

The Modesty of Alfred Russel Wallace

THE PROTAGONIST:



Alfred Russel Wallace
(1878)

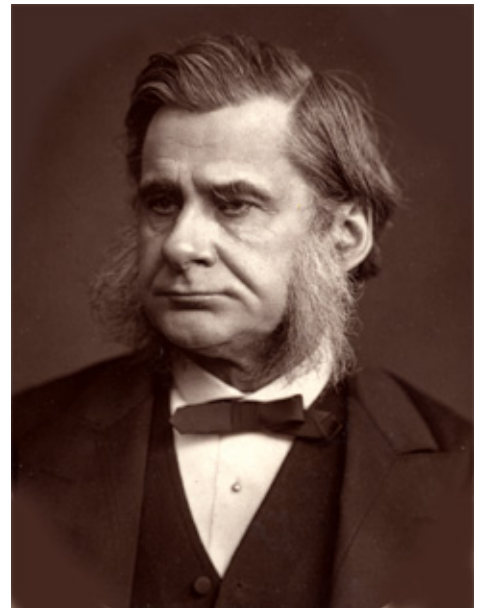
Alfred Russel Wallace was born on January 8, 1823 in the Welsh village of Usk in Monmouthshire, a remote pastoral district of low rents and country food. About the time that Darwin was secretively preparing the journal of his famous Beagle voyage for publication at his Down House estate in Kent, Wallace reached the age of fourteen and left home to glimpse the marvelous streets of London. He attended workingmen's lectures, read Thomas Paine's *Age of Reason*, and gazed into the windows of the best shops before he went back into the country to support himself as a surveyor.

Wallace spent the next seven years near the North Downs as a solitary student of the fossils he saw lodged in the ancient strata of wild streams and valleys he wandered through between intervals of surveying. Later, for a little over a year, he was a school teacher in Leicester. In the town library he

became a reader of Charles Lyell (*Principles of Geology*), Alexander von Humboldt (*Personal Travels in South America*), and Thomas Malthus (*An Essay on the Principles of Population*). There he also met and befriended Henry Walter Bates, the young entomologist who would later accompany him on his journey to South America.

When a death in the family called Wallace away to Neath, he read there Darwin's *Journal of Researches*; he also read Chamber's *Vestiges of the Natural History of Creation*. From Neath, Wallace wrote a letter to Bates. In it he expressed his desire to study some one family of life thoroughly – “with a view to the theory of the origin of species” – twelve years before the publication of Darwin's first famous volume.

THE ANTAGONIST:



Thomas Huxley (1880)

Thomas Henry Huxley (1825-1895), despite his youth, was one of the three scientists whose blessing Darwin sought before publishing his *Origins of Species*. (The other two were Sir Joseph Hooker and Sir Charles Lyell.) It was through him that science declared its independence from theology; but Huxley, with typical candor, never to the end of his life concealed

the fact that Darwin's theory was for him nothing more than a good working hypothesis.

Huxley himself was deeply interested in theology. He insisted that atheism was untenable on purely philosophical grounds and coined the term "agnostic" to indicate his own intellectual position. He occupied his later years with contributions to periodical literature on subjects touching philosophy and theology. A passage from "An Apologetic Eirenicon," an essay he wrote three years before his death, illustrates his personal creed, a kind of scientific Calvinism:

The doctrine of predestination, of original sin, of the innate depravity of man and the evil fate of the greater part of the race, of the primacy of Satan in this world, of the essential vileness of matter, of a malevolent Demiurgus subordinate to a benevolent Almighty...faulty as they are, appear to me to be vastly nearer the truth than the 'liberal' popular illusions that babies are all born good; that it is given to everybody to reach the ethical ideal if he will only try; that all partial evil is universal good; and other optimistic figments...

From his father, Huxley derived a quick temper and an artistic temperament; from his mother, her characteristic rapidity of thought. Huxley called his mother "a typical example of the Iberian variety" and admitted that he was "mentally and physically . . . a piece of her." T. H. Huxley himself generated a distinguished family line: He begot the biographer and man of letters Leonard Huxley, who begot two famous sons, the critic Aldous Huxley and the biologist Julian Huxley.

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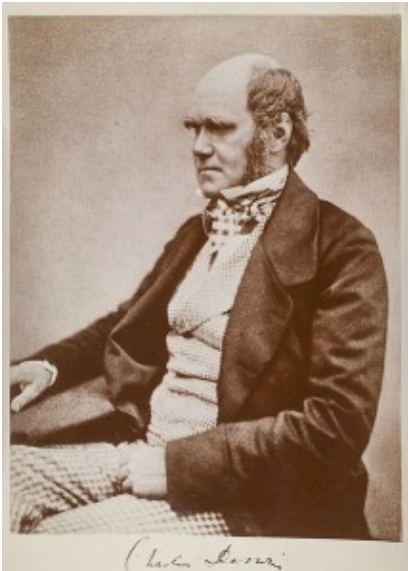
THE MODESTY OF A. R. WALLACE

To remember a man is to recall his name and give an account of his deeds. To celebrate him is to speak of those deeds as

victories of the spirit. At this celebration in honor of the naturalist Alfred Russel Wallace,(1) it would seem appropriate, therefore, to recount his theories and concepts on the spiritual nature of man. The list is long and varied . . . but Alfred Russel Wallace is a man we barely know. His counterpart Charles Darwin, however, is a man whose name and, to some extent, whose doctrine we are all acquainted with.

That is because history belongs to the victors. In our age, book burning is an ineffectual ritual; and the destruction of libraries in order to eclipse a people's knowledge of its origins and history is impractical – yet this truism of history remains valid.(2) Before Wallace's writings are completely extinguished – put out of print or removed from library shelves to make room for more current volumes – I want to make a note on the event that led to his almost complete anonymity. Today the event itself has been generally forgotten.

Wallace, by nature modest and retiring, led a life that was quietly spectacular. He was a collector of natural specimens who lived by his collections – for four years in the Amazon, and for eight years in Sumatra, Java, Borneo, the Celebes, the Moluccas, Timor, New Guinea, and the Aru and Ke Islands. He was a lecturer in Boston, New York, New Haven, and Baltimore. He was a botanizer in the Sierra Nevada, a visitor to the Yosemite Valley and the Redwood Forests, an essayist of clear and incisive style, an experimenter in spiritualism, and a discoverer of the law of natural selection. Above all, Wallace was a gentleman; and in 1858 he began to commit an extended act of courtesy that remains our misfortune to this day. A brief account should serve to explain.



Charles Darwin
(1854)

In 1855 Wallace's first paper on species ("The Law which has regulated the Introduction of Species") is brought to Darwin's attention by the geologist Sir Charles Lyell. Lyell points out that the ideas bear an alarming resemblance to Darwin's own. Darwin replies to Lyell with vexation over the notion of writing for priority and over the possibility that someone else may publish his doctrines before him.

Two years later, Wallace initiates a direct correspondence with the well-known naturalist. His first letter to Darwin arrives at Down House in May. The young man (then in the Celebes) puts questions to his senior on varieties and the breeding of domestic animals. A second letter, which arrives in December, puts questions on distribution. Then a critical and unexpected event occurs. In February 1858, the theory of natural selection is born to Alfred Russel Wallace in the Moluccas. Muffled in blankets in the cold fit of a severe attack of malarial fever, Wallace begins to think of Malthus's *Essay on Population*; and the idea of the survival of the fittest flashes upon him. He thinks out the theory during the rest of the shivering fit, drafts it the same evening, writes it out in full during the two succeeding evenings, and sends it to Darwin by the next post.

Wallace's third parcel shocks Darwin and fills him with awe. The older naturalist recognizes that the conception of organic change which he has held for nearly twenty years, and pocketed for time to develop a larger body of evidence, has been given a viable and independent form by a stranger in the middle of a tropical rain forest. A marsupial, long evolved in isolation from her eutherian counterpart and bearing her own embryonic young in her pouch, might feel a similar awe at the witness of a live birth. Darwin (whose powers of conception resemble the characteristics of that branch of mammal – the lesser powers of integration, the embryonic offspring pouched until fully developed, the heart more like a bird's than a man's) cannot help noticing that the ideas, which are familiar to him, are conveyed with unfamiliar force and clarity.

On that same crucial day, Darwin writes to Lyell: "I never saw a more striking coincidence. . . . if Wallace had my Ms. sketch written out in 1842, he could not have made a better short abstract! Even his terms now stand as heads of my chapters . . . so all my originality . . . will be smashed" With his letter to Lyell, Darwin encloses Wallace's essay. Darwin begins another letter, one to Wallace, in which he will renounce all claims to the theory; but he cannot bring himself to finish it.

A week passes, or perhaps a month, and Darwin begins to have second thoughts about establishing priority over Wallace. On June 25th, in another letter to Lyell, Darwin expresses his concern over publishing honorably. To this letter he adds a portentous note: "About a year ago I sent a short sketch, of which I have a copy, of my views to Asa Gray, so that I could most truly say and prove that I take nothing from Wallace." Shortly after Darwin posts the letter, scarlet fever appears in his household and consumes his infant daughter. Under the pressure of this morose circumstance, Darwin sends his short sketch and an abstract of his views on natural selection to his friend, the biologist Joseph Hooker, in London and writes:

"I cannot think now. . . . I am quite indifferent, and place myself absolutely in your and Lyell's hands."

Hooker and Lyell move rapidly. On July 1, 1858, Darwin's two closest friends oversee the reading of Wallace's uncorrected essay "On the Tendency of Varieties to depart indefinitely from the Original Type," together with some of Darwin's notes and sketches *as a joint paper* at the meeting of the Linnean Society of London. The natural sequence of events that leads to this conjunction, and the modifications of the future that result, ultimately develop only one variant of the theory of natural selection – Darwin's – into the dominant species of thought.(3)

Neither Wallace nor Darwin attend the Linnean Society meeting. At the time, Wallace is traveling the Malaysian islands in pursuit of the rare bird of paradise and rarer butterflies. He does not learn that he has forced Darwin's hand until three months later. By that time, Darwin has aborted the "Big Book" he was expecting and conceives of a series of papers made of the same materials; he begins a period of gestation at the King's Head Hotel on the Isle of Wight and by 1859 recognizes that his "Abstract of an Abstract" too will be born a book. Wallace, still in the remote jungles, continues to increase his observations and collections, unaware that the moment of strange and wonderful insight he once felt is about to lead Western thought onto a new path.



Alfred Russel Wallace
(circa 1860)

Darwin's book, *On the Origin of Species*, comes into print in 1859. Wallace receives his copy from the publisher early in 1860 while he is still in the islands. He reads the entire volume before he embarks at the end of February on his last and most hazardous exploration of the eastern Spice Islands. Later Wallace states in a private letter to his brother-in-law that he backs Darwin "in his conclusions" and looks upon him as "the *Newton* of *Natural History*." After Darwin's famous volume is published, its author still cannot point to a single case he has observed in the wild; unlike Wallace, Darwin has to draw analogies between what he has observed man do with *artificial* selection in English barnyards and what nature does with *natural* selection. As a result, his book ends up reading like a long legal argument prosecuting the Creation Theory. It is received by the public with outrage.

When the first wave of frivolous abuse dies down, criticism of a more serious nature arises. Questions come to face Darwin – who reads so slowly, writes so slowly, even thinks so slowly, that he always feels himself desperately behind, like the Galapagos tortoise who concentrates his energy on every next

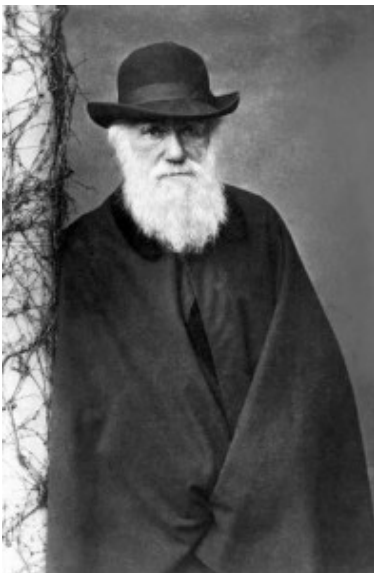
step as he creeps in haste towards the perpetual horizon. These questions Darwin's knowledge is inadequate to answer.

It is now that one of the cool young new thinkers present at the famous Linnean Society meeting, T. H. Huxley, takes up position as Darwin's general agent and bulldog. In a short time Huxley becomes the most formidable scientific debater of the century. He takes on the hostile armies of bishops and archdeacons while Darwin remains at home and conducts his program of biological experiments in the quiet of his garden at Down, content to answer his critics in successive editions (or mutations) of the *Origins*. Wallace, reassuring and generous, and sometimes a little trying, continues to anticipate Darwin's ideas and sends them to him from the jungle in the form of letters and collections of notes.

In 1862 Wallace turns homeward with birds of paradise as his companions. Two years later he publishes a paper on man in *Anthropological Review* ("The Development of Human Races under the Law of Natural Selection"). Darwin, who believes that he and Wallace should agree on everything scientific, invites Wallace to write the indispensable book on man and offers Wallace all his bibliography and notes. Wallace, busy with a book on his travels in the Malay peninsula, courteously declines. The current of opinion in the meantime moves strongly in favor of evolution. Darwin, fifty years old when the *Origins* appeared, is revered before he reaches sixty as the "Newton of Natural History" (a reiteration of Wallace's appreciative phrase), and "Darwinism" (another term generously advanced by Wallace) becomes almost a synonym for biology.

Wallace publishes a second article on man ("Limits of Natural Selection Applied to Man," 1870). In it he posits the natural origin and evolution of man's animal at the same time that he posits a supranatural origin to be the only possible origin for man's otherwise unaccountable faculties. Huxley – who senses deeply that the universe is really only a single hostile action – now steps out from the ring of educational

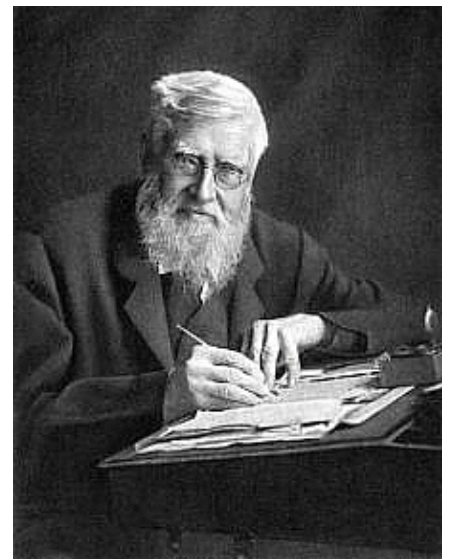
controversy and attacks Wallace ferociously in public. Joseph Hooker (one of the two scientists who originally communicated the papers of Darwin and Wallace to the Linnean Society meeting) writes to Darwin about Huxley's denunciation of Wallace with curious emotional enthusiasm: "The tumbling over of Wallace," he says, ". . . is a . . . service to science." Now, without too much reluctance, Darwin himself undertakes the project he once offered to Wallace; and in 1871, at the age of 62, he publishes the *Descent of Man*, the book in which he maintains that the difference between man and the lower animals is merely one of degree and not of kind.



Charles Darwin
(circa 1880) near
the end of his life

For the next several years, public disregard forces Wallace to earn a meager livelihood by grading examination papers. Darwin and Huxley, perhaps out of shame or embarrassment, arrange in 1879 to alleviate Wallace's impoverished condition (an arrangement in which Joseph Hooker refuses to take part). The modest government pension Wallace receives through the efforts of these two men, whose ignorance and bravado had done so much to injure him, allows Wallace to continue writing articles and books until he is nearly ninety-one. Darwin's last decade, by

contrast, is valedictory, even posthumous. Upon Darwin's passing, Wallace serves, with Hooker and Huxley, as one of the ten pallbearers who carry Darwin's body to lie in the grave beside Newton's in Westminster Abbey. On the golden anniversary of the Linnean Society meeting at which the Wallace-Darwin papers were first presented, the living members of the Society gather to celebrate the event and award the first Darwin-Wallace medal to Wallace. In 1908 Wallace claims for himself no more than he had claimed in 1858.



Alfred Russel Wallace
(1913) near the end
of his life

Thus the tale ends. It comes to pass that Wallace's portrait never appears beside Darwin's in our children's textbooks or in the innumerable books and journals that extol Darwin's scientific achievements. The respectful deference Wallace paid to Darwin throughout his life not only permitted but, it seems, even promoted Darwin's popular image as the originator of the theory of natural selection and all its related species of thought. Yet, what may not have been? A truly compelling science, one more comprehensive and accurate than our own, is still visible in the record of reasoning and observation which Wallace has left to us.

One final comment. I would have preferred to present you with something more than the documentation of a single historic moment – a review of Wallace's argument for man's place as a spiritual being in the world of life, for example, or an application of his first biological theorem to illustrate how on earth a spiritual variety of the human could grow into a new species of spiritual beings – but circumstances, and my ignorance, require that I first make *this* note, perhaps poorer (and longer) than you would have wished. Let us hope that the future will permit us other, more delightful and more useful, literary varieties.

Robert G. Petrovich

1996, 2010

ENDNOTES

(1) This note is based on a talk given at the Human Spiritual Rights Conference sponsored by the Advocates of Religious Rights and Freedoms, Reno, Nevada, Fall 1996.

(2) The following titles by Wallace are still in print: *Contributions to the Theory of Natural Selection*, *The Action of Natural Selection on Man*, *Tropical Nature*, *The Malay Peninsula*, *Narrative of Travels on the Amazon & Rio Negro*, *Darwinism*, *Miracles & Modern Spiritualism*, *My Life* (2 volumes), and *Island Life*. Only one is a soft-cover trade book; the remainder are relatively inaccessible library editions.

Among the number of Wallace's writings out of print are two that we should have considered essential to consult for this essay: *Man's Place in the Universe; a study of the results of scientific research in relation to the unity or plurality of worlds* and *World of Life; a manifestation of creative power, directive mind and ultimate purpose*. Both of these volumes have been out of print for more than eighty years. Why this is so may be explained by a statement Wallace made in a letter to

a fellow scientist in 1913. These two works, he said, “form together a very elaborate, and I think conclusive, scientific argument in favour of the view that the whole material universe exists and is designed for the production of Immortal Spirits.” The demise of these books, it would seem, is simply a matter of political science.

(3) To make clear the nature of the connivance carried out by Darwin’s two friends requires the insertion here of a few specific details. First, the body of this joint contribution comprised four elements arranged in chronological order: an introductory letter signed by Lyell and Hooker; an abstract from an unpublished manuscript on species by Darwin “sketched in 1839, and copied in 1844”; an abstract of a private letter to “Professor Asa Gray, of Boston, U.S.” dated September 5, 1857; and last, Wallace’s essay “written at Ternate in February, 1858.” Lyell and Hooker listed the parts of the joint contribution according to the date of composition in order to justify the order of their presentation. Most scientists would agree that the etiquette of publication would allow Lyell and Hooker, at best, to append their letter and Darwin’s excerpts to Wallace’s manuscript, which is complete and prepared for publication. To add fragments from Darwin’s papers never intended for publication was exceptional. To assign these fragments priority in the presentation was unjustifiable.

Second, Wallace’s manuscript was entitled “On the Tendency of Varieties to Depart Indefinitely from the Original Type.” The title on the page of the Linnean Society *Journal of Proceedings* reads:

“On the Tendency of Species to Form Varieties; and on the Perpetuation of Varieties and Species by Natural Selection. By Charles Darwin, Esq. F.R.S., F.L.S., & F.G.S., and Alfred Wallace, Esq. Communicated by Sir Charles Lyell, F.R.S., F.L.S., and J. D. Hooker, M.D., V.P.R.S., F.L.S. & c.”

The title of the Journal article magnifies Darwin and the communicators, Lyell and Hooker, with academic titles that diminish the standing of Wallace; the Journal title also presents a message that is quite different from Wallace's contribution. In his essay, Wallace presents a concept of how a variety could become a *new species*; the printed Journal title speaks to the formation of varieties from species, and to the perpetuation of both by natural selection. This is a drastic shift in emphasis.

The third detail concerns the introductory letter written by Lyell and Hooker. The text of the letter states:

"Two indefatigable naturalists, Mr. Charles Darwin and Mr. Alfred Wallace, . . . having independently and unknown to one another, conceived the same very ingenious theory to account for the appearances and perpetuation of varieties and of specific forms on our planet, may both fairly claim the merit of being original thinkers in this important line of inquiry. . . . neither of them having published his views. . . ."

Lyell was acquainted with Wallace's 1855 essay; for him to write that neither of them had published his views was a departure from the truth that was likely deliberate, and intended to justify publishing Darwin's private papers. From these three examples, it should be clear that these two powerful members of the scientific community – Lyell and Hooker – attempted to ensure Wallace's anonymity from the outset of his public career.

FURTHER READING

John Langdon Brooks: *Just Before the Origin: Alfred Russel Wallace's Theory of Evolution*. (Columbia University Press, New York, 1984) in which the twentieth-century biologist John Langdon Brooks provides a re-assessment of A. R. Wallace's contribution to the theory of organic evolution and attempts to reconstruct, step by step, Wallace's elaboration of his

ideas about the laws of organic change – what we now call evolution. The final three chapters re-examine the influence of Wallace's ideas on Darwin's own conceptions and expose the anomalies surrounding the events of Wallace's initial discovery, the presentation of Wallace's essay at the Linnean Society meeting, and Darwin's completion of the theory he published as his *Origins*.

The Solar Christ in Nahuatl Doctrinal Texts



Figure 1. The Transfiguration of Christ. Woodcut in Sahagún's *Psalmódia christiana* (1583: 129r). (Photo courtesy of the John Carter Brown Library at Brown University.)

For the festival of Saint Michael, the *Psalmódia* translates the Latin hymn *Tibi Christe splendor patris*, traditionally sung on this occasion and included in breviaries and collections of hymns from the period (e.g., Nebrija 1549; *Breviarium Romanū* 1553). The phrase *splendor patris* becomes *titonameiotzi in tetatzi* (you are the sunbeam of the father) (Sahagún 1583: 180r). That the translator chose to gloss *splendor* as "sun-

The Transfiguration of Christ, a woodcut in Sahagun's *Psalmódia christiana*, from page 14 of "The Solar Christ in Nahuatl Doctrinal Texts of Early Colonial Mexico."

"The Solar Christ in Nahuatl Doctrinal Texts of Early Colonial Mexico" by L.M. Burkhart (1988)

Ethnohistory, vol. 35, no. 3, pp. 234–56.

A reprint published by Duke University Press and housed at JSTOR.ORG, "The Solar Christ" is not an easy read, but I think I can say, in view of everything else, that this article looks like an important piece of information missing from mainstream Christianity and could be easily swept under the rug (or almost has been). Mostly when I search for articles connecting

the Christ with the sun, I look for articles concurrent to the period of the New Testament and as far back as the Ancient Egypt Motherhood, and geographically mostly to the European, African, and Asian continents. I always come up short-handed when hoping for a more unified "big picture." Well, it now looks like we might not have to go all the way back to the beginning every time, but to look to a more recent period (the sixteenth century) when friars and monks had knowledge of another side of Christianity. Why this became an isolated instance of departure from the more or less standard Christian conversion is not known, but it is known through this article that an exception was made because of the unique view of the cosmos that the Nahua had.

This article, consisting of twenty-three pages, states that **Indians today view Christ as a solar deity, using the symbolism of sun and light to express their views.** As stated in the first page citation:

The Mendicant friars who converted the Indians of Mexico to Christianity after the Spanish Conquest left behind a large corpus of Christian doctrinal literature in Nahuatl and other Mesoamerican languages. These texts include sermons, catechisms, biblical excerpts, dialogues. hagiography, meditations, hymns, and confession manuals. They were written by friars conversant in the native languages, in collaboration with indigenous students who were educated in Spanish and Latin and who had considerable influence on the native-language texts. Because of their dominantly European content, these texts have received relatively little attention from ethno-historians more interested in the indigenous side of Indian-Spanish contact. Thus these texts constitute a largely unexploited ethno-historical resource of great value for interpreting colonial culture, particularly in regard to religion but also to language, political and social relations, and other aspects of Indian life...

This article, per Internet usage, can only be found in full at

JSTOR.ORG. JSTOR is part of ITHAKA, a not-for-profit organization helping the academic community use digital technologies to preserve the scholarly record and to advance research and teaching in sustainable ways. The article is available to membership or costs fifteen dollars otherwise.

Another article related to the above that is helpful and references Burkhart's "The Solar Christ" is [Sacred Books and Sacred Songs from Former Days: Sourcing the Mural Paintings at San Miguel Arcangel Ixmiquilpan](#) by Elanor Wake, circa 1992, and about thirty-six pages long. This article has illustrations of the paintings at the San Miguel Church accompanying the text. The illustrations are thought to be converted native song(s) synthesized with the new Christian teaching. There is no charge associated with this article (*found elsewhere* than JSTOR at [dialnet.unirioja.es](#), to name but one of many sites).

Optional

Reading

http://www.albany.edu/anthro/nah_theater/nah_home.htm

This web page is devoted to Nahuatl theater, especially the *Nahuatl Theater Set* co-edited by Louise M. Burkhart and Barry D. Sell, published by the [University of Oklahoma Press](#).

[Louise M. Burkhart](#) is professor of [Anthropology](#) at the [University at Albany](#), State University of New York (SUNY).

[Barry D. Sell](#) is an independent scholar residing in Glendale, California.

Submitted by Jim Elliott, November 2010.

We are making the article available to you in PDF format in accord with the terms and conditions established by JSTOR: [Solar Christ in Nahuatl](#)

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FROM THE ARCHIATOR: Protection from Radioactive Contamination

Dr. Tom Lee, Church Archiator, offers the following suggestions for supplemental and hygienic protections against radioactive contamination in light of the nuclear disaster in Japan.



Thomas S. Lee, NMD, APH

Hello ICC Members and Friends:

The past several months have been difficult for many of us, both around Reno and much of the rest of the country. With weather, health, and economic challenges, it has been a tough winter. As difficult as we have had it, the disaster in Japan

has shocked us with the intensity of suffering and number of lives lost among those kind and elegant people. And beyond that, the biological disaster will affect our world for years to come.

This letter is to suggest some supplemental and hygienic protections for those of us who will be visiting Japan next month. They are suggestions that will be good to consider on a more limited basis for the rest of us here as well, as the radioactive contamination continues far beyond the borders of Japan. Low-dose radioactivity affects everything living thing in some way, usually badly.

The most dangerous isotopes affecting us in our food and water are iodine, cesium, uranium, and plutonium. There are others that either have short half-lives or are bound to less metabolically active metals, so it's easier to avoid them and keep them out of our bodies. The more dangerous ones are perceived by our bodies as slightly disguised versions of normal minerals that are important to maintain good health, and our bodies take them up, especially if it is deficient in that mineral.

The supplements I suggest here will nourish your body with the minerals that radioactive isotopes "imitate." If these minerals are at optimal levels before exposure, it will be easier for the immune system and digestion to refrain from absorbing the radioactive versions into the body.

Iodine nourishes and protects from radioactive isotopes of iodine; cesium imitates potassium; uranium imitates chromium; and plutonium imitates iron. Radioactivity of any type will cause death if it is too intense, regardless of these characteristics, but nutritional protection will help with low-level environmental exposures.

For those heading to Japan, I would encourage you to start taking the following supplements before, during, and after

the trip:

- Modifilan (90 capsules)

<http://www.naturodoc.com/PSD-Mod.htm>

- **Lugol's Iodine**,
5{1fa2ef75e2e78439128d99df03acfe1d8ee3047374abe3d4676fe3470ff8b909} (1oz liquid dropper bottle)

<http://www.naturodoc.com/ND-Lug1.htm>

- SuperSulfur, Organic Pure Sulfur Crystals

<http://www.naturodoc.com/LB-OS.htm>

- Organic Greens and Reds

<http://www.naturodoc.com/D-57402.htm>

Modifilan is a concentrated, dried extract of the brown seaweed Kombu (*Laminaria japonica*). It has a fascinating history that dates back to the Chernobyl nuclear reactor accident. We have had years of experience and amazing reports from clients who use it regularly to remove heavy metals, radiation, and strengthen their thyroid and digestion. Read up on it and decide if you want to include it in your arsenal. I recommend that you do so. Before travel, take 1 capsule three times a day with meals. While in Japan, take 2 capsules after each meal, always with a slowly swallowed full glass of water.

Lugol's Iodine Solution (5{1fa2ef75e2e78439128d99df03acfe1d8ee3047374abe3d4676fe3470ff8b909}) is one of several iodine sources available, but it is the most reliable and affordable form we know of. If drops of a colorful liquid are too fussy to deal with, you can get it as tablets called Iodoral. Read up on dosing and testing procedures on the Naturodoc website.

As a starting dose for those unfamiliar with iodine, take 2 drops of Lugol's Iodine in water or beverages twice a day. This will approximate 24 milligrams of elemental iodine

daily. Build up with an extra drop per dose every couple of weeks so that when you are traveling in Japan, take about 4 drops twice a day for a total of about 50 milligrams daily.

If you experience any problems from this such as muscle aches or rashes, cut the amount in half and persist. If you are both iodine-deficient and halogen-toxic (too much chlorine, fluorine, or bromine in your system), you could have an unpleasant cleansing reaction, if you take too much. There's no need to be uncomfortable, just dose it lower and slower for a while.

Organic Greens and Reds is a concentrated extract of whole fruits and vegetables. Stir 1-2 tablespoons into juice or a fruit smoothie and drink that every morning with breakfast. The nutrients in this concentrate will provide a broad range of protective antioxidants, bioflavonoids, and minerals in a bioavailable form. This tastes pretty good. These supplements would not be as important if you already eat a lot of fresh organic produce and regularly juice fresh fruit and vegetables. Most of us would like to do that, but somehow lack the housekeeping and service staff to keep it going.

SuperSulfur is a crystalline form of MSM, which is so good for the muscles and joints. This dissolves immediately in a small amount of hot water, and then you can dilute it with any liquid of choice to cut the natural bitterness of the sulfur. Coffee or grapefruit juice cloak it well.

These four items will protect and strengthen someone in a radioactively polluted environment.

Other supplements that you like and use are fine to continue, and the Reverend Robert Roy's Two Feathers Healing Formula paste taken as a 1/8th of a level teaspoon one to two times a day would also help to keep your body alkaline and cleansed. Alternatively, two tablets of the Formula taken twice a day would also be of benefit. To learn more about the Two

Feathers Healing Formula, call Robert at (775) 324-4889. He is offering the Formula at a discounted price for ICC members. The paste is \$88, and the tablets are \$65.

Finally, be aware that most of the risky exposure is airborne or carried on surfaces you might touch. Be up on your hygiene and cleanliness. Take a zip-lock baggie with a soapy wet washcloth in your travel bag or purse. After you touch public surfaces like handles, doors, or counters, take a moment and wash your hands. At the end of the day, clean and refresh the washcloth for the next day. You will have access to stores and markets there. Get containers of baking soda, and every two or three days take a hot bath with about 3 cups of baking soda for a long hot soak. This will help to alkalize your skin and draw out toxins. It also just feels good and relaxing.

As for dietary advice, you all have advisors and opinions galore. Basic concepts are that you should not stress out and weaken your digestion by eating too much, and avoid the foods that have little or no nutritional value. Traditional Japanese cuisine will be wonderful. For the wine lovers, go slow on that, because wines are loaded with fluorides and sulfides, and alcohol exhausts the adrenal glands and pancreatic functions. Excess sugar and pastry sweets will also ruin your digestion and energy level. You'll enjoy your travel and your body more if you keep the diet light and stay active.

Some of the products I have recommended have become scarce and are hard to find, while my company, NaturoDoc, does have them all in stock. Here are Internet links to the website and blog for more detailed information.

www.naturodoc.com

www.naturodoc.com/blog

You can get these products online from the NaturoDoc Store,

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That's it. Have a great trip and represent us well. Learn a lot from the Japanese people and share your discoveries with us when you get back.

In the Light,

*Thomas S. Lee, NMD, APH
Church Archiater*

“Christianity in China”



Christianity could become one of the macro forces shaping

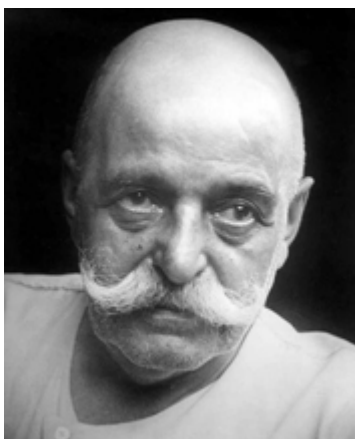
Chinese culture, say experts like Dr. David Aikman, author of *Jesus in Beijing*:

If the Chinese become Christianized ... which doesn't mean you have a majority of people who are Christians, but it means about 25 to 30 percent of people in positions of influence, in politics, in culture, in the media. If you have that component of a major power that accepts Christianity enthusiastically as a guide to life, that is going to change the world view of the leaders of China.

[Read the entire article online at Fox News.](#)

Post submitted by Jim Elliott

Gurdjieff as Herald of the Coming Good



This short treatise and selection of essential concepts and ideas declared by Gurdjieff is an announcement of the “Herald of the Coming Good” from the International Community of Cosolargy, an authentic Essene Brotherhood, to all the students and practitioners of G.I. Gurdjieff’s “Way” or “Fourth Way.” (Quotes are drawn primarily from his magnum opus, the magisterial book

All and Everything in the 1950 edition, the only edition authorized by Gurdjieff himself.) The brief statement I am

providing here exhumes the dog along with the bone (as he so humorously put it), which he buried deeply and consciously in the text, in a calculated and predetermined way, to be unearthed at this hour in the spiritual destiny of mankind.

The cosmic clock is nearing the hour of completion of a major cosmic cycle that will allow more light into the consciousness of humanity to enable them to fully awaken from aeons of deep sleep that has hampered and blocked humankind from achieving their potential to become the Sons and Daughters of God—their stolen birthright.

Mr. Gurdjieff says:

“‘Yes . . . my dear friend, if only the teaching of the Divine Jesus Christ were carried out in full conformity with its original, then the religion unprecedentedly wisely founded on it would not only be the best of all existing religions, but even of all religions which may arise and exist in the future.’”

(All and Everything, 1950 authorized edition, p. 1009)

Another “prophetic” statement by Gurdjieff¹:

“I advise you, my dear Hassein, not to put such questions to yourself yet. Do not be impatient. Only when that period of your existence arrives which is proper for your becoming aware of such essence-questions, and you actively mentate about them, will you understand what you must do in return.

“Your present age does not yet oblige you to pay for your existence. The time of your present age is not given you in which to pay for your existence, but for preparing yourself for the future, for the obligations becoming to a responsible three-brained being.

“So in the meantime, exist as you exist. Only do not forget

one thing, namely, at your age it is indispensably necessary that every day, at sunrise, while watching the reflection of its splendor, you bring about a contact between your consciousness and the various unconscious parts of your general presence. Try to make this state last and to convince the unconscious parts—as if they were conscious—that if they hinder your general functioning, they, in the period of your responsible age, not only cannot fulfill the good that befits them, but your general presence of which they are part will not be able to be a good servant of our COMMON ENDLESS CREATOR and by that will not even be worthy to pay for your arising and existence.”

(All and Everything, pp. 77-78)

To All and Everybody that have begun their enlightenment by studying and practicing The Fourth Way, the Esoteric Christianity of the Lost Teachings of Jesus—knowledge that was introduced to the West by G.I. Gurdjieff and through the writings of his most popular student and associate, P.D. Ouspensky, in his book *In Search of the Miraculous*—we offer you a new (and very ancient) body of knowledge.

The International Community of Cosolargy has been released from many years of secrecy and can now make available to you the long-hidden source and the vital information needed to provide you with the superabundant energy required to feed and grow the elusive “True Self” that slumbers restlessly inside you and to accelerate the “awakening” and help you to finish the work you have started.

All students and practitioners of G.I. Gurdjieff’s still esoteric and subterranean light-bearing insights and divine wisdom, the epitome of lost knowledge encapsulated and deeply buried “like the dog,” as he put it in *All and Everything*, are well aware of his deepest personal struggles and sufferings and heartfelt desire described in his life’s work:

“FIRST SERIES : To destroy, mercilessly, without any compromises whatsoever, in the mentation and feelings of the reader, the beliefs and views, by centuries rooted in him, about everything existing in the world.

“SECOND SERIES: To acquaint the reader with the material required for a new creation and to prove the soundness and good quality of it.

“THIRD SERIES: To assist the arising, in the mentation and in the feelings of the reader, of a veritable, non-fantastic representation, not of that illusory world which he now perceives, but of the world existing in reality.”

(All and Everything, p. v)

What lies *hidden* behind these words in Gurdjieff's amazing book?

In a conversation with a prospective pupil (found in the essay “Glimpses of Truth,” which is included as the first chapter of the book *Views from the Real World*), Gurdjieff advises: “Try to fix your interest and attention . . . on what lies hidden behind the words, on the inner content.”

In the year 1916, Gurdjieff said that some things, such as “types” and the “forty-eight laws” “... cannot be defined in ordinary language, and the language in which they could be defined you do not as yet know and will not know for a long time.” (*Fragments*, p. 246)

We have finally reached that time.

In studying Gurdjieff, Ouspensky, and Ouspensky's chief student (the person he chose to update all his writings for our generation) Rodney Collin, and the many other commentators of The Fourth Way, we have learned that we are “asleep”; and we have learned that in order to wake up we have to catch a glimpse of our essence, our “True Self,” for a moment; and

that discovery is only possible in the “present” to give it birth; then forever after that epiphany, we have to “Self Remember” to feed our elusive, sleeping but truly “authentic” Self or, in religious terms, our Soul. Once the True Self is discovered we have the potential to “work” on it to develop it and to awaken it. By doing the “work” we are on “The Way.” To some practitioners of Gurdjieff’s system it is called “The Fourth Way.” It is the Way taken by a person to develop the true “objectivity” and a true “conscience” that slowly enables us to tell the difference between our outer “mechanical” and slumbering personality—made up of our thoughts, feelings, bodily needs, and our many other machinelike multiple inner moving parts, our manifold eyes or “I”s, our many identities or our thought-life rampaging within, under little or no supervision—and the “master” I, the “foreman” or “steward.” This is the genuine “gnosis” that Gurdjieff brought to the West. He called it “The Terror of the Situation.”

There is a well-known story about Gurdjieff that he was once asked by a traveling companion on a train what business he was in. Gurdjieff replied that he was a salesman. “Of what? Asked the traveling companion. “Of solar energy,” Gurdjieff replied. He was referring to the “higher” energies of essence needed by our soul, which belong to the sun and pass through the sun. But he might also have replied that he was a salesman of the secret knowledge of how to “wake up” our sleeping True Self from the dreams, fantasies, programming, and delusions of life.

What is so easily overlooked are the occasional reminders and clues scattered here and there throughout his amazing book that refer to his “Divine Teacher,” as he calls him, Jesus Christ, the illustrious but easily dismissed source of his wisdom teachings. Gurdjieff also once described his life’s work as “Esoteric Christianity,” the lost or hidden Teachings of Jesus. These Teachings are overlooked by the seekers of lost or hidden knowledge because of the slipshod and

unrighteous behavior of the so-called Christian Churches since the Roman usurpation of the early Church in the fourth century. The declaration by Emperor Constantine that made Christianity a state church gradually drove out anything truly Christian of The Master's intention, as well as His essential and sometimes even secret Teachings, from the public arena and forced the authentic Gospel found in Christ's Teachings, his hidden, "oral" Teachings, underground, where they have been existing only in the form of scattered fragments. Or, according to Gurdjieff himself, they still exist in their entirety as a secret system guarded to this day by its custodians, within an Essene Brotherhood located near Jerusalem. Gurdjieff whispers to the reader, in his clever way, of "burying the dog" that he learned from his "Divine Teacher" by way of His messenger the Holy Spirit. Gurdjieff here describes what happened to the "essence" of the True Teachings of Jesus:

"But thereafter they began gradually to 'strip' also this religious teaching based on 'resplendent Love,' and transformed it into something also 'resplendent,' but already, as our dear Mullah Nasser Eddin says, into a 'resplendent-Terasakhaboora from the fairy tale 'Kasoaadjy.'

"In the case of this great religious teaching, indeed, it also happened among them, that its followers divided themselves, on account of exterior details of small importance, into various sects, and came to be called not just 'Christians' as all the first followers of this teaching called themselves— but 'Orthodox,' 'Sevrodex,' 'Ypsylodