ways of learning things. You either are willing to do the right thing of your own free will and accord or else you refrain from doing the right thing in which case the problems you create for yourself will push

you into doing the right thing. As far as food is concerned I practice prevention. Everything that is said to be bad for your health I have cut out long ago. Why should I wait until I get sick. For instance I noted that my host and hostess, the Goodwins, were providing lovely bran muffins, whole grain, you see. White flour and white sugar, why that stuff doesn't even look like food to me. It won't nourish your body, that's for sure.

I don't use any high season. This has a spiritual reason too, because high seasons push you toward the lower. Irritating substances, all of them, even things like onions which are irritating substances, they all push you toward the lower instead of toward higher so I avoid all those high seasoning, irritating substances. I avoid them all.

Also, I stopped eating flesh and I stopped eating flesh - let me tell you why - I stopped eating flesh 30 years ago. Thirty years ago I stopped eating flesh. I have a rule of life that I will not ask anyone to do my dirty work for me. I would never kill the creature and therefore I refuse to eat the flesh of the creature. I doubt that you'd eat beef if you had to kill it. So there's another thing that may push us into becoming vegetarians whether we want to or not and that is the fact that as we increase in population it takes from 10 to 20 times as much land to feed the creature and eat the creature as it does to raise the vegetables and fruits and eat the vegetables and fruits. So just because land might get short we will be pushed into becoming vegetarians which is no problem for me because I already am a vegetarian and have been for 30 years.

So what do I eat? This morning for breakfast I had half a grapefruit and yesterday morning for breakfast I had an orange. Oh that was that lovely temple orange that you gave me Paul. A horny looking thing but it tasted delicious. Then for lunch I often eat fruit. I often eat nothing but fruit. Maybe fruit and cottage cheese or fruit and yogurt or fruit and nuts. Almonds are a complete protein. It varies. Often fruit or maybe I'll eat a salad with some nuts.

We're becoming a little health minded. Out of a period where people thought they could live on hot dogs, white bread, soda pop, you know, junk like that. Candy bars and all sorts of travesties. Out of a time when they thought they could live on things like that and they didn't live there very long and they didn't live very well. We're finally coming into the time when we realize that the body is the temple of the spirit and if we want to be able to use the body well for good work we'll need to treat it like a temple of the spirit and dump into things that actually will nourish it, will give it strength. As I say I have found that the things just the way God made them are the best. The lovely fruits and vegetables and nuts.

Of course I take milk, buttermilk especially, yogurt, mild cheese, cottage cheese. Because remember my rule of life. I would milk a cow. I would gather eggs. However if I could and maybe if I had to supply my own food completely and was living in a place where I could do so I would even cut out the milk and eggs. I certainly would cut out honey. I don't even like honey. It's too sweet. Much too sweet. Concentrated. We'll see. Maybe someday I will cut them out too. Actually, obeying my rule of life, those things I can eat.

I don't eat many eggs because I don't like the way they treat chickens commercially. The way they raise them. Each one is in an individual cage. They stand on wire. Their feet are all crippled.

They're electric lighted all night to make them lay more. This is horrible. And therefore I don't want to eat eggs.

Now cows, completely different. Of all the barn yard creatures the cow is treated the best. If you don't treat the cow well the cow dries up. If you want milk you have to treat the cow well. Milk literally comes from contented cows. There's no other way. So I don't have the qualms about that, that I do about the eggs. But if I told you about how the flesh animals are treated. I did mention that the man in Chicago entered a slaughter house and walked out a vegetarian. He said the lambs cry and sound like little babies.

Those of you who like veal cutlet, you know how they prepare that? Well the accepted way is, you need a nice white meat for that, so you take the calf from its mother and you put it into a dark basement in a crate. You don't give it any bedding because if you did it would eat the bedding. What you're going to feed it is slop which it wouldn't ordinarily eat. It develops anemia and then you kill it and the meat is beautifully white. Creamy and white for veal cutlets. Well didn't you know they kill all animals on the belt line except the beef animals because they're too big to handle. They hit them over the head. But the small animals are all killed that way. One back leg they lasso and take them across the belt and cut their throats.

These creatures - now some of you that have metaphysical knowledge - these are evolving souls. The animal nature is developing. Evolving souls that we're interfering with in this way. It isn't only the eight poisonous residues it leaves in the body. Even eggs leave three and that's another reason I don't care really for eggs. If you're interested in evolving souls, not the divine nature, the divine nature the animal doesn't have. It has guidance and instinct. But the animal nature is evolving.

There's all kinds of reasons for being interested in this. Now I don't expect you to become vegetarians overnight. Remember that. After all we haven't learned not to kill each other yet. How many are vegetarians here? Well there's a half a dozen who are vegetarians. A few of us have already become vegetarians.

Q: How about fish?

No, I don't eat fish either. You see I know it has a group soul. So do birds. Fowl and fish do have group souls. It's not quite as highly evolved as the animals but I personally would not kill a fish. I would not kill a chicken. Since I would not kill them, obeying my rule of life, I don't eat them. Now you do occasionally find people who call themselves vegetarians who eat fish. This is not a proper use of the word. If you eat any flesh you are not a vegetarian. But I would say if you just ate fish it would be better for your health because the poisonous residues are lower except that fish so often come from very contaminated water these days and therefore the residues may be even higher. Look at all the mercury they found in some of the fish. So you see all flesh is questionable.

A truck driver I was once riding with wanted to buy me something to eat. So he took me into a restaurant and I ordered a salad. He was wondering what to order and the waitress said to him, "How about a frankfurter?" and they were roasting on a spit. "Nope!" "How about a hamburger

with all the fixings?" "Nope! Let me see one of our steaks," he said, and she brought it over. "Okay you can fry me that one." He didn't know fried things were bad for him. Then he said, "I guess you wonder why I'm so particular. I used to work in a slaughter house and you see I was walking along and I saw a florist dipping cow lilies into some red substance and they became pink. And I said 'Look at you gilding the lily.' And then he started talking to me about that. And he said, 'You know who buys this red stuff from me? The stuff is poison. You know who buys it from me? The local butcher. He tells me no matter how brown the meat is if he paints it with this it'll look red again so he can sell it. I'm a little worried about it because I know the stuff is poison and I'm just wondering if I should sell him any more.' And he said, 'Would you?' I said no, frankly if he wants to poison people I sure wouldn't sell him the poison. I think I'd tell him next time I don't have any to spare."

You see even if you're thinking in those terms, it's decomposing flesh and of course and naturally it's difficult to keep it safe. Of course. As I said I don't expect to make you vegetarians overnight. I just think it's good if you would think about this. Especially those who are interested in really great spiritual growth. I think it's good if you just think about it.

Q: About your fast - how did you start it and how did you complete it and what did you take in after the fast.

I had a 45 five day period of prayer and fasting. Remember that was the second year of my pilgrimage. I was not walking that year, that is not counting miles. I took three months out for it, the month and a half for the fast and the month and a half afterwards. In the very beginning of my pilgrimage I did still use both walking and fasting as a prayer discipline to keep me concentrated on the prayer. I pray without ceasing now, there's no need in the world for a prayer discipline but this was in the beginning. I was in someone's house in their guest room. I wasn't doing any extensive walking at that time although the rule of the fast is don't ever do anything which will be an exertion. Do things that are easy but if it will be an exertion don't do it. You're supposed to conserve your energy. So I didn't do extensive walking. I did some walking.

Now I went into the fast this way. I ate a grapefruit and two oranges the night before for my last meal. Actually I hadn't eaten all day and I had had some citrus fruit for breakfast so that's all I ate the day before was citrus fruit really. This is because I knew it would be well to have a cleansing substance in the system the very last thing. And I would say it would be good to go maybe, if you want to, two or three days on nothing but citrus fruit before you go into the fast and then you'll have this lovely cleansing substance in your body. I then took no food or water for three days. Now the reason for this is to stop the digestive juices quickly because of course as long as you take water they don't stop as quickly. So I didn't have any hunger pangs. My digestive juices were stopped just like that. Then I began taking pure water. Remember I said before, not that chemical cocktail from the faucet. Pure water.

I was 115 pounds when I started and I went down to 85 pounds so there was 30 pounds of reserve in my 115 pound body. Now I had to take off flesh. If you have to take off fat it comes off even quicker than that. I only took off 2/3 of a pound a day. Fat comes off quicker than that. When I broke my fast I took the juice of one freshly squeezed orange every hour the first day, sipping at first very slowly. I alternated the juice of two freshly squeezed oranges and the juice of

one freshly squeezed grapefruit the second day every two hours. And the third day I took three meals consisting of a grapefruit and two oranges. That was the cleansing after the fast. Then I started eating other things but very gradually and only vegetarian food of course. It was a full week before I was eating full rations. So that would be it you see and the rule is don't exert yourself, don't overdue yourself while you're fasting.

Q: How old were you then?

I was already ageless because I had already found inner peace. ...This dear lady over here is my hostess and I'm so grateful to the Goodwins for giving me food and shelter. They took in a stranger. They had never met me before and it was just a joy to be with them.

Q: Could you tell us something about the prayer...(during the fast period)

I was very definitely praying for something at that time. This was way back and it hasn't fully materialized yet, I'm still praying for it. I was praying for a beginning for world disarmament. On a Sunday night I said I'm breaking my fast tomorrow and Monday morning in the paper was a picture of Eisenhower and Churchill. They had discussed world disarmament and of course this was back in 1954 and then the Vietnamese thing developed and it never was actually implemented but at that time they had discussed it.

Prayer is extremely important and if you want to understand prayer all you have to understand is that at every minute of our lives we are creating through thought. We are creating our inner condition and we are helping to create the conditions around us every minute of our lives. So this was merely concentrating my thoughts on this particular facet of the world situation. You know in general I walk in prayer for peace in the world. There's nothing that's too big to pray for and it all adds up. All good prayer has good effect. Doesn't matter if you see the results or not. It doesn't matter a bit. I may never see the results in my lifetime. That doesn't matter. I have seen amazing results in spite of the fact that I actually leave results in God's hands.

I have seen improvement in the world situation. I've come from the point where I felt like a voice crying in the wilderness to a point where I'm on the popular side. So there has been actually a great deal of improvement. Now do I take credit for that? Certainly not. Oh, my prayer has a part but many of us were praying together for things like this. It took a group effort. But I just set out to do my part.

Now the things I could see materialize as the results of my individual efforts were little things but I saw some. Letters that indicate people had been inspired to do something for peace in their way. Not my way, their way. They'll write to me and say, "Since talking with you I have written my congressman." This is fine. Very fine. "I have joined some peace group so I'll be able to work with a group." There's a peace group connected with most churches actually. And there are general peace groups too that I can recommend.

You see some people work best as a part of a group. They like to work with people. This is fine as long as you watch your group because, well you probably know the way of all organizations but I might mention it again. You form an organization to serve a good cause. You have the

organization on your hands and first thing you know upkeep of the organization comes first and the cause second. Then the other thing - personalities become entrenched in the organization. Then first thing you know the personal ambitions come first and the organization second and the cause third. By that time it's about outlived its usefulness you see.

Let me also just finish the things that they do. They sometimes have joined the Peace Corps or the Vista program. Various things. They sometimes have gotten rid of worry habits. Bitterness they're harboring against someone. Many of them have made peace with a friend or a relation. A lady said, "Since talking with you I have resolved an unpeaceful situation between myself and my sister-in-law." A high school girl wrote and said, "Since talking with you I have made peace with my girl friend." This is fine. If we don't know how to get along with our friends and relations we sure don't know the way of peace in the world so we'd better start practicing right where we are. This is more than an answer to your question. I went from that into something else which was brought to mind.

Q: You said you are now praying without ceasing for inner peace.

No, for peace in the world. Inner peace I have.

Q: Okay, inner peace you have. At another time you said that you want to do God's will. I just want to know what you interpret to be God's will.

God's will is two things. It is obedience to God's laws. Now they're the same for all of us and we can study them together through our religious teachings. But it is also obedience to your part in the divine plan which is unique for every human soul and which is contained within your own divine nature. It has to be awakened. It has to come through an inner awakening. Now don't forget that the law can come to you from within. Your part in the divine plan must come to you from within. It is those two things. That's what I would call God's will. Obedience to the laws which are the same for all of us and obedience to your part in the divine plan which is unique for every human soul.

Q: What laws are you talking about?

Spiritual law. Now actually you have to obey the physical laws too. This is important. You would never get to the ground safely without a parachute if you stepped out of a tenth story window. The law of gravity would take care of that. You have to obey the physical laws and when we talk about food we were talking about obedience to the physical laws. But you also have to obey the spiritual laws. If you hate somebody you're likely to get an ulcer. So both the physical laws and the spiritual laws must to be obeyed.

I'd like to get this lady's question in, it's very pertinent to what we were talking about this morning. It was the question about a world language. I realize that in getting where we are to where we want to be there will be a great many steps that we'll have to take. The first things that we'll be able to do will be very gentle little things. For instance, we I think would be ready now to establish a peace department in our government. This will do research on peaceful ways of resolving conflict, which would be realistic research for this nuclear age in which we live. I think

it would also deal with our national problems in connection with world disarmament and world peace. Like the adjustment of our economy to a peace time situation which of course needs to be consciously dealt with. And I would like to see it established with some fan fare. I would like to see us ask every other nation to establish a similar department and come and work with us for peace. In other words this would be a good example because remember in an immature world disarmament will come as a result of a series of agreements like the nuclear test ban agreement and hopefully a series of good examples. Now here comes the world language. This is another step that we are now ready to take. I would like to see us ask in the United Nations for the establishment of a world language to be taught as a second language. You see it wouldn't interfere with the language of the culture. You would learn of course the language of the culture at home and then when we got to school we would all start learning the second language. We would learn when we were very young so we could speak it fluently you see. And all the world business would be taken care of in the world language. But undoubtedly the national business would still be taken care of in the national language. And most people speak

two languages anyhow. They would all speak the same second language.

I imagine the United Nations would appoint a group of language experts from all over the world to decide what language it should be and give them a deadline, by such and such a time you will need to have decided what language you think would be the best language to use. Now there are many coined languages to choose from which include some from a great many languages. I don't know which one they would choose. I just hope it would be a simple language where one word means only one thing. Where the spelling is exact. Where the grammar is exact. Where it isn't he dog and she cat, of course the dog and the cat or whatever article they would be using. Where you don't have a formal and an informal but just one way of talking to people. In other words I hope it would be simple. English is simple in those last two I talked about but in other ways English is very difficult. I have no idea what language they would eventually choose but I definitely think the establishment of a world language would be the biggest single step we could take toward world understanding and a very long stride toward world peace.

Q: My grandson in school tells me he gets time off to go to this other school here and he is learning a language that anyone could be able to understand. (It must be Esperanto?) I don't know.

Well they would all be able to understand each other if they have all learned that language. Of course not all people have learned Esperanto. There's been about a dozen devised since Esperanto, although Esperanto has some literature. It's done in old coin language so it even has some literature. I don't know what they will choose.

Q: We never had any trouble. We were the best of friends in the world until we went to France and learned their language and now we do nothing but fight.

I would say you couldn't argue because you didn't know one another's language. You would have argued if you had. As long as you have the propensity to argue why of course there is an unpeaceful situation. You use psychological violence. I remember a lot of things from world war I. For instance, I remember the Christmas time when the Germans and Americans were

entrenched not very far apart and the Germans began to sing Christmas carols. And the Americans began to sing the Christmas carols with them. Take Silent Night. It would be different in German but the tune is the same and they began to sing together. Then after they sang Christmas carols together they began to actually come out and meet each other a little bit and there were some Americans that could speak German and there were some Germans who could speak English. They began to talk together a little and I understand they also began to go from one trench to another and play cards together and things like that. Then came the terrible order from both sides that they were supposed to start killing each other again after they had made friends.

Let me tell you another story from World War II. It just came to my mind. It's the story of a Jewish girl. I met her here but she was married when she was 16. Her first child was born when she was 17, the second when she was 18 and she was 19 when these things happened to her so you can see that she was still very, very young. She was married to a Jewish man and they lived with her parents. This was Germany under Hitler at the time of World War II. Now three things happened to this Jewish girl and they were terrible things. The first thing that happened to her, her home was destroyed and her parents were killed by an English bomb. She saw them. The second thing that happened to her, her husband was taken out and killed by the Nazis. At least she never heard from him again and she assumed he was dead. The third thing that happened to her, she was injured and she still carries the effects of that injury, and her two small children were killed by an American bomb. She saw them hit. Then in her injured condition she wandered round and round with the refugees. Of course I lived at that time. I remember the refugees. But these great tragedies that had come into her life really accelerated her spiritual growth so that as she walked round and round with the refugees she got to thinking, "They have injured and even destroyed our bodies, but they have injured their own souls and that is worse." And she was able to feel compassion and pray for all connected with the killings - the killed and the killers. And she was able to attain such a good attitude that she was finally befriended by German people who at the risk of their lives got her to England where she was befriended by English people and got to the United States. Now to me this represents the most wonderful victory of the spirit under the most difficult circumstances you could possibly imagine. But it also illustrates something else. Who or what was that woman's enemy? Was it the English who destroyed her home and killed her parents or the Germans who killed her husband? Or the Americans who killed her two small children and injured her? And to me the answer is clear. It was war that was her enemy and war that is the common enemy of all mankind and it's about time we were ganging up against our common enemy - war.

There's a story about World War II and I could also tell you a story about the Danish people in World War II. That was an interesting thing. You know if they way of non-violence and love is used it works. It works person to person, it works group to group, it works nation to nation. For instance it worked for Gandhi. He won independence from England without breaking diplomatic relations.

And it worked for the beginnings of our country with William Penn...They were told when they came into the new world they would simply be slaughtered. White men were killing Indians and Indians were on the war path. They were told to send in an army and kill off all the Indians in the area, build a fort andChristians! We couldn't possibly act like that. And they came completely

unarmed into this situation were white men were killing Indians and Indians were on the war path. They treated the Indians fairly. They made friends with the Indians and it's on record in the state of Pennsylvania that not one white man was ever killed by an Indian while the Quaker influence lasted.

And the Danish used this during World War II against Hitler.

I met four of the Danish people who used it in Canada. Two couples, and I met one through the other and they all spoke German fluently and it had worked in this situation. When the Germans came into Denmark there were no shots fired. The Danish began a program of non-cooperation. For instance, when the Jewish people were ordered to wear black arm bands in Denmark, the next morning everybody, including the King of Denmark was wearing a black arm band. They never singled out the Jewish people for persecution. The Danish people protected them. By the way, Denmark was not devastated. It became a contributing country as soon as the war was over.

In France, for instance, when they saw the German soldiers patrolling they would kill the German soldier and the Germans would wipe out the entire block in retaliation. There was terrible devastation. But not in Denmark. They did a much subtler thing.

You've heard it said, haven't you, that the way to a man's heart is through his stomach? Well here were these German soldiers, living on emergency rations and this is what these four participated in. They would approach the German soldier, in his language, "As a representative of the Nazi government you have no right here, any more than we would have a right to be in your land. But you're also a young man far from home, maybe you're homesick, and if you as a fellow human being would like to take off your gun belt and come in and share our evening meal with us you are welcome." Well it usually didn't take more than one try. They would go in, take off their gun belts and sit down and eat with these people who could speak their language and make friends with them. Why some of them went home afterward, they thought, "What are we doing here." They were sending in their best indoctrinated Nazi youth and changing the army of occupation every few weeks. You couldn't keep them in there. We just have no idea of the power of the way of love. It reaches the good in the other fellow and he starts acting in a better way. This is the hope of the future, that we will learn to use the way of non-violence and love in all of our dealings.

Q: You mentioned you didn't like honey. Is it just that it's too sweet or I have heard that it's not pure.

Well it contains an irritating substance. When it's cooked I understand this irritating substance isn't so bad as when you're trying to eat it raw. It also is asweetness, a much too concentrated sweetness. I can remember one of these health doctors, when this woman asked him about it, "Isn't honey a good food?" and he said, "Madam, honey is a good food for bees." He really had a caustic tongue. I can remember when they were complaining about not having any onions at the health resort and a woman said, "Now aren't onions a vegetable? After all onions are a food too, why don't we ever have onions?" And he looked at her and he said, "Madam, onions are not a

food. They are a habit." When you have the onion habit you want everything flavored with onions you see.

I don't have the onion habit but I can remember what he said to me. I was there in 1950, that was before my pilgrimage. He looked at me and I was eating these organically grown vegetables and I couldn't figure out what was wrong with them. It was the first night I was there. He said, "What's the matter, don't they taste right to you?" and I said, "To be frank they sort of taste a little flat." And he said to me, "You have the salt habit." And you know it was true. In a week everything had a lovely taste but all I had been tasting was salt. He had raised a herd of cows without salt. He said they get the salt habit too and it's not necessary for them at all to have this salt and so he raised this herd of cows without salt and he got a prize for the cows, the milk got prizes. I can remember we were eating clabbered milk and cottage cheese made from the milk from that prize herd of cows.

You see there are a lot of things that are habits rather than necessary in our lives.

Q: What do you have against salt? Is salt detrimental?

If you have hardening of the arteries or something like that the doctor says, "Salt free diet" so you can survive a little longer. Well I would rather prevent hardening of the arteries by cutting it out voluntarily.

Q: Does it cause hardening of the arteries or does it retain fluids in the system?

It causes hardening of the arteries too. It does all these things. We had a family friend, of course it was pepper with him too. But we had a family friend and I was fascinated as a child at this man. He had big hands and he would pick up both the salt and the pepper shaker in one hand and while he was talking he would be going like this and I would look and I couldn't see the salt so much but I could see the pepper. And then he would eat this. But he only lived, he may have been around forty when he simply keeled right over in the street and died. They said afterward from all the salt the kidneys had been almost destroyed and the arteries were hardened. That was only at forty. That was from all that high seasoning he had been eating. Have you ever met people who have had hardening of the arteries? This is only one of the things that it causes that's true. But this is one thing that we know. Often when they have hardening of the arteries often their mind deteriorates. Their body is still ambling around but their mind is almost gone. I would rather prevent that and so I just abstain from the use of high seasoning. Personally you see, that's my personal choice.

Q: What about sea salt?

Well that wouldn't hurt you as much of course but I don't think you should even eat too much of that. I don't think you should eat too much food to be honest with you. Remember what were we talking about yesterday morning. Obviously we should eat to live. Not live to eat and we should know when to stop eating, just a moderate amount and that's it. Most people eat much too much food. They don't need that much food. For instance on my pilgrimage I have in most places no

difficulty getting plenty of food. And my problem is not, "How can I possibly get enough to eat?" My problem is, "How can I graciously avoid getting too much to eat." That's my problem.

I'll never forget that woman down in Louisiana. You could see she was a huge feeder. I hoped she would serve family style so I could take what I wanted. But she didn't prefer it that way. She liked to serve you and I have never seen such big dinner plates. They looked like little platters. She would take that big dinner plate and very beautifully, she was very artistic, she would arrange your food. She knew I was a vegetarian, I had no problem with that, she would arrange this food very beautifully on the plate and then around the edges were all these side dishes with other little tidbits in it. I looked at it and I couldn't have eaten that much in a day let alone a meal. I think she may have been a little offended. It was hard for me to explain to her that I just could not eat that much food. So I had asked her for a small plate and then I would take just a little of each. My heavens the first day she ate all hers and turned around and ate everything I hadn't eaten. I was simply amazed. I don't have the capacity. I can't do it.

The next woman, when I came into New Orleans I found my hostess there also looked like a huge feeder so I sat down in the living room and explained to her that I couldn't eat so much food, that I'd just come from this other situation and I don't want to offend you but I just can't eat such a large quantity of food. I explained to her before we ever sat down to eat so then she let me take mine family style, as much as I could eat.

Q: Do you believe in an annual check up? Do you ever go to a doctor?

Never. I left well enough alone.

Q: What about a dentist?

A dentist? Well let's start with doctor's first. I have never had a doctor except in my school days I was examined. But the examination consisted of heart, looking down my throat and they tested my eyes and my ears. I guess that's it. I once had my blood pressure taken but that was when I was working in a health resort, they put a band around my arm. That's the extent of any examination I have ever had. And of course I haven't had one now for at least 20 years. In the 15 year period when I was working at the health resorts there were a couple of such little superficial examinations.

Now dentists. I didn't eat right when I was a child. White flour, white sugar, candy, trash like that. Even some people my age, I'm telling you, I came to the house of lady, she said she was feeling pretty bad because somebody had given her a box of chocolates and she had eaten it. She took advantage of it. Just because it was given to her she had to eat the whole box of chocolates. She said her husband didn't eat chocolate. He had better since probably. Anyway, some people are allergic to chocolate. I don't touch the stuff myself. My teeth therefore are far from perfect. Now, they have hardened up, they don't decay anymore but every once in awhile a filling falls out because fillings just have a certain life span and then out they come. So every once in awhile, I think I've lost three fillings I believe, on my pilgrimage in the last 20 years and had to have them replaced. The first time my host was a dentist. Of course, very simple. And the second time I was speaking to a rotary club and the man who invited me to the rotary club was a dentist. And

the third time, oh I can remember that man. He came just walking up to me after my meeting and he said, "I'm a dentist. Do you need any dental work?" And I said, "Well I've just lost a filling if you've like to replace it." These things are beautifully taken care of. You don't have to think about these things. They're beautifully taken care of. Whenever you need these things there they are.

Q: Is there anything in the fruit you eat that's good for you?

Yes. Dates, raisins, figs, bananas. Just regular. Eat your bananas ripe. Don't try to eat green bananas. They're very bad for you. Remember when they're flecked with brown and have a golden hue. Do any of you remember Chiquita banana? Remember that cute little thing? (singing) "Bananas have to ripen in a certain way, when they are flecked with brown and have a golden hue, bananas taste the best and are the best for you. You can put them in a salad, you can put them in a pie, oh any way you want to eat them, it's impossible to beat them, but the bananas like the climate of a very very tropical equator, so you should never put bananas in the refrigerator." (applause) Now that dates us! The young ones don't know that. Anyhow bananas should be ripe.

This was a fun afternoon, something extra added. It's not a regular scheduled meeting, I don't do that at my regular scheduled meetings. Any how you should eat bananas when they're specked with brown and have a golden hue. And apples, never eat apples unless they're ripe. Green apples are almost poisonous to you. They make some people sick. My goodness, they pick most apples green and here there are as hard as little rocks. Of course they're not fit to eat. The only thing you can do if they're hard like that is to cook them, make apple sauce out of them or something like that because green apples aren't good for you. They should be soft when you bite into them if they're ripe. They pick all fruit green.

You know we're going to have to get back to raising our own fruit and vegetables. I can remember in some of my day dreams as I walk along, at that particular time I had been staying at the home of a town planner. He was planning new towns. So as I was walked along I thought of a practical new town. There would be a center and in that center would be a few stores and maybe the schools for the little children and there would be these things that you use all the time in the center there, and then a ring of houses would be around them. I mean several rings, several deep you know, but around them. Then on the outskirts would be the schools for the older children because they need lots of room to run around. It's only the real little ones that could be around a real small place. There would also be a recreation area for everybody, maybe a lake and something like that. But there would also be the factories and there would also be the fields. We would also raise our own food there and we would never be far from anybody. It would be just like a ring around this whole thing.

I told him about that and he was intrigued with the idea of a kind of round town with the things you use most often right in the middle and the other things in a ring around. Yes he was intrigued by that and I don't know if he ever drew one like that or not. But I believe we should come to the point where we raise our own things right outside of our towns. Then we can have ripe...

Q: I understand there are towns like that in Germany - the towns are in the center and the farms are all around.

Wonderful. I'm glad to hear about that. Maybe Europe is doing more pioneering in this direction than we are.

Q: It's not new over there I understand.

It isn't? Well you see for us it is sort of new because our towns just sort of grow up any old way. Good, I'm glad to hear that.

Q: Several weeks ago on the Amnity program there was that discussion and this governor of one of the eastern states wanted the money that was to be appropriated to his state for roads. He wanted it for town planning.

Isn't that good? I'm glad we're thinking about these things. That would permit us to have really good food because it would be growing right outside our town. I recognize that not every town can grow every food and if we want to eat every food we'd have to do some exchanging. But at least we could have apples ripe and we could have cantaloupes ripe. When you think of the way some of the food - they actually toughen it in order to be able to make it marketable so you can ship it.

For instance in Idaho I was staying across the street from a field of seed corn. This was to be a hybrid corn, I don't know if any of you are farmers but they planted one row of tender sweet corn and then they planted four rows of tough hided corn and then another row of tender sweet corn and then another four rows of tough hided corn. Then they de-tasseled the tough hided corn and they only kept the tassels on the sweet corn. What they were trying to do is put some sweetness into the tough hided corn. But there is this row of sweet tender corn and they had gone around to all the people in the neighborhood and asked them please not to raise any corn of their own because it might mix. They said just eat all the corn you want off, they called it the bull row. So that corn was so tender it just melted in your mouth and sweet as sugar. I have never tasted corn like that and all corn could be like that.

The way tomatoes used to be - they're not anymore - they used to be so delicious. And cantaloupes. I can remember sugar sweet cantaloupes we raised ourselves. They were so good and now they're tough rubbery things because those can be more easily shipped. It hasn't affected the watermelons because watermelons have a tough hide. It hasn't affected the oranges or the grapefruits. There's a few things that it hasn't affected. But most everything, they raise the toughest and hardest that they can and they pick it grass green so that it can be shipped and we never get the maximum fruits and vegetables and we won't until we start raising our own right outside of our towns as part of the town activity.

Q: Speaking of raisins, I've never seen them dried out in the sun but I was told by someone in California that she had seem them and she never cared to eat them after that. They were laid out and flies were all over them.

Well, that doesn't have to be though. They're usually dried inside and there aren't any flies. Nevertheless, raisins dry themselves in the sun. It's very interesting. You can pick a bunch of raisin grapes, you know the seedless white grapes, and by the way the white raisins are all bleached in sulphur. Don't buy them. Raisins from white grapes when they dry naturally turn brown, dark colored. But you can find on the same bunch, some grapes, some raisins that have already dried in the sun and the inbetween stage which is all fermented and you can't eat them. You can eat the raisins, you can eat the grapes, but you can't eat that inbetween stage when it's fermenting down before it dries. It tastes horrible. So they would dry themselves in the sun. I wouldn't be concerned about this because raisins are not dried out in the sun for the most part. Raisins are dried inside. Even if they're dried in the sun they're dried under a screen. The flies don't get at them. This was just some inefficient operation that she probably saw.

Q: What do you do? Don't you kill any flies or mosquitos?

Well, I don't have to, they don't bite me. I've been a vegetarian for so long. After you've been a vegetarian for seven years the mosquitos don't bite you, stinging knats do not bite you. They're only interested in flesh eaters. They don't bother me. Mosquitos will buzz around and they'll even walk on my skin but they don't bite me. They're not interested. If you start swatting at them they might bite you. It's a defensive mechanism with them. Well that might be an incentive for some of you to become vegetarians, but it takes seven years before your blood chemistry changes.

Q: Have you read the story of Hunsa Land? I heard a lecture from the man who went over there. They don't spray anything and they just live on vegetables and fruits. They had an experiment on the soil of Pakistan and theirs, where they don't use any dung of any kind because they don't have any animals. No insects attacked their growing things but the Pakistanis, what they were growing was full of insects. They don't eat eggs, they don't have milk, they don't have animals. Their wealth is apricots. This man said he never tasted fruit so good, so sweet because it's all tree ripened.

This is clean culture, what you're talking about. They sometimes use some kind of sod or mulch, but they use grasses and leaves.

Q: He said they put back into the soil what they take out.

That's right. In that clean culture soil, you don't get the plant diseases. You don't get the insects. They don't thrive in that soil. The earth worms do, but not the insects that destroy plants. I saw this in New England at this organic farm and just across the street was the neighbor's farm which was insect ridden and disease ridden. The theory of organic gardening is that the soil naturally contains 9 elements plus trace elements. Now if you just put back commercial fertilizers, you put back the nitrogen, the potassium and the phosphate. Sometimes a little bit of powdered lime stone, but in any case you don't put back all the elements. Therefore the plants are rather sickly. And of course plant diseases have as their function clearing away defective vegetable material. Just as animal diseases have as their function clearing away defective animal organisms. So you see if it is a healthy plant they don't try to clear it away. Therefore you just don't find the diseases, the insects, it's a very interesting thing and they don't have to spray. I'm all in favor of this of course, the organic gardening, I think this is the gardening of the future.

Q: They don't have any doctors, no dentists.

That's right, they practice prevention. Some of them do have some milk. Milk and cheese I understand. They have goats I guess. Maybe milk from some of those animals they use as beasts of burden to plow and so on. After all, if they're beef animals...

Q: They don't do any of that in Hunza Land.

Well I don't know. I understand the Hunzas do have some milk and cheese. That's what I understand. They eat this kind of yogurt or clabbered milk. But they have no flesh, they don't eat flesh at all. And I don't think they have any eggs, I don't think they raise chickens. The happy Hunzas and the healthy Hunzas. Did you see in the National Geographic, somebody was pointing it out to me, all these people who had lived to be way over a hundred. Well you can take any animal and multiply its physical maturity date by ten and you get its life span. Now we say that the human being matures physically, is able to reproduce its kind, at about age 12 on an average. Some earlier and some later, but on an average of age 12. You multiply that by 10 and you get 120 which should be the average life span of a human being.

And of course we do have one man, a black man down in Barstow, who has lived to be over 130. I don't know exactly how old he is now but he was a slave for 9 years before slavery was abolished. Undoubtedly he's lived to be at least over 130 because they captured him when he was 12 years old and he was a slave for 9 years before he was freed. Then he stayed with the man who had bought him because he didn't know where else to go. But it was interesting the way they captured him. According to what I read, this man in a boat, apparently a black man too, just called him in and his friends in to come and eat as many fritters as they could. Those were pancakes with syrup, and while they were eating pancakes with syrup, that takes a little while you know, they were preparing them and the boys were eating them and meanwhile they got the boat out to sea and so when they came up the boat was out to sea and they couldn't get back to land anymore and then they took them to a big boat and brought them to the United States. He said he couldn't actually say anything about how cruel they were to the slaves because the one who bought him had been good to him and he had even stayed with him after he was freed. It's known that he must be over 130 because he was a slave for 9 years. That just shows that some do live to a fairly ripe old age occasionally and I think we all should.

Q: In all your wandering did you ever see a flying saucer?

Oh, I've seen a dozen unidentified flying objects in five sightings, yes. They were unidentified. I have never been able to find out what I saw, I just know I saw them and I had witnesses for half of them. For instance, one time I was sleeping in a lemon grove in California. My friends were campers and whenever I came there, they had a very small house, they would just give me a sleeping bag and I would sleep out in the lemon grove. I was lying there and looking up at the stars and all of a sudden when I looked overhead here was this orange colored or flame colored disk. Not quite as large as the moon but fairly large and it hovered there for awhile. Then all of a sudden it started to move and it moved toward the horizon and was gone. Then I looked back and here was another one - exactly the same position. There it was hovering and then it also disappeared behind the horizon. Now what did I see? I saw certainly unidentified flying objects

didn't I? I didn't know what these were and nobody's been able to explain to me what these were. And so it was with the other objects that I saw. They were all different by the way. Somewhat different.

But this isn't hard for me to understand. When I was still a child and when they told me that some of those bodies that I saw moving around in the skies were actually planets like us I felt that there was surely life on some of those other planets. I believed this when I was a child and now that we have gotten to the moon, and we've gotten beyond Mars and Russia has hit Venus, why if they had just a little more technical know how than we have, they would certainly be able to come here. So it is not at all difficult for me to believe that beings from other planets might be able to come here.

In fact there used to be quite a tido about this and I talked to a lot of people who claimed to have seen them and claimed even to have communicated with them. And I put together in my mind a kind of composite story and it went like this - I'm a reporter now, I'm merely reporting the composite story of what these people told me. There is a solar government with headquarters on Saturn. And as one of them put it, we are not included in that solar government for the same reason that animals are not included in the government of the United States. In other words we still kill each other, that we seem too immature to be included in the solar government. And I'm reporting still.

Now there was a strict ruling that no evolution might interfere with another evolution which remained enforced until the planet between Mars and Jupiter which one of them called Maldek, that was the same one that called the earth Shan which means planet of sorrows. But anyway this planet destroyed itself with nuclear devices and there's just the asteroids that you can still see circling between Mars and Jupiter, and some of the little particles have blown off to be the moon's various planets. Now he said when that happened then the ruling was amended to say that no evolution might interfere with another evolution unless the evolution showed signs of being able to destroy its planet and thereby affect the solar system.

Now he said they observed through the ages Ezekiel's Wheel, the Flaming Chariot, of course in Chicago back in the last century this huge, hovering whatever it was that was observed by thousands of people and there wasn't even any air ships of any kind at that time, and now when we've discovered nuclear energy and especially the hydrogen bomb they became interested and they began to come. They were observing and apparently concerned because with the hydrogen bomb, now again I'm reporting, they say is hydrogen and oxygen and if you explode a hydrogen bomb under the sea in the presence of flaming hydrogen that the oxygen could just fan the flames. You could get a situation which would just tear the earth apart. Now again reporting, you can argue this but not with me because I don't know enough technically about it. I'm just reporting it. But in any case they were especially concerned about the hydrogen bomb.

He said we have rendered harmless several nuclear devices, hydrogen devices, in your land and across the sea. So they came and observed and removed, well they became interested in us and they exceeded their authority to the extent that removed sufficient nuclear debris from the universe so that life on the earth could continue despite the nuclear explosions that we have had, life on earth could continue.

They also, and this the metaphysical ones will perhaps understand, removed sufficient negative vibrations to postpone cataclysm. So now there's the story of it if you're interested in that part of it. That's a composite. I've put together all the different ones who were especially interested in this were talking about. I put it all together and I was merely a reporter. That's why I say don't argue with me, I'm just reporting. Now some of this may seem far out to some of you of course, but some people are interested in this kind of thing so I thought it won't do any harm to report it. It's to some of you like reading a little science fiction story. And to some people you see a modicum of truth in all of this.

Okay, what else do we want to talk about? My goodness, I always think now we've discussed every possible subject and then low and behold some other subject comes up.

Q: What means of transportation do you like best? Do you like to fly or do you like to ride?

I like to walk. However I do like to fly but on my pilgrimage of course I wouldn't do any commercial flying being a penniless pilgrim. The only commercial flying I did was when I went to Nova Scotia I had to get over to New Foundland and I discovered that I couldn't get a boat in time for my speaking engagements and two people had mailed me return boat fare and as a result I had enough money to fly and I flew by a commercial airline at night I remember into New Foundland. Aside from that, and I've never been in a jet because that was a little too early for jets, it was 1957. Aside from that I have flown a number of times because my host had a plane. Just this last pilgrimage route. My host is Oskolusa, Iowa had a Mooney and he took off from a grass strip on his farm and took me over to Des Moines. In Laramie, Wyoming my host was a flight instructor and he had a Cessna and he took me from Laramie to Cheyenne. We flew over the Rockies and he circled around to show me the packed earth dams he had designed because the reservoir's up there for the city water supply. Each of them let me run the thing because they had a dual control. Why there's nothing to it. It's the easiest thing in the world. If you can drive a car and then you also have to tip it to bring it up and tip it to bring it down and that's all there is to it. It goes up and down as well as round and round. I mean just in the air. I didn't land it or take it off, believe me. But just in the air there's nothing to it. There's nothing you can run into or anything like that. I was too high for a telegraph pole. I enjoy flying and I enjoy the way the earth looks beneath you, like a miniature of what you've been used to seeing.

And I enjoy also riding along in a car. I have ridden a few times on a horse and I enjoyed that, especially I enjoyed going in a kind of cooperation with the horse, a living thing. I've also ridden on a motorcycle, I've ridden a bicycle. As a matter of fact, you know what a motor scooter is, you have to turn the handles to get it stopped you know and I came to this household and my hostess said, "I want you to talk to my teenage son. He's having terrific problems. But you won't be able to relate to him unless you get past his motor scooter because he will challenge you to ride his motor scooter and you have to think of a very good excuse or you won't be able to relate to him." So when he challenged me to ride his motor scooter I said, "Well, I can drive a car and I can ride a bicycle. If you show me how the thing works I think I could ride the motor scooter." So he showed me, I got on, I turned the handle bars, we went around the block, I came back and turned them the other way and stopped. At last he had great respect for me and we were able to relate beautifully. So I've even ridden a motor scooter.

Q: When you started out on your pilgrimage did you originally like to go by bicycle and take a pack on your back with a sleeping bag and then decide it was too cumbersome?

No, no. I never did anything but walk. January 1st of 1953 was when my pilgrimage started. Now my thought for the pilgrimage came when I was visiting in New England so the first thing I had to do was hitch hike across the country to get to Los Angeles, because I knew my pilgrimage was to start from Los Angeles. I used the last few cents I had to buy a little piece of material for my first tunic and also a little bit of mimeographed paper and a stencil for my first messages. I started out and I didn't look much different than I look now. Now I look bulkier today than I did yesterday because this is unanswered mail. I just put it into my pockets. I had it at the Goodman's home you see, the unanswered mail and that's why I didn't look quite as bulky yesterday. I have around, yes I know exactly, I have 28 more letters to answer and then I'll be through with my letters for this week. That's not bad. I have four more days and if I do 7 a day I'll have it all answered before I pick up more mail on Saturday. It's not bad. Aside from that I have always carried a few copies of my message and I have some in my pockets now. A few copies of my message, and I have always carried a list of names of people that want my newsletter and I have such a list in my pocket now too. Then I have always carried a map of the area I'm walking through and here's my map of Florida.

Then I've always carried just a few little personal possessions that I use every day. Besides my clothes, my personal possessions consist of a comb and a folding tooth brush and a ball point pin. I use them every day and therefore of course I carry them. Now remember need level. I would not perish if these things were destroyed. I would be able to survive without these things. They're just handy because I use them everyday.

Suppose we think about what need is. Physical needs. There are needs beyond the physical but let's just think about what physical need is. Well you would need pure air, pure water. And neither one of them is available in some places in this rich country - neither pure air nor pure water. So lives are being impaired because of impure air and impure water being taken in. Now you also need nourishing food and you can usually find it if you know how to choose it. Then you need some kind of simple shelter from the elements. In most parts of the country you do. Then you need, up north where it's cold, warmth. Warm fire, warm clothes, warm blankets. And sometimes where it gets real hot, especially in the desert, you need coolness. At least shade. If you try to stay in the sun you'd probably perish. Then you need sunshine, exercise, most people don't get enough of that. Then rest, sleep at the end of the day. And those are your physical needs. See how simple your physical needs are.

So I have already brought my life down to need level because 15 years before I had taken my vow of simplicity, I shall not accept more than I need while others in the world have less than they need. And I have brought my life down to need level for me. Most of the needs beyond the physical are free. You can get lots of inspiration from nature, you see. All these beautiful things are really free, most of them. Even if you want good food for thought, there's plenty of libraries. A lot of the needs beyond the physical are free. Music, beautiful music is even available if you want to be uplifted with beautiful music you can have some kind of a little radio set and tune it in usually on FM and get some lovely music.

I took my vow of faith when I started. I shall remain a wanderer until mankind has learned the way of peace, walking until I am given shelter and fasting until I am given food. And therefore since I was stepping out on faith, I didn't take anything with me except just these simple little things that I use every day. So I never had a pack. And I never rode on a bicycle. But I looked just about like this when I started out. Just about the same. And I was supplied with food and shelter and everything I needed without asking. I didn't ask for it, it was given.

Q: Do you wear the same outfit summer and winter?

Correct. Also indoors and out. My body has adjusted beautifully to changes in temperature. And considering that I walk with the seasons, north in the summer and south in the winter, why I wear exactly the same outfit constantly and my body adjusts to the changes in temperature that I encounter. This is one of the fringe benefits of the pilgrimage. Another benefit, the walking has so increased my lung capacity that I can now speak in a large auditorium without a microphone.

Q: You have only one uniform?

Yes, I have only one uniform or pilgrimage garment.

Q: What do you wear when you clean that?

Well, if you want to be extremely technical, you see everything except underneath, I pull out a little sun suit, I swim in it. Now if I want to I could wear the little sun suit that I swim in while I wash the outer garments and the outer garments while I wash that. So there's just no problem whatsoever. You see we make such terrific problems out of things. It's the strangest thing. I have no trouble washing my clothes. If I'm at someone's house - even when I'm with total strangers, I'm in someone's house about three quarters of the time and so I wash my clothes about the same as you wash your clothes and as I said I don't even need a house coat or anything like that. I simply wear this little sun suit while I wash the outer garment. So now you know.

Q: When you decided to start your pilgrimage you undoubtedly had material things. Did you just give everything away?

Well I had already done that. The first five years of my dedicated life between 35 years ago and about 30 years ago, I used up or gave away what money and things I had. I gave practically everything away. I sold my car after five years and I also sold one other thing, they offered me the money for it, it was my beautiful bedroom suite. I sold it for only a hundred dollars because that's what they offered and I knew they probably couldn't afford more than that but they could afford that and I just let them have it.

But aside from that I gave things away. I had beautiful evening dresses I gave to young girls who couldn't have afforded them. All this represents somebody's labor and therefore I didn't just throw it away. I gave it where it could be of some use. I can remember I had one dress, it was kind of a suit dress, white with a lot of blue embroidery and a lot of other colors too in the embroidery and a big blue floppy hat and blue gauntlet gloves. I know you can't imagine me in that now but I used to be considered the best dressed woman in town and things like that. I had

bought that to wear to a wedding and I had worn it exactly once to that wedding. I gave it to a young girl and why that became her best dress. I gave her the whole outfit, the hat, the gloves, the whole works. I found homes for these things.

And then there were a few things I kept because they were practical. For instance, I still wore this navy blue suit through the whole 15 years because it looked practical and durable and so it lasted. So there were some things I just wore up. Now when my money was gone I started to earn my way at need level. So I discovered all I needed to live on was ten dollars a week. Now I'll try to take an instance where I was living in a town, I think it was bigger than Newport but I had a room, fourth floor rear, small room. Three fifty a week. The landlady supplied everything, even french towels and bed linens once a week. It cost me about 75 cents a day to eat. By that time I was a vegetarian and it's much cheaper to feed a vegetarian than a flesh eater. That's another argument for vegetarianism. So I had about a dollar and a quarter left every week for expenses. That's how I lived in that 15 year period. It didn't take me long to earn ten dollars in that particular town. I remember I just did a little typing. You see I learned to type in high school and you can earn money if you can do a little typing. I got a medal for typing in high school - 90 words a minute, so you see I could do fairly well on a type writer. Then I gave the rest of my time to being of service in any way that I could.

Q: What really started this great dedication. There's got to be some incident, something equivalent to a girl going into a nunnery or something. There has to be something that triggers this all off.

All right, I'll tell you why I started. Now remember I started the dedication 15 years before the pilgrimage. What happened was that I had money, I had things, I was considered successful. But I wasn't happy. This was a growing realization, yes, I could get more money, but if a little didn't make me happy why would any more make me happy. I realized I had to find a meaningful way of life. So there was a night when I just walked all night through the woods and at the end of that night I just felt that I had finally found a meaningful way of life. I felt completely willing without any reservations to give my life and I started to live to give instead of to get. It was as simple as that. And my life just blossomed out. In this world you are given as you give and the most important thing you can have is a path of service. You couldn't possibly attain spiritual growth without a path of service. These people who are just attempting to attain inner peace for themselves aren't going to attain it. The way you attain inner peace is to start serving. At least get immersed in a cause larger than yourself so you can lose yourself you see. That's why I was able to do this. Because I just concentrated on the giving and the receiving just started. First thing that came - the blessing of good health. Then I knew what my life work was going to be. One blessing after another. And after 15 years the greater blessing of inner peace. In this world you are given as you give and if we knew that we would be vying with one another to serve, to give, because that's the only way to receive spiritual blessings. So that's what happened to me.

Q: Can you give as well silently and with prayer as well as working out?

Oh you can certainly work in that way , yes. If you do, but many who say they do this, it's just a kind of excuse for not doing anything else. If you really do this, if you really concentrate on this, you can serve in this way of course.

Q: There are times that you give out and then there are times that you have to build up or whatever.

If you have found inner peace you don't need to be refreshed or renewed. Then you see you have the constant source of supply. Before you have found inner peace, yes. There would be times when you would have to be replenished. That's why we have retreats and so on. But then, you know what happened to me on my pilgrimage. I had been on the giving side, now all of a sudden I was learning to receive. Because you see in order to give the other fellow the joy of giving you have to receive just as gracefully as you give. So that was my lesson at the beginning of my pilgrimage.

Q: Don't you think serving is prayer? Serving is prayer.

Yes. I agree with you. And I agree with Kahil Gabran who said work is love made visible. All of this is a kind of a prayer. You know you can get into these things in various ways. I know a woman who happens to very much love Jesus. And she cooks every meal as though Jesus were to be her guest. Just as carefully as though she were going to serve this one that she loves. And I also have met, a rather young woman, she says that she always cooks every meal as though, this particular man in India, he's dead now, were to be her guest. I'm trying to think of his name. No it wasn't Gandhi. He was considered a master, he was a Sikh. I slept with his hand in plaster over my head. They took a cast of his hand and put it on an oval plaque, and this was over the bed in the guest room. It didn't bother me any.

Sometimes if there is a spiritual one that you love very much, if you do all the work as though you were doing it for him, as though he were going to be your guest, it makes the work easier for you because then you really do it lovingly. I suppose we should so much love our families that we would do it lovingly for them too. But I like that idea that work is love made visible. That every service is a prayer. This whole thing is bound together, very definitely bound together.

Q: Are you aware of the work of Brother Andre?

No. Is he a Catholic brother?

Q: Yes. He was from the French provincial area of Montreal. The large temple there, the pilgrimage of St. Joseph.

Was he the one that built that cathedral or whatever it is to St. Joseph?

Q: It's to St. Joseph, yes.

Yes, I was up there. I know who you mean now. In fact there are some very interesting stories connected with him, that they told me when I was there. Are you from Montreal?

Q: No, we were there last summer and we journeyed through this beautiful temple, you might call it a church. The Cathedral of St. Joseph. They have a tape on this that we purchased there. It's very beautiful. Each of the steps - The tomb is right in the Cathedral.

You're right. I saw it too, and I also saw St. Ann's where all the crutches and things are hanging up. Yes I visited Canada fairly thoroughly, as thoroughly as I could. I enjoyed Canada.

There have been many beautiful souls and all of them have made their contribution. God bless them all.

Before I leave you, in a very traditional way will you join me in a prayer for peace. Let us now feel that we are lifting our poor, war weary world to God. Let's just feel we're lifting it to God. Let's pray for our world. Let's pray to God: Oh wonderful spirit of gentleness, touch, calm and embolden us and all men. Take from our frightened hands the bomb and the bayonet. Arm us with faith instead. Arm us with wisdom and love so that wherever we walk in whatsoever land, life will enter and not death. This we know is the will of the prince of peace. Amen. Now let's leave our world in God's hands, knowing that God will have his perfect way with our world. And this is my parting wish for you. May you so live that all who meet you will be strengthened. That all who bless you will be blessed. That all who serve you will be prospered. And if any should seek to harm you, may they contact your thought and be healed. God bless you, I've enjoyed being with you.

Q: If you would get in the center of our circle we have kind of a customary blessing in Unity. It contains in it all of the light and the love we feel for you. Most of us know it so we'll surround you now. Each of us now surround Peace with our own life force. See her encircled now with the presence. Let's say now for Peace our Unity blessing: The light of God surrounds you. The love of God enfolds you. The power of God protects you. The presence of God watches over you. Wherever you are God is and all is well. So be it.

(Peace on radio broadcast The Open Line, WGUL, Newport Ritchie, Florida.):

Commentator: First let me describe you to our audience since they can't see you. I don't know, I was going to make a guess of your age but I don't dare do that presently. That beautiful silver hair and as vibrant as anyone I've ever met. But obviously over 45. I believe you told me that when you began walking 20 years ago that you're hair had turned to grey at that time.

Oh yes,.....(standard message) ...Everything has been supplied. Not three squares and a fine bed every night but I'm no longer a slave to comfort and convenience. I have received sufficient food, sufficient shelter, a new item of clothing when needful. Do you know I have even - although I certainly haven't asked for it - received sufficient funds through the mail, because I don't accept money if you try to give it to me, but through the mail I have received sufficient funds to even publish some literature which I send free of charge to anybody who would like to have it. If you're not interested in the stuff you seem to attract it.

(On the peace movement) I will say that the same conflict that exists elsewhere exists also in the peace movement - between those who believe you can overcome evil with more evil and those

who believe you can only overcome evil with good. Or putting it in philosophical terms, between those who believe that the end justifies the means, and those who believe, as of course I do, that the means shape the end. The means determine the end, and only a good means will ever accomplish any good end. You do have this kind of a conflict, no one has ever been killed or seriously injured by a peace demonstrator, but there has been a little psychological violence. Name calling for instance. You know this is such poor psychology. For instance calling police pigs. Why people react according to the influences that are brought to bear upon them. And if you call a person a pig he's apt to act like a pig. This is terrible psychology, you see, if nothing else. I couldn't do it anyhow because it's certainly out of harmony with all religious teachings. Then there's been a little violence against property. You know in this materialistic age, any violence against property turns thousands of people away from the peace movement so this is also extremely poor psychology. Now this hasn't been the rule, this has been the exception. Most of the peace movement has been peaceful. Therefore finally peace has come and I credit not the government but the people of this country, with having finally brought the hostilities in Viet Nam to a close.

Q: I'd like to ask Mrs. Peace Pilgrim about the America thing and what your doing about peace is right but the Communists, the sides of Russia and Red China don't always abide by this and the Geneva Convention, they were the ones to break it. It's Communist infiltration that makes us fight for freedom. If you were living in a Communist country you wouldn't have it. The only reason we have freedom right now is because men fought and died for it. So war does have its place and it is good to promote freedom from communism.

You sound like a very young man. I think life will probably teach you much but let's talk about communism because you mentioned it. Now in the first place let's not define it as the dictionary does. But let's say it's as diabolical as anybody could possibly think it is and let's still deal with it realistically. In the first place, do not fear it. Because that which you fear you give tremendous power and you actually attract it. That which I feared came upon me. I do not fear it for one moment.

In the second place, it will fade away eventually. Anything which is out of harmony with God's will fade away. But if you want it to fade away more quickly then bring good influences to bear upon it and try to inspire your own country to bring good influences to bear upon it.

And in the third place and this is by far the most important, the stated philosophy of the American Communist Party is, the end justifies the means. At least it was a few years back. The end justifies the means. For heavens sake, do not adopt their philosophy. If you do you're already in their camp. This is the mistake the extreme right makes. The extreme right adopts the extreme left philosophy of the end justifies the means. Now I would never adopt their philosophy. They could never take me over. I believe that the means determine the end and therefore I only use a good means to accomplish a good end. So that's a few rational things that we might say about this bugaboo communism. Thank you for calling.

Q: I don't fear communism because the American people and the weapons we have are stronger.

Yes, you believe though in their philosophy apparently of the end justifies the means. You told me that war was right, that killing was right.

Q: Cases, the Revolutionary War, World War I and II...

That is the end justifies the means, you see. And if you believe in that philosophically you're in their camp. You see what I mean? This is where we have made our big mistake. Philosophically we're in their camp. I'm not. I don't know if you'd consider yourself a Christian or if you ever even thought in those terms. But Jesus told how to deal with these things. I myself am a religious woman. I can't even fully call myself a Christian, I've never belonged to any particular denomination. But I note where Jesus said, "Be not overcome of evil but overcome evil with good." Now this is what we need to learn, to overcome evil with good if we want to overcome it. Otherwise we will just continue multiplying it. He also said, and I abide by this, "Love your enemies. Bless them that curse you. Do good to them that hate you, and pray for them that despitefully use you and persecute you." Therefore we should be praying for the transformation of people that we believe are out of harmony. This should be our attitude for them.

Moderator: Peace Pilgrim has walked over 25,000 miles in the United States over the past 20 years in a pilgrimage for peace. I'm not sure if we say pilgrimage rather than a crusade. Would you explain the difference.

A crusade is an attempt to force something on people. It involves at least psychological violence and historically it's involved even physical violence. A pilgrimage is prayer and example. It's a gentle journey, a pilgrimage and that's what I walk.

Q: This is Reverend Elwood Pagnan and I most certainly want to say amen, God bless you, and thank you for standing up and speaking up and speaking the truth. So few know the truth today. They seem to think that all they have to do is to holler war and they throw away all form of Christianity and get into it full blast. And I'm so glad that we've got one person that I've heard that I know that is speaking the truth and may God bless you.

Thank you, thank you sir.