

# New Age Frontiers

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## GIFTS OF THE SPIRIT

by  
Charles Malik

(The following excerpt is taken from an article in the August 6, 1966 issue of Saturday Review entitled "Reflections on the Great Society. Charles Habib Malik formerly was President of the General Assembly of the United Nations; Minister for Foreign Affairs of the Republic of Lebanon; Ambassador of Lebanon to the United States. He now is Distinguished Professor of Philosophy at the American University of Beirut.)

We are all aware of the great moral crisis. It is a crash rather than a crisis. It is talked about in whispers, because in one sense or another we are all parties to it. That is what makes the situation inexpressibly tragic. That is why when people talk about it they sound so lame, so already compromised.

Atheism is not only tolerated; it has become fashionable and militant. Perversion has become respectable. Materialism is thoroughly rationalized. The crassest hedonism is made into a way of life. Rebellion is not only an adolescent phase: it is now a total spirit. When the soul of youth, not only in Asia, Africa, Latin America, and the Middle East, but also in Europe and America, is hungering for some fare of satisfying truth, departments of philosophy are engaged literally in splitting words. There is no correlation between the place and power of America in the world today and what is being spun by the philosophers.

I have every confidence there is going to be a reaction against these things in the Great Society. They will all be weighed and put in their place. God certainly exists and certainly He is at the base of American existence. There is going to be repentance and joy and victory and the profoundest new contentment.

What is it, then, that we really ultimately need?

We need to return to earth and nature. We need touch and sight and direct contact. We need to develop a horror of the abstract, a passion for the intimate and concrete. We need gentleness and consideration, patience and understanding, obedience and fidelity, friendship and love. We need the warmth of family unity and family love.

We need thankful satisfaction with the necessary, the curbing of inordinate desire, the possibility of sharing until it hurts. We need spontaneity and freedom, naturalness and creativity, poetry and vision, peace and rest, the richness of personality and the humility of the person, working together toward a transcendent end. We need the detachment of love, the blessedness of the art of listening, the intensity and reality of spiritual experience, the joy of being.

We need quiet and contemplation, the radiance of saints, the grace of self-giving. We need rootedness in history.

These are the gifts of the spirit. They are attitudes of the soul which even the cleanest neighborhood, the most wholesome school surroundings, the finest educational equipment, the most immaculate cities, the most prosperous economy, the most secure financial status, the most just society, nay, even the greatest of Great Societies, cannot by themselves ensure. The gifts of the spirit have an independent origin. They pass from person to person, and where there is no person who has them, then they simply cannot be had. The problem, then, is to seek the secret of the person or persons who first had them. The original persons with the gifts of the spirit must be there in the first place and all along.

The leaders of industry and finance, the creators and stewards of the greatest economy the earth has ever known, must remember that means and instruments are marvelous things, glorifying in the first instance the spirit that made them. But they never exceed exactly what they are: means and instruments.

What ends do they serve, what are they instruments for, what kind of man will emerge from their weight and their charm?

That through these means and instruments man may vanquish as much as possible the unnecessary and man-made suffering under which he labors; that he may be free; that he may be full; that he may enjoy friendship and love; that he may expose falsehood and superficiality; that he may try to rise above all unworthiness; that he may confidently enter into the dozen circles of fellowship and association, from the family, to the church, to the nation, to the whole of humanity, which will steady and anchor his soul; that he may come out of his pathetic loneliness, to love and listen and learn, even if he should repeatedly make a fool of himself in the process; that he may participate in the deepest that history has known; that he may understand the meaning of inevitable tragedy; that he may accept it with that sadness which ennobles and transfigures; that he may enjoy the gifts of the spirit; that he may hope in God.

May these ends penetrate the Great Society at every level, so that it will speak to the world first through them, and then through whatever means and instruments may be placed at their disposal.

There are living roots for these; things in the life and heritage of America; in its origins, in its fundamental statutes, in much of its poetry and literature, in much of its philosophy, in the Judaeo-Christian religion which has always been at its base. Nay, more, the roots go farther back, to the whole of Western civilization from which America sprang and for which Providence has now elected it to be the principal

custodian. Thus one is not proposing a new theory, a new "ism;" one is only begging people not to forget their origins -- in a sense, not to forget their God. One is only calling to remembrance.

