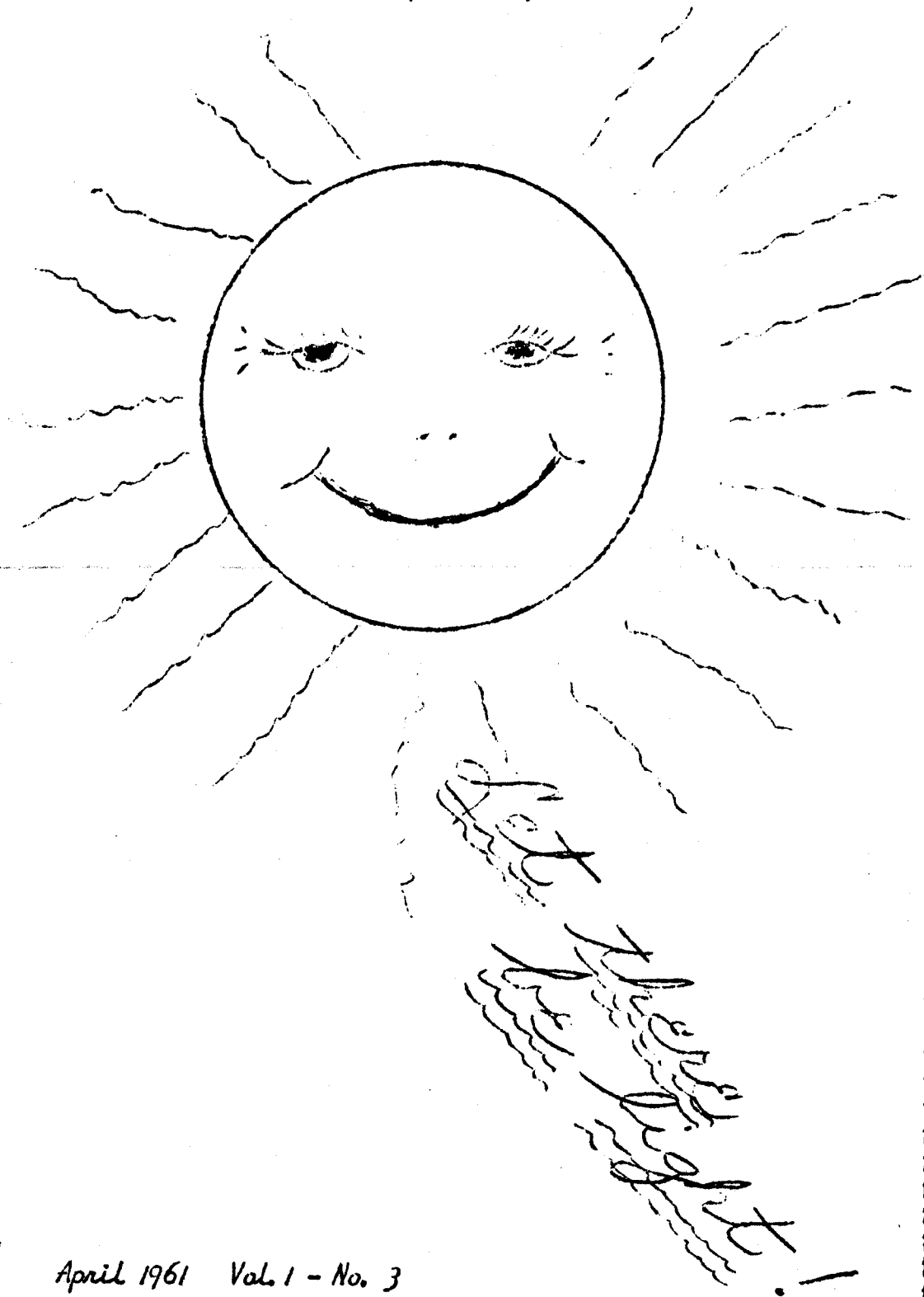


The Marcap Dispatch!



April 1961 Vol. 1 - No. 3

The Marcap Dispatch April 1961 Vol. 1 No. III

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Editor- Ed O'Neal

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Purpose- To establish communication and exchange data with all those
in the work of Marcap Council.

Dedicated- To YOU who have seen a glimpse of the Truth and to YOU
who seek.

(Confidentially it Stinks)

Desire has been replaced by need, want, and gotta have. In certain levels of livingness desire precedes creation. Our forefathers desired freedom and a new way of life so they put their shoulders to the wheel, their fears in their pockets and created our inheritance. Today our desires have left the level of creation. We need a new car, we gotta have a washing machine, we want a fur coat. We need a guaranteed wage, we gotta have more money, we want security. Disgustingly on and on.

Consciousness is dimming in the masses. We have given in to our unconscious (reactive, instinctive) intelligence, if indeed it can be called such. We have degraded our awareness, our consciousness, in favor of the great subconscious one, supplier of all wants. In fact indifference is the prevailing attitude in regard to responsibility and awareness.

There is not even an attempt to hide needs, wants or gotta have's, under the cover of sound reason. The usual argument is I want it; think of all the time I could save. For what, but more unconsciousness.