Consequently, what is needed today above everything else is an authentic voice that will move all men of good will to their deepest depths, and draw them to himself. Without a shadow of self-interest, he will rise to the historic occasion by speaking the word of truth on freedom and destiny and the spirit, in complete simplicity and conviction. He will never utter a platitude or cliché. He may be spared suffering, but if it comes, he will accept it in the name of truth and for its sake. With the help of the infinite contrivances of industry he can do wonders. He will be full of fun and full of humanity. He will be humble, broken, ordinary, unimpressive. His words and his ways cause men to forget about him altogether: They cause them to think only of the eternal. And what gratitude, and what love, and what joy, and what infinite release of energy, will then respond throughout the earth.

Such voices cannot be planned or contrived: they are gifts from above. They are given according as men deserve them, through the sincerity and intensity of their yearning and their prayer. They are given according as certain cultures have seen enough and suffered enough to deserve them. And sometimes they appear as free gifts regardless of any merit.

May the Great Society so develop as to be worthy of such men. One of them alone will justify it. He will then say, with David, on its behalf: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen, and stand upright."

\* \* \* \* \*

## FIVE COMMANDMENTS

by

Martha Vertreace

Let's talk about sin. What is sin?

"Sin is alcohol." If this is so, then each of us sins whenever we consume alcohol in any form. How sinful, then, are the French who use diluted wine to guard against impurities in their water. How sinful are the bakeries which produce dozens of luscious rum buns. Does sin equal drinking?

"Sin is narcotics." Then, how sinful is the doctor who prescribes morphine to a patient in an attempt to control his pain. How sinful are we who take prescribed sleeping tablets.

Is it realistic to think of sin as being some specific thing? When the Ten Commandments were delivered, they were given to a people who were doing all sorts of things which tended to turn their hearts from God. God told them to stop doing these things in order that they might turn their attentions to Him. Sin, then, would be anything which separates an individual from God. Indeed, one perceptive writer has ceased to use the word "sin" at all, but speaks instead in terms of "forms of alienation" and "acts of alienation."

When our armed forces in Vietnam defeat an offensive movement by the Viet Cong -- that is, when democracy, a God-fearing ideology, defeats communism, a God-killing ideology -- I am certain that God doesn't punish that army for having broken the commandment, "Thou shalt not kill." This is not to say, of course, that the Commandments are invalid, but that in light of new thought about the nature of sin or alienation, perhaps we could modernize the Ten to have more meaning in this world.

There would be one major commandment from which would come all others: You shall not be alienated from Me. To be separated from God, the Source of all life, joy, love, truth and goodness, would be the greatest sin. Because of the fall of man we have been separated from Him. We are indeed sinners. Our greatest mission is to overcome our separation from God and to become one with Him who created us. This is our purpose, our goal in life.

Another commandment might be: You shall not turn your back when you have found Me and your brothers seek Me. The Twentieth Century is an age of exploration. We orbit things around the moon, we drop things into the depths of the sea, we implant things in people to find out what makes them tick physically and emotionally. The Twentieth Century is an age of restlessness. We find it difficult to send down roots and settle ourselves. We are constantly on the go, and we are getting nowhere just as quickly as we can. Yet, where are we going? Exactly what are we looking for? We who have found answers to life-long questions are not caught up in this restless spirit. But we cannot close our eyes to, or turn our backs on, those who are. We are like doctors. A doctor who is consulted for a specific illness cannot simply nod and deliver himself of a long clinical dissertation on the nature of illness. He will not waste words, but will proceed to administer the cure. We, then, cannot rest under the shelter of our homes and shake our heads at the world. Because of God, we have found ourselves. We must actively help others to find themselves in God. We must make our brothers as comfortable spiritually and physically as we possibly can.

This leads to another commandment: You shall not prohibit a man from reducing his alienation. This commandment exposes the hypocrisy of segregation, especially in religious matters. How hypocritical is a church which professes to witness to the word of God, yet bars all people who are not Anglo-Saxon Protestants. In this case, even Jesus himself could not attend. Since God is not white or black or red or orange or green or any other color, since He isn't Anglo-Saxon or Mongolian or Mediterranean or any other physical form, God couldn't be present either.

Segregation need not occur only because of race. What would happen if John Doe, a bum, were to walk into the most luxurious, expensive church he could find? The results would be disastrous for Mr. Doe. Before he could recite the Apostles' Creed or cross himself or sing a hymn or face the east, he would be tossed out on his ear. Church organized religious bigotry would be standing in the way of a man's attempt to approach God. A recent visitor to the Soviet Union has proposed the theory that the Christian church is dead there because it catered to the "haves" and turned away the "have nots." Today, organized religion in America is guilty of the same crime -- sheer alienation.

A fourth commandment might be: You shall not cease in your attempt to know My heart nor to make Me happy. We speak of "knowing God's heart" or the "heart of the Father," but what does this entail? We know that, according to the Divine Principle, we have been separated from God the Father by the act which occurred between Adam, Eve and Lucifer. And we know that our Father has been grieving for us because we are no longer His children but children of Satan. We see the effects of this universal kidnapping reflected in the confusion and turmoil besetting mankind. Thus, in order to know the heart of the Father, we must keep our fingers placed on the pulse of mankind. We must administer the medicine of Father's divine truth and love to children made sick by Satan's falseness and lies. In order to even better know His heart, we must become one with Him. Then, whenever He feels joy, we will rejoice. When He feels pain, we would cry out in anguish. To make Him happy would be to alleviate the suffering which we have brought upon Him.

And a final commandment might be: You shall live your life so that no man might be influenced to turn from Me, but may desire to seek after Me because of your example. In other words, we must not encourage others to commit acts of alienation, either physically or spiritually. For example, a woman should not carry herself in such a manner as to encourage a man to lust after her. We should not profess to adhere to a particular ideology and yet live by a totally different ideology.

Five commandments. If followed, how could anything be placed above God? How could we steal or bear false witness or lie? By synthesizing the original Ten Commandments, the intention is not to assume that they are archaic. The emphasis should not be placed on individual sins or acts of alienation, but on the state of being alienated.

When mankind returns to God and relinquishes his love for Satan, when mankind recognizes his True Parents in God's kingdom, then the state of alienation will melt away and there will no longer be isolated acts of alienation.

You shall not be alienated from Me!

\* \* \* \* \*

St. Louis, Missouri

September 9, 1966

Mary Weir

Beloved Brothers and Sisters: With summer over, our prayer and hope for each of you is for greater and more powerful accomplishments for the goal of our Heavenly Father. Welcome, new brothers and sisters! We are so happy you heard Father's call.

During the summer months, Bob and Vivian Oswald spent many hours re-recording, cataloging and transcribing the words of our Leader. Soon these words of inspiration will be available to our members. \*

Classes continued during the summer, with moments of joy when someone would come even though the temperature had been a sizzling 106° for several days.

We also had a money raising bazaar which was unique in that it was a sensational flop. We gathered used out good items around the house, cleaned, polished, listed and priced each item, ran an ad in a local paper that always draws crowds, and only seven people came over a two-day period. It was such a flop that we shall try it again.

The Weirs went camping in Colorado toward the end of August. We saw the beauty of creation that was awesome, and felt closer to our heritage living at a beautiful primitive campsite in Roosevelt National Park. We also saw the American Indians in Santa Fe, New Mexico, and their difficult life at an Indian pueblo. As we drove toward Dallas, Texas, we passed through a town of wet, weary people who had been

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\*Members will be notified through Center Directors when new additions to the Leader's Address and Master Speaks series are available for distribution. Please do not order until you receive notice of publication. We are not equipped to back order.

-- Dept. of Publications

fighting a flash flood for 24 hours. It seemed that Father was saying, "Here are my children who have suffered in the satanic world for so long. This is why I will not rest." Even in the mountains it seemed as if the creation was saying, "We are waiting to know Him. We need the restoration of the hearts of all mankind before the very hearts of our beauty can be expressed."

The highlight of the trip was meeting Family in Denver and Dallas. There was the heart! There was the true joy and love, and the travelers drank deeply from the well of love that was offered. We returned home renewed and inspired, and so grateful for the privilege we had been given.

Upon return home the message from the vacation ended with an exclamation point. Someone said, "Put up with all the antagonisms, because the world NEEDS the Divine Principle."

Added joy, like a great feast, was having Pauline Phillips, John McVey and Harold and Dee Sneed with their two children over the Labor Day weekend. Eight adults and six children strong, we picnicked at the Holy Ground, played a wonderful tape, prayed and talked together with the heavenly joy of having His heart in our midst.

Truly we thank our Father. We thank those who listened to Him in the past and laid the foundation. Most of all we thank our Leader. There are no words that can truly express our feelings. We thank the one he sent to this country and those who, one by one, heard her and fought. We join with you in prayer, heart and hope as we strive for the goal.

\* \* \* \* \*

New York, New York

September 1, 1966

Sylvia Rogndahl

(Sylvia is 22, a musician and writer of Lutheran background and Norwegian/German ancestry.)

Beloved Family: Since hearing Divine Principles, more and more of my old values are falling away. More and more, the things I found so important are shown in all their irrelevance. This brings such gratitude to my heart. Being here with Philip, George, Bob, Mrs. Hurd, Diane and Barbara is the living image of the spiritual conceptions they taught me.



Being a member isn't at all a matter of giving up anything, be it school or boyfriend or orthodox familial ties. Rather, membership is the acceptance, with all its implications, of the most beautiful gift the world has yet received: God's joyous Truth. The implications of acceptance are complete dedication, faith and love. There are no contradictions, no tensions. It's like setting out on a well-mapped journey to the place you've most wanted to be all your life. The difficulties are always seen in the larger context of the destination. Encountering and overcoming them is inseparable from the ascent. This is the ascent. Going this direction rather than that, navigating in accordance with the map, is part of the envisioned destination, the acceptance. I have given up nothing for our work except a lack of integrity and joy.

My background is one of restless dissatisfaction. I was unable to perform as well as my abilities indicated. My teachers were forever expressing faith in my intellect and puzzlement at my behavior. Their puzzlement was no less than mine. After two years of college at the University of Oregon I undertook what I then called a pilgrimage to Berkeley which I conceived of as the Mecca of Western thought, or something. I was invited to live with two old friends, juniors at the University of California. I got a job and began searching for a philosophy. It was a miserable year which only showed me more of my weakness. For this I am grateful. But the sole positive benefit was an association with a fine piano teacher there.

I returned to school basically unchanged the next year (1965-66). Despite resolutions of study and discipline, I got the worst grades of my career and also some of the highest praise. I was determined, when summer began, to attend the summer session and graduate at the end of 1967. The prospect wasn't exactly delightful, but I was sad to have wasted so much time and money. I had no purpose beyond graduating with a teaching degree in English.

One night, June 25th I think, I returned to my apartment to find a pack frame, sleeping bags, and other luggage in the middle of the floor. Two friends, a boy and a girl, were going to hitchhike to New York. The boy was to meet a Humanist charter flight to Europe and the girl was going to spend time in the east, perhaps remaining there. As we talked, their misgivings and reservations about hitchhiking came out. They thought that if a third party went along they could afford to drive the boy's car. I saw their minds working and rejected the possibility of my going along. After all, I'd just secured another place, paid rent on it, was practically moved in, and was to take possession on July 1st. Also there was a rigorous summer school schedule to be completed in order to graduate the following year, etc.

At any rate, on June 28th four of us were on our way east. We acquired a fourth by a miraculous bulletin-board connection with a hitchhiker from Yellow Springs, Ohio.

He made the trip even more financially feasible. Between June 25 and June 28 all my possessions including car and bicycle had been moved and stored with friends. Every plan I'd had was changed.

Forty days later I met Barbara Mikesell. Eight days after that, I had my first lecture.

May our Father's kingdom be hastened by our efforts. May we be clear reflections of His Truth. Yours in faith, Sylvia.

\* \* \* \* \*

### PRAYER THROUGH THE AGES

The Principle way of prayer differs in many respects from the prayers of those in ages past. Yet we can gain insight, understanding and nostalgia by referring to some classic examples of recorded prayer.

Do you know the most popular prayer of all time? The chances are ninety-five out of a hundred you do. It goes back to the 12th Century at least. Spoken by millions throughout the world each night, it has been translated into more than fifteen hundred languages and dialects. The Pilgrims brought it to America. It appeared in the first edition of the New England Primer, and in all later editions. Until 1784 the first line went, "Now I lay me down to take my sleep." Since then most of us have learned the present form:

Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake  
I pray the Lord my soul to take.

Here are some other prayers and words on prayer well known in literature:

Speak to Him thou, for He hears and  
spirit with spirit can meet;  
Closer is He than breathing, nearer  
than hands and feet.  
-- Alfred Lord Tennyson

Confirm, O Lord, we pray Thee, the  
 hearts of Thy children  
 Strengthen them with the power of  
 Thy grace;  
 That they may both be devout in prayer  
 to Thee  
 And sincere in love for each other. Amen.  
 -- Leonine (440 A. D.)

Why, who makes much of a miracle?  
 As to me I know of nothing else but miracles,  
 Whether I walk the streets of Manhattan,  
 Or dart my sight over the roofs of houses  
 toward the sky,  
 Or wade with naked feet along the beach  
 just in the edge of the water,  
 Or stand under trees in the woods,  
 Or talk by day with any one I love, or sleep  
 in the bed at night with any one I love,  
 Or sit at table at dinner with the rest,  
 Or look at strangers opposite me riding  
 in the car,  
 Or watch honey-bees busy around the hive of  
 a summer forenoon,  
 Or animals feeding in the fields,  
 Or birds, or the wonderfulness of insects  
 in the air,  
 Or the wonderfulness of the sundown, or of  
 stars shining so quiet and bright,  
 Or the exquisite delicate thin curve of the  
 new moon in spring;  
 These with the rest, one and all, are to me  
 miracles,  
 The whole referring, yet each distinct and  
 in its place.  
 -- Walt Whitman

O Lord, show forth Thy loving kindness, I  
 entreat Thee,  
 To all persons who in this world feel themselves  
 neglected or little loved or forgotten.  
 Be Thou their beloved companion, and let  
 communication with Thee be to them more  
 dear than tenderest earthly intercourse.  
 -- Christina Rossetti

The food that I share with others  
 Is the food that nourishes me.  
 The strength that I spend with others  
 Is the strength that I retain.  
 The freedom that I seek for others  
 Makes me forever free,  
 That pain that I ease in others  
 Shall take away my pain.  
 The load that I lift from others  
 Makes my load disappear.  
 The good that I see in others  
 My greatest good shall be.  
 The love that I feel for others  
 Comes back my life to cheer.  
 The path that I walk with others  
 Is the path that God walks with me.

-- Unknown

Give me a good digestion, Lord, and also  
 something to digest.  
 Give me a healthy body, Lord, with sense  
 to keep it at its best.  
 Give me a healthy mind, Good Lord, to  
 keep the good and pure in sight,  
 Which seeing sin, is not appalled but  
 finds a way to set it right.  
 Give me a mind that is not bored; that  
 does not whimper, whine, or sigh.  
 Don't let me worry overmuch about the  
 fussy thing called I.  
 Give me a sense of humor, Lord. Give  
 me the grace to see a joke.  
 To get some happiness from life and  
 pass it on to other folk.

-- Found in Chester Cathedral, 1755

Lord, make me an instrument of Thy peace;  
 Where there is hatred, let me sow love;  
 Where there is injury, forgiveness;  
 Where there is discord, harmony;  
 Where there is error, truth;

Where there is doubt, faith;  
 Where there is despair, hope;  
 Where there is darkness, Thy light;  
 Where there is sickness, joy. . .

-- St. Francis of Assisi

O Thou who rulest earth and air,  
 Lord of the lowly and sublime,  
 Omnipotent of space and time,  
 Hear Thou my humble prayer,  
 And though death stare me in the face,  
 Nay, clasp me in his grim embrace,  
 I still may find him fair;  
 I still may smile, nor fear to die,  
 If I but know that One most high  
 Has heard my ceaseless pleading cry:  
 My loved one take in care.

\* -- John Kieran (written when  
 facing death in 1917,  
 World War I)

In the name of God, the giver, forgiver, rich in love, praise be to the name of Ormazd, the God with the name who always was, always is, and always will be; the heavenly among the heavenly, with the name -- "from whom alone is derived rule."

With all strength bring I thanks. All good do I accept at Thy command O God, and think and speak, and do it. I believe in the pure law, by every good work seek I forgiveness for all sins. I keep pure the six powers -- thought, speech, work, memory, mind and understanding. According to Thy will am I able to accomplish, O Accomplisher of good, Thy honor, with good thoughts, good works.

I enter on the shining way to Paradise; may the fearful terror of hell not overcome me! May I step over the bridge Chinevat. May I attain Paradise with much perfume, and all brightness.

Praise be to the Overseer, the Lord who rewards those who accomplish good deeds according to his own wish, and at last purifies even the wicked ones in hell.

-- Invocation to Ormazd (Persian)

Grant, we beseech Thee, Almighty God, that the words which we hear this day with our outward ears, may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy name.

-- King Edward VI's favorite morning prayer.

Lord, in my simple heart I give myself to be Thy servant ever, To listen unto Thee and be a sacrifice of everlasting praise.

-- Thomas à Kempis

Grant us, O Lord, to pass this day in the gladness and peace without stumbling and without stain;  
That reaching the eventide victorious over temptation, we may praise Thee, the eternal God, who art blessed and dost govern all things, world without end. Amen.

-- Mozarabic (before 700 A. D.)

O Lord, I have a busy world about me; eye, ear and thought will be needed for all my work to be done in that busy world. Do Thou bless them and keep their work Thine. When my mind cannot consciously turn to Thee, may it still do Thy will.

-- Dr. Thomas Arnold

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Give us strength to go blithely on our business all this day. Bring us to our resting beds weary and content and undishonoured. And grant us in the end the gift of sleep.

-- Robert Louis Stevenson

\* \* \* \* \*

## FIVE WAYS TO COMBAT DEPRESSION

by Herman S. Schwartz, The Art of Relaxation

- 1 Your attitude to inner or spontaneously aroused depression needs to be the same as your attitude to inclement weather. When you find yourself in this depressed state, wait until it's over, saying, "There's nothing I can do about it. I can take it. I will not allow my soul to be soaked through by it. I will protect myself through inner calm and wait confidently until it's over."
- 2 You can muster your reserves of inner strength and determine to go on in spite of everything. You will not permit the encircling gloom to stop you from doing what you have to do. Defy it, and go on anyway. "If I can't run, I'll walk, creep, or crawl." At all costs keep alive the spirit of forward movement.

3. Attempt to work off, walk off, or talk off your depression. The important thing is to keep busy and to do something rather than to stew in your own juice.
4. You can sometimes obtain good results by writing out the various reasons which you think caused your depression. This may clarify your thoughts and thus lighten your mental burden.
5. If you are temporarily unable to do anything about your unfavorable situation, relax, fully to its presence in your life. Your blues -- or "browns" -- take on a lighter and brighter hue as you ease your face and eyes, stretch your large muscles, quiet your inner thoughts, and start rhythmic breathing. Then stay put until you gradually pull yourself out of your depression.

\* \* \* \* \*

#### IT'S WORTH REPEATING . . .

Either our ethics keep up with our physics or we shall all be cremated equal.  
-- Sam Levenson

People are never exactly as we'd like them to be -- including ourselves. It is much wiser to learn to live with them and love them as they are than to continually rebel against them for what they are not.

-- Anonymous

One does not flee when the enemy has turned his back.  
-- Gilles Marcotte

Most ignorance is vincible ignorance. We don't know because we don't want to know.  
-- Aldous Huxley

There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.

-- Unknown

Men may be convinced, but they cannot be pleased, against their will.  
-- Samuel Johnson

Too much idleness, I have observed, fills up a man's time much more completely, and leaves him less his own master, than any sort of employment whatsoever.  
-- Edmund Burke

\* \* \* \* \*

### IMPORTANT REMINDER

Children's Day is on Saturday, November 12th. Friday, November 11th is Veteran's Day and may be a holiday in your area. This would give a three-day weekend so those in nearby areas can meet together for celebration of this most important day. In your planning, please make arrangements for taking photographs to send to New Age Frontiers for inclusion in the December issue and for the archives. Black and white prints not larger than 3" x 5" are preferred. Please include names of those in the pictures.

CONTRIBUTIONS TO NEWSLETTER must be in Washington, D. C. by the first of the month if you want them published in the earliest issue. Recent issues have been delayed in order to wait for reports. This works an unnecessary hardship on those who publish New Age Frontiers and on those who subscribe. While we are most anxious to include reports from all Centers in each issue, waiting for such reports means that members, particularly in other countries, do not receive the newsletter until well into the following month.

May we suggest that Center Directors appoint someone each month to write a small article for the newsletter. We know that you hesitate to write unless you have big news, but your Family is interested in how you are and what you are doing whether it is big news or not. The reports need not be long, but they will be most welcome.

### PRAYER SCHEDULE FOR OCTOBER 1966:

9/30-10/1-2	Arlington, Virginia
10/3-4-5	Korea
10/6-7-8	Washington, D. C.
10/9-10-11	Japan
10/12-13-14	Oakland, California
10/15-16-17	Germany
10/18-19-20	Austria
10/21-22-23	Holland
10/24-25-26	Australia
10/27-28-29	Italy
10/30-31-11/1	Brazil

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