Creative ability is falling to fewer and fewer individuals and acceptability is substituted in its stead. People are becoming the effect of the machine they have created, a gigantic economic gargantuan. Some evidence of rebellion against this tremendous unconscious automaton is the idiosyncrasies of the individual persons that make up its parts.

For instance a man enters a restaurant and ordered soup but didn't like it hot and ordered a glass of milk, 85° Fahrenheit, please, not cold. Coke without ice, cup of coffee with some ice, please. These things are found in all areas of man's livingness, not just eating. It is not an attitude of, I dare to be different, but more, I'm this way because I can't help it.

What we want, well, what we really need what I mean is we should.... Well, really, what we oughta do is, no what we gotta have is a new arrangement of values. A transfusion.

The real test of a man or a group is energy, the willingness to do, capacity and the power to create.

Upon a time, were I asked for grace,
 What toy of yours would I strive to place,
 What thought would I bring to your nascent sight,
 That would meet your need so exactly right.

(continued from March Issue of Marcap Dispatch.)

By the light of this cherubic photosphere, my gaze revealed to me a forest filled with obnoxious things, and abhorrent to me at their disclosure, and animate with forms of lower life; and beyond this forest, indications of some certain kind of rude civilization, but of the meanest order. I beheld this as through these subtle mental radiations before disclosed to me, and I said, impulsively: "What, pray, portends this insight? What nether regions do I thus, with visual force not my own, enter and make exploit? I am horror-stricken, and turn with disgust at such exposure of infernal exhibitions as find the light midst very darkness."

Animal and fowl, and men of diabolic form, with antic grotesque and visage grim, mocked me as I shuddered and would have turned my gaze, but for ^{the} very force of marvel at things so full of dire, was compelled to rivet my sight upon, and intently make comparison. As I questioned, a subtle visual ray inflected within me, and from beneath the mercy-seat from that which was there revealed, passing out from between the Cherubs, touching my spleen, causing it to agitate perceptibly, and thence vibrating with specific thrill the sympathetic nerve running its course to the optic ganglion, wherein a resonant murmur whispered softly: "This is the revelation of hidden sin, the secret of which, is given to you, that by it, you may, in future exploitations, through the keys now committed to you, open for thyself and for others who shall seek to thee for Apostolic wisdom."

A sudden light shone upon me, and I sank in agony of despair upon an ottoman beside me. I turned from the scene, throwing out and back my left hand, with palm exposed and extended as if to push away the ugly recollection, and with my right hand grasped my brow. While thus in agony at this awful revelation, the page bent over me and whispered sweet words of consolation, assuring me that he was so commissioned to do so by his Magnificence, who lay obscurely veiled within the mysterious ark. He reached out taking gently my hand, bringing it closely to me, and then quietly and with great tenderness lifting my right hand, stooped and imprinted a kiss where my hand had so fiercely pressed.

I arose to my feet, and with never such a resolve, made a sacred oath that sin and death should be destroyed. Upon doing so, I looked around to see the ark and the Cherubim. They had vanished. Something caused me to look at my feet. My robes, for I had been clothed with drapery befitting the occasion, were artistically and with delicate arrange thrown behind me, showing my sandals, which were resting upon a golden pedestal, which upon second look, disclosed itself. My feet rested upon the open Logos, and beneath them, in magic Hebrew characters, I read a passage, which on a future page, shall be disclosed. (Continued) EBP

Col. Arthur J. Burks, as I see him.

by
E. Blanche Pritchett, Ph. D.

L. Ron Hubbard, founder of Scientology and Dianetics says of Arthur J. Burks: "The most sincere man I know and easily the greatest Christian, is Arthur J. Burks, rough, tough, hard-boiled fighting man, whose presence in three great areas of the world made them better places."

This, in my opinion, is a great compliment, intended to acknowledge a great man, and made by one of the most brilliant men of this Century. I have been privileged to meet, work with, and know each of these two men.

In meeting Arthur J. Burks for the first time in December of 1960, I did not meet a stranger. I met a brother! Our compatibilities are such, that there is no doubt or hesitation in any area of creation. I would never wonder what he is doing, for I know whatever it is, it is designed to serve the greatest number, with the best possible advantages. And in knowing this, I have full confidence in him, and am content for him to be as he is, doing as he is, and having what he is.

This man, of extreme sensitivity is human. He is warm. He is understanding, and has a supreme ability to grant others the same. He has wisdom, and warmth which is equaled by none of my acquaintance to date.

As head of the American Fiction Guild in the 1920's and 30's, he became known as the Dean of American Fiction writers. His name appeared in practically every kind of magazine, including Japanese and Chinese, with stories of adventure, war, weird and general fiction. To date his published works total a phenomenal thirty million words. Included among these are 42 books, and various ghosted writings, for other writers, and well-known personalities.

Some interesting notes about his past present life, were hard to select, for he has been adventurous, and has sought adventure in many parts of the world, as a fighting Marine Colonel, as a writer, and as a seeker of medicinal herbs.

His search among ancient Amazon tribes for curative herbs, the discovery of the "lost Tocado" ancient herb of Dominican legend, coloring the waters of a desert pool, a pool that suddenly confronted him as he crawled through a burning desert. The role of advisor to the last Manchu princess resulted in a series of books by Princess Der Ling. But one of the major events of his life occurred in 1939 while he was working with a Dominican woman on a book about Generalissimo Rafael Leonidas Trujillo y Molina.

The accidental discovery that his collaborator was a natural Medium came as a shock to the Skeptical Burks, as well as to the woman herself, for she was a devout Catholic!

The discovery of his healing hands was also apparently accidental, and has been written about broadly in many National Publications. He gave much comfort to those who sought his guidance during world war two, when he was at Parris Island, in the capacity of Instructor.

The faculty of being able to diagnose illness from touching the patient's body brought members of the medical profession to him for consultation.

The foregoing are but a brief look at the experiences of Arthur Burks, and now, I wish to relate to you what I know about this man.

He has the great gift of liking people. He does actually like people, and they do not realize that this is why they are so comfortable in his presence. He is sincere, and he is interested in all people. His interest is purely unselfish, and he says that he learns from everyone. And he does, for he is willing to, and by being so, he brings out the more aesthetic side of the person with whom he confers.

Col. Burks has a good, clean insight into the basic truths of life, and he can adjust his verbal descriptions to fit the needs of any person, or any religion. He is receptive, and does his work entirely on a conscious level. Information comes to him as he talks, both in public lectures, or to individually addressed questions. He has the ability to read all there is to read in a person, if the person is willing. But, he hesitates to give advice, he merely reports what he sees, and knows, and then instructs the person that they do have their free will, and that they can use it.

I know of no man, who can command the attention of his audience, as can Col. Burks, and it is freely given attention, for there is no malice in this man, and this communicates to people.

Anything negative that would be said about this man, would have to come from a non-perceptive person; a stupid person, and one of little or no understanding. And, these sources are easily traced for the stupid are never successful at fooling the Wise.

Col. Burks could not ask of me anything that I would not give, and this is the attitude of the entire Council. We are with him, in all things, and he with us.

In the mail, this past month:

"Re: similarities and differences. The similarities are evident, the superficial ones anyway, but in the differences are the contributions." A. Elliott, S.C.

"The Creed of Marcap Council, Inc. impressed me as being a modern "sermon on the mount" R. Lindstrom, Elizabeth, N.J.

"The Biographies of the various Directors and members helped you all to become more real to me, I think it was a fine way of introducing yourselves." W. Aho, Ohio

"I liked your Dispatch, and do not consider it a "feeble effort, at all".
Carolyn Judkins, St. Petersburg, Fla.

"I was pleased to learn that Marcap was a young Organization, I seem to get in on the "start" of things, etc." J. Booth, B.C. Canada

"Read Arthur Burks article in the Aberree, and am looking forward to having the Dispatch each month. I feel very close to all of you, though have not met you. I appreciate your friendliness." R. Mc Intosh, Portland, Me.



News!

Helen Swanson has been appointed the Title of Technical Secretary. She has been filling this position for several months, and will now handle all data compiled from Research, and all Technical and Professional materials. The Directors of Marcap Council are pleased to have Helen accept this important job.

Along toward the last of February Dr. Laura Webster brought some visitors to Thetan Place, namely: The Drs. Thibodeau, their daughter Page, and son Peter. They stayed only a few minutes, and were escorted on a tour of the Center by Dr. Blanche. It was really nice to have them, and it would be nicer to have them for a longer visit sometime.

Marcap Council is adopting for its use, in the Communications course, a book written by Robert Wingate of "Decisions, Inc." Denver, Colorado. In the opinion of Dr. Blanche, his book, entitled "Talk-Talk-Talk" is one of the finest productions she has seen to date. It allows the individual to create basic understanding without stiff presentation. A simple and nicely composed work. Our Congratulations to Bob Wingate!

NEWS 1 (continued)

Richard Wiggins, 15 year old son of Mable Wiggins, Secretary to the Executive Director, has come into residence, since the last issue of the Dispatch, and is participating in the classes, and contributing much in the work of remodeling Thetan Place. We are all glad to have Richard, and deeply appreciate his cooperative attitudes. He is at home, and he knows it. Richard is a Participating member, and has volunteered to be Tool-and-Shop Keeper. Everyone is pleased to see the order he is bringing into this part of the operations.

Col. Arthur J. Burks, and his manager, Carolyn Judkins spent 3½ days with us, arriving on March 4th and leaving the following Tuesday. Many hours of conference took place during their stay, and future developments will reveal the subjects of these conferences.

Col. Burks addressed a selected group of persons on Saturday evening, March 4th, and the interest was extremely high. Many have requested personal studies done on tape by him, when he comes again. Also, tapes of the lecture he gave here, are being sought. The subject of the lecture was: "Our Lives Behind Sleep".

Col. Burks and Dr. Blanche work together as no other pair we have ever seen. Their compatibilities are easily seen, and are highly inspirational to all who witness. Their thoughtfulness of one another, and their free expressions of brotherhood exemplify how things "Ought to Be".

We look forward to being with Col. Burks again, and send our very best thoughts with him, wherever he goes, and under any and all conditions. He is our dearly beloved brother.

Mrs. Florence Knapp of Portland, Oregon arrived March 1st, for a visit. She has been a friend of Ed and Lois O'Neal for many years. Florence says: "I have found at Thetan Place the answers to many things, and have learned a lot since I have been here. The funny part of it is: that what I am seeing here is what I always expected to find. Things I have thought, and not seen anywhere, are manifested here. I feel very much at home here, with the Council, and no one interferes with what I want to do, I am free to do as I wish. This is a very spiritual place. One feels it, rather than sees it."

About Florence, we can say, she has fitted herself right into everything, and has endeared herself to all. We, too, feel that she is at home.

Andy Demko departed on March 10th, with plans to go to Miami and then on to his home in Pittsburg. We all wish Andy the very best in his future life, and hope that he will find all that he seeks. He was with us 6 months, and we have learned to know him pretty well. Smooth sailing to you, Andy.

NEWS 1 (continued)

Hulda Johnson, mother of Ted Johnson, our Secretary to the Advisory Council, visited Thetan Place over the week-end of March 4th and 5th, and it was her first visit, even though she lives fairly near to us. Ted has been a member of the Council for the entire term of its existence, and was a member of the Tone 40 Group near Washington D.C. which was formed and led by Dr. Blanche Pritchett from March 6th 1958, until the actual formation and chartering of Marcap Council, last year.

Mrs. H. Johnson was extremely interested in what she saw, while visiting, and we are all very glad that she has had the experience. Her enthusiasm is high, and she has been most generous in gifts of furniture, tools, etc. which she gave to the Council, upon moving into her new home in Hialeah.

Special Release!

Marcap Council, Inc. will move to the mountains!

Up until March 10th, this was the furthestest thing from our mind. Work on the present property, known as: Thetan Place, was well along, and lots of plans for further changes were being made. New units being built.....then, suddenly: the inspiration to find more acreage in the mountains came. When this was presented to the members in residence, they all agreed immediately that it seemed the best thing to do. It was as though they were waiting for Dr. Blanche to say something about it, and they answered her in one voice: "Let's go!"

By June the Council will be re-located, and notice of such will be sent out to all members and subscribers.

All commitments of the Council will have been consummated by mid-May. The new "Psychic Development" class, which will be the last one taught here, will end early in May, and no enrollments will be accepted after April 1st.

By the next issue of the Dispatch, we should full information to print for you.



Special Announcement!

For the past three months you have been receiving the Dispatch free, and the cost of same, and the postage has been assumed by the General Membership fund.

This is the last Complimentary copy. Beginning May 1st, the Dispatch will be sent only to Members and subscribers, for which it was created in the first place.

If you have found something of interest to yourself, why don't you sit down and fill out the Membership application, and become a member, so you will receive the Dispatch without interruptions? And, share in this great work which is designed to bring man into his rightful heritage.

Your Contributions will help to make this a bigger and better Newsletter, we promise.

The Center of Awareness!

by
Arthur J. Burks

This particular Center of Awareness is not built around any person. It is built around an idea or ideal. There is one central idea in the universe from which all others diffuse and travel out in all directions. This is The Center. It is the center of Centers.

There will be other Centers in times to come, and each one becomes The Center, if it is the one to which you are drawn. When you come to this particular Center of Awareness, there is a sort of dome of feeling you are aware of, as you come in. There is an odd thing about this, in that it pulls back from the road that goes past, that it does not protrude into the road, and when you turn in at the highway you can feel it and it becomes more tangible or: feelable. As you approach the house and as you go through the door you feel it as music. The sort of music that only you can hear, and those who hear it, don't hear it in the same way. Each person feels it according to himself.

The Center of Awareness is in the process of restoration. The house is an outward manifestation of it, and the different rooms are the rooms or segments of the best from mystery schools that has been developed down through the ages. There is a growing awareness in each room, which impinges upon those who enter it. Those who come to this place, after having contacted the keeper, (hitherto called: "The Mother of the Brood"), are assigned (whether it be through work or otherwise) to an area of this Center of Awareness. It can well be a certain room, and as soon as they enter into this room, that which they require begins to pour in, almost as if they turned on a faucet, and it comes into this place.

The task seems to be the establishment of a light vibration or vibratory rate, so that in effect; when a person enters a room in this place (and it has to be one that is assigned, and it has to be a room in which this is turned on by whoever does it, at this place) the person, upon entering in, comes face to face with his true self. This is the idea back of the Center of Awareness. This is the sort of thing that draws people and will draw more and more in times to come. This is the sort of thing that helps a person to overcome his lack of courage in facing the true self.

The only way we generally face ourselves is in the mirror of other people, because every other person, with whom we come in contact is a mirror held up to ourselves and we recognize that self in other people. Here there is a separation from others

so that there should be no outward influence.

In order to attain awareness the person does it by contact with the central ideal which is the true self of the person who is seeking the information.

Now there is a corollary; no, a correspondence, not a corollary which is a little difficult to spot because it is something at the center of this Center of Awareness; the ideal upon which it is based. It is, in concept, very much like the first spot which has no dimension through which the earth itself slowly grew, through the ages, to its present place. It is the same ideal that is found in the personality, in the central part, or: the light personality, which is usually overgrown by the physical contacts in the outer world and seems to be hidden away.

This central idea has a tremendous importance and a tremendous value, in that: the task of the person wishing to attain it is to develop this inner, personal, true self exactly as the seed develops its self, and the acorn, or any sort of seed in which the full-grown result is to be developed. And, out of this center in the person comes an expansion to the place where a person knows all that anyone needs to know in a given life or in all lives. When a person is in contact with all knowledge he is in full exercise of divine wisdom.

Gradually the various points of ideals, or: (earth terminals) individuals can be brought into oneness. For example: you make contacts in other Centers of Awareness and you wish to transfer them here, it is a matter of wishing and that is all, it is so; because every center is the same Center of Awareness. There is this about this particular one, however, it is the first, it is the Central Center to which all attraction comes, and out of it flows a certain radiation, as if sparks were being freed from this area, and these touch the people who have a need of it, and they are moved to find a way back along a track of this spark until they come to what is known as: The Center of Awareness, on the Beach road. It is currently known as: Thetan Place, a box number: 400, Route 3, Fort Myers, Florida. Thus it is pinned down, but it can no more be pinned down, in actuality, than a beam of light can be pinned down. It is wherever you seek it, but in order to find it you must have a place in which to receive it, and this is that place. (If it is for you, and this is what you must settle in your own mind.)

Supposing you were to pause in a particular place in examining this article, and reason: Is this the ideal and the base of my own true self which I need to find in order to locate that true self and to know it as I am known by it, and as I have known it in the past, back at the beginning of this triune self in the physical body?

When you have satisfied yourself that this is true, then doubtless, as I have, and others have, you will come to this place for confirmation.

Now, it may not seem to you, as it does to me, that you come on a beam of light or a chord of music, which is another manifestation of light, but you will come in your way. Perhaps you may be driving down the road and happen to notice the sign on the box number, or: know that you are on route 3, or: something of that kind and you turn in and you find that this is the place you have been hunting for, for however far along you are in years of age. I cannot say to you, how this will be to you, but I can say how it is with me, and that is: wherever I go, (and I'm not one who stays in a particular place any more than the ideal stays in a particular place (for it is not in time and space). It is manifested in time and space, only because you need to come in contact with it and to know that you have the contact in your mortal mind. In your spiritual mind, you always have it, but the difficulty is that you do not know it, and here is where you are told that you do know it, and you are shown, in whatever time it may take you to know), as I depart from this place, this time, and in previous times, and in times to come, there is a line of contact with me, by which I keep in touch, as there will be with you, and as there IS with you already, or in all probability you would not have picked up this article and be reading it.

This line of contact reaches to the present time, and present place, as set forth here, but it reaches back along through all of the genealogy of this Center of Awareness, to the time when the center of this Center of Awareness coincided with the central core of your true self.

In other words: if you feel an attachment now, in all probability it always has been. If you feel like breaking this attachment, there is nothing to stop you, as you have free will, and there is no intent to influence you by telling you that you should, or should not, do something. It is something that you know.

Now, there is in this atmosphere of this Center of Awareness, something you should know about before you ever come into contact with it. It is this: in encountering the true self, you do not wait for somebody to show you. You do have it pointed out to you. It is here. That is true. There may be lessons to show you, but nobody takes on your burden, whatever your burden may be; spiritual, mental, moral, physical or whatever it may be. Nobody takes it on, but there are those who show you how to carry it. You are required to carry your own, and they can even show you, here, how to lighten the burden, so that it be not too heavy to bear. Not that it ever is too heavy to bear, but that it will be lighter, and, as the burden is lightened you find your strength increases to the point where you can take it, and even take

on other burdens.

Inherent in the ideal of the Center of Awareness is this: Your problems are extremely important to you, and the more of them you have, the better off you are. To be without problems, is to be, without being. The problems are yours because you have an ideal to attain to, an idea, a central one, and to reach it, you must overcome your problems, and your strength grows with each one you overcome.

It is extremely important that you solve your own problems, and the guidance is given at the Center of Awareness. hints are provided for you, and the people here really know a great deal about the solutions to problems. Their solutions. But by showing you these parallels, they can indicate to you, how to do, whatever it is you desire to do. As you make progress in knowingness, your problems actually increase. The more you are able to bear, the more is piled on you. To take on more, in order to accomplish more.

If you attain to sainthood in this life, or in the next one, or: wherever, you will bear a vast part of the problems of the world.

One of the things you will discover is: that the higher you climb, the more tendency there is to fall, and there are areas in the approach to knowledge of true self, when no matter what height you attain to, it is quite possible to fall to the bottom, without any help from anyone. In order to protect yourself from such a fall and be able to keep on climbing, it is tremendously ^{important} that you use no crutches of any kind, and that when you feel the need of crutches, you discard them as quickly as possible. It is necessary for your well-being, wherever you are, whether you do anything about what is written here or not, that you stand on your own feet, your physical feet, your mental feet, and your spiritual feet. You must be able to know you can do it, and then: Do it! And having learned how to do these things, you will leave here walking a little taller, in the body that man can see. You will walk even taller in the body of mind, in which you live with yourself, and: your spriritual nature, which is always tremendous, will be more nearly realized.

When you have come here, and you have learned, and all of these things have been pointed out to you, you will find that you have within yourself a vast realm of knowledge and ability to experience and feel, and to do. Going away from here with this awakening achieved, there is an exaltation that you may have missed through hundreds of years. You will realize that you, like Jesus, speak with authority, and you have no need of help to undertake anything, and at the same time, there is no shortage of help.

It could very easily be said that the central idea of this Center is: "the pearl without price."

Now, you can come here and get your own "pearl without price" that you may have dropped a long time ago in some other Center, from which the pearl had been taken, but it has always been kept, somewhere, and can be found again. This is what you are seeking, and when you come here and your "pearl without price" is restored to you, DO realize this: the pearl remains here just the same, for it is the same pearl that everyone has had, has lost, and is to have again.



A Poem by Edwin Markham

submitted by Ed O'Neal

*The rise of man is endless; be in hope,
All stars are gathered in his horoscope.
The brute man of the planets, he will pass,
Blown out like forms of vapour on a glass,
And from the quaking pulp shall rise
A super-man, child of the higher skies;
Unfettered, he will break the ancient bars,
Laugh, and reach out his hand among the stars.*



Tao Te Ching 27

Among men, reject none; among things, reject nothing. This is called comprehensive intelligence. The good man is the bad man's teacher; the bad man is the material upon which the good man works. If the one does not value his teacher, if the other does not love his material, then despite their sagacity they must go far astray. This is a mystery of great import.

Tao Te Ching 47

Without going out of doors one may know the whole world; without looking out of the window one may see the way of heaven. The further one travels the less one may know. Thus it is that without moving you shall know; without looking you shall see; without doing you shall achieve.

Submitted by E. Blanche Pritchett

The History of Marcap Council, Inc.
by
E. Blanche Pritchett, Ph.D. Executive Director (President)

Marcap Council is a chartered Organization with a legal age of one year. By that I mean: the charter is one year old. However the history of Marcap Council goes back into time, for as far as one can recall. It would be inappropriate to say: "from the beginning", for there was no beginning, nor will there be an end.

Spiritual beings gathered together into fraternities and orders, just as man does. In fact, all that man does is a reflection of the spiritual. The Physical universe is a mirror image of the spiritual universe.....and the image is seen, but the mirror is never seen.

Before this solar system was, there were other systems, created and lived in by innumerable spiritual beings, and we go on and on. But, in order to bring these things down to a point in time which is easily conceived by most people, let us start at a given point. We will call it the beginning of this solar system.

Leaders of corps of spiritual beings, or: captain of teams, or: Arc-angels who led legions of angels (spirit beings), or: whichever words and phrases describe it best for you; gathered together for a great assembly (Congregation, Congress, Mass) and exchanged ideas about games. Many were the games, and on many levels of ugliness and beauty, (or: good and evil).

Each had his say, and made his report, and the most ancient ones of all time heard and acknowledged them in their reports, and in their creations.

Permission was requested, by a group, to introduce a new system into the divine order of things. They communicated that they had been participating in many areas and had gathered much information from many different solar systems, and that it was their desire to incorporate all of these lessons into one system.

There were opposers to this request, and there were presentations made, for and against such an idea. There were filibusters too. But in the end of all of this, a final decision was made, to grant those the right to have a new system, if they were willing to be utterly responsible for all that could occur from the combining of many heretofore non-compatible ingredients.

The pledge was made by 168 spirit beings, which was the total number of this group who had requested permission of the ancients, and they adopted a name by which they would be identified from that time forward. The name was, in this modern language: Marcap Council.

~~(to be continued)~~. (over)

(continued)

When all business of the general assembly had been accomplished, the meeting was adjourned, and there were great gatherings of spirit beings, exchanges of various ideas and information, and finally, their departure for "Home Universe".

The Marcap Council gathered together to get on with their business, and among the first orders of business was the choice of a spot in the vast realms of space. Space which has no boundaries or limits.

Next came the election of the leaders. It was unanimously decided that the twenty four elders of the group should be positioned in the Executive roles, and that a triune body would reign over the entire Marcap Council. Three Executives were selected and twenty one directors. It was established that: this would be a perpetual Governing body, and that the one hundred and forty four remaining members were to govern and control principalities within the system, and that all matters presented must be proposed, discussed, and have unanimous agreement of the Judicial body, before it would be adopted, and that: advisory Council would be set up in each principality, for the purpose of advising the supreme Council of 24 elders.

There were many details which were handled quickly and skillfully, and all persons were of one mind in the Governmental set-up.

The Council was fashioned after the plan of the larger Council, which we will call the Galactic Council. One member from the Marcap Council was chosen to the House of Representatives in the Galactic Council. The member is known as: "Michael".

As in all creation, a Nucleus must be formed, and since this was to be a Solar system, the Nucleus was to be the emanating body, which is called by man: "a Sun "

Suns are created by the membership in its entirety. A spot in space was selected from which to establish points of emanation for the one hundred and sixty eight members to emanate from, and this Sun would be the seat of the Council, and the entrance to the Sun was permissible only to light bodies, anything else would disintegrate. Each member created and set in place, a point of emanation, which could be likened to a giant generator, but was of much less density than those that are used by mankind today. (This is an analogy.)

To the furthest reaches of the light and cosmic forces of this Sun, was the domain of Marcap Council, it was decreed. And this decree was approved and accepted by the Galactic Council. And this was THE beginning! (to be continued!)

Technically Speaking

MORTALITY & IMMORTALITY

by

Richard Pritchett, Director of Processing

At the Academy of Marcap we study the Psyche or the Science of Life which includes mortality and immortality. These terms have very precise meanings. Psyche, or soul, is immortal, it has no beginning nor has it any end. The psyche is a quality and the creator of quantity. (something). Lets make this very clear. The psyche is a no-thing that is able to cause or create something. That which the psyche causes could be called existence or some thing, or effect. The psyche is considered to be individualistic, thus you are a psyche and you have within your potential, latent or known to you, all the qualities of life.

Now I want you to know we are looking from the highest condition of beingness conceivable in the universe. A quality that is not measurable yet can be experienced individually by all mankind. You can be certain you are: you have thoughts, feelings, a body and a physical universe, and you can be very certain you know these conditions exist for you. You do not need to be told or instructed that you have these things, do you? Well, that which causes these conditions to be experienced is you.- An individual, a psyche. One of the qualities of the psyche is the desire to have things continue existing. In other words, to have something. The highest activity of the psyche is playing with some thing - to have a game. Looking at some of Darwin's works, it is quite easy to see this desire to have something would be, to have self and something persist and/or survive.

To survive or live, one has to have, to make the Game of Life more interesting, a penalty called Death. This would be non-survival - no existence.

In our work here we use drills and procedures designed to rehabilitate the Desire to live, and every time we have goofed in the past it was when our processes violated this Dynamic principle to live. Take survive and death and separate them with a line, and consider these two conditions as opposites. Somewhere along that line we find a change of Desire from Desiring to Live to Desiring to Die. At that point on the line when the Desire to Die sets in, a person looks at survival, or persistence, as bad or evil. To him to live equals evil and his entire efforts and acts are dedicated to destruction or death. To punish is to declare a thing evil. To be evil is to refuse to persist. Now one can understand another or self's personality by finding out what one thinks about surviving. Ones attitude or thought about persisting equals how one behaves or acts in life. Rather simple, isn't it? Well, this is all very fine and dandy, but you may ask why all this discussion on surviving if the psyche is immortal? That is true, the psyche is immortal, and when he has been rehabilitated to his native state it is quite possible he will cause himself this condition or attitude! "How can I succumb?"

(Technically Speaking---continued)

Survival has reward. The reward is the experiencing of pleasure. This is acquired by Interest. One endeavors to survive by making things important - his body, his mind, his possessions. And he demands of other psyches to be interested in what he is making important. In this way, if he is successful, he captures the interest of others. Also others capture his interest in like manner. Thus it is sort of a game of capturing others interest by making his creation important and solid. Solidity is survival, or the persistence of an object.

Existence then could be understood to be the result of the Desire to persist or survive, caused by the psyche. The attitude of the psyche toward anything gives us an index of how useful or able one is to make that object, or thing, persist. This man calls good and important. While on the other hand, if one is on the succumb side of the line, his attitudes toward objects and things would be to make things unimportant - less solid - less interesting. Thus all things to that person are evil and worthless. And this is in the direction of Death.

Now please understand, good - bad - beauty - ugliness - survival - death are all states of condition about objects, forms and events that are solid, and these are really only attitudes a psyche assumes towards any condition of existence. But the attitude is a quality and thus a cause of behavior that the psyche manifests physically towards playing the Game of Life with objects.

Playing the game of life requires also the ability to control objects by the psyche. Now control is quite flexible; it can be fitted to any attitude or quality of the psyche, and we see a very important link between the psyche and his creations - objects, forms, and experiences, - the ability to control. Here again, good control would be towards having forms persist and bad control would be towards having forms die or disintegrate.

The goal of Marcap is to create and maintain an environment where man can come and review under good control what he already knows, but has forgotten.

Questions are occasionally a very helpful means of discovering how we look at things. Here are a few we've asked ourselves. Look them over and ask yourself these questions several times and take a look at your answers.

How do you act when others dislike you?

How could you impose on someone?

What do you do to be admired?

What would really happen if you lost your greatest fear?

Are you embarrassed when someone compliments you highly? If so, why?

THE ABSOLUTE DIFFERENCE

3666

BY HARRY MANLEY

It is a metaphysical axiom that in reality there is nothing unlike God. Conversely in unreality everything is unlike God - that which seems good is just as unlike God as that which seems evil is unlike God. When you realize this you are free to treat "these two imposters (good and evil) just the same" -- Kipling. This means that every good action is just as meaningless as every bad action.

By what should you then be guided? The question answers itself if you ask it this way: "By what should I be guided if I realize that every material thing is equally unreal; what can I turn to in order to be able to turn away from the material wilderness of duality?"

In asking yourself this question you have already answered it by turning to yourself in asking the question! So let yourself answer: Yes, do turn to me in order to free you from all that is good and all that is evil; in other words, to free you from the forbidden (because destructive) knowledge of good and evil, -the forbidden discrimination between the unreal good and the unreal evil. Free yourself for the NEW DISCRIMINATION between the wilderness of duality and the Paradise of Unity!

If you find that you are still hesitating to turn fully to yourself, it can only be because you still see something good or something evil in yourself, or else you see a mixture of both unrealities: the unreality of good and the unreality of evil. If so, keep on looking for something or someone who is neither good nor evil, someone who is different from everyone who is either good or evil or both. Keep looking for someone who is completely different from everyone else! Continue your search for that absolutely different being - different from both God and Devil - until you find Him or Her or It. (You will never be able to find anyone but yourself who is that way.)

When you find there is no one but yourself that is that way, i.e. that you alone are beyond good and evil - then you can stop looking. For then you will have learned to see! You will then be able to see that you are indeed the only one who is entirely separate and distinct and different from everyone else.

For everyone else is caught in the meshes of duality, held fast in the net of knowledge, tied to the belief in God and/or Devil, made powerless by the thought that some things are good and that others are bad. All of which is untrue; it is unreal; it is wilderness stuff! There is nothing good or bad; but thinking will make everything either good or bad depending on how you think about it. Moreover if you think anything is good you are just as badly off (just as powerless, just as completely shut out of Paradise -) the Healing Power center - where nothing is either like or unlike either good or bad) as if you think it is evil!

So stop thinking and start doing. Doing what? Whatever you have power to do. But do not try to go ahead faster than you have power to overcome all obstacles as they arise. (Do not attempt to demonstrate beyond what you can comprehend.) Do not give any

thought to what you are doing: make no intellectual effort to decide whether what you are doing is good or evil. Ask only, is it Unifying or is it not Unifying?

Awaken your awareness to know in every case whether you will have sufficient power to do what you undertake to do - sufficient power to do it successfully! That means so that you will be moving in uninterrupted success and succession from power to power, from glory to glory, from achievement to achievement. In short, from power to ever greater power until you arrive at full omnipotence.

You will soon see that others are doing the same thing. You will see that all are doing the same thing, - and that all are the same Doer! But you alone are the Knower!

You will know that you have at last found the true point of beginning that others talk about, - the point at which if you begin there, nothing can stop you from achieving the ultimate success; from moving onward from power to power until all-power is achieved; from attaining omni-awareness and therefore omni-potence. This does not mean that God is becoming embodied in you, nor does it mean that the Devil is taking possession of you. But it does mean that the Absolute Being - the True Christ - the All-Ruling and therefore All-Healing One - is becoming awakened and activated and embodied in you.

This will at last enable you to see all facets. You will be able to see that because in reality (i.e. in Paradise) there is nothing unlike God, therefore it must also be true that in reality there is nothing like God. For in order to have anything like God, it is necessary to have something that is unlike God, - in short, to have a Devil. (Theologians are completely correct when they insist that there cannot be a God unless there is also a Devil!)

In reality there is nothing like God nor unlike God. For in reality there is no God. And no Devil. There is only you! And "I am you" - in Paradise. "THIS DAY THOU ART WITH ME IN PARADISE."

REVELATIONS

by

Lois O'Neal

This is the hour of Revelations

Hark! Can you hear Gabriel's horn?

The Cosmic forces are gathering

For the final spasm of birth,

This joyous life upsurging

Is the creation of new born Man,

Fit to be Gods and Goddesses

Forever, on this earth, to reign.

FOOD FOR THOUGHT

BY HELEN SWANSON

The word second is a common word continually in use for describing that which comes next to the first order of place or time, or the same kind as another or being next in value, power, degree or rank, or a subordinate--one thought of as being inferior. Anything directly lower than that which is primary, or dependent upon it, could be said to be in second place.

Examples are: Second-class postal service, second-hand, second mortgage, second-nature, second-rate, etc. etc. All these are self-explanatory to us as we are familiar with the terms and their uses.

Everywhere we can see people who have been termed as second-class through the loss of self-dependence, wanting to be protected without having courage to fight and earn their own protection, seeking for security rather than self-respect, comfort above accomplishment. Some covet that which belongs to another instead of working enough to meet their desires. We see others who are indifferent and spiritless, following like a flock of sheep some authority claiming ethical conduct to be obsolete and so no longer functional in playing a part in life characterized by the "Golden Rule". Also some scornfully sneer at those who occupy a first class status through failure to enjoy this state for themselves, and whose personal ambition and self-seeking glory has been disappointing.

We have heard the term "second-sight" used, referring to individuals who are enabled to look beyond that which is visible. It has been referred to as an inward light revealing rational ideas, giving direction in following chosen courses, good judgment and discretion. It is said to enable one to be unselfish without being made a fool of, and to see things as they really are. Using this second-sight to good advantage would increase the enjoyment of living.

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Marcap memberships are now available, and cards will be issued for:
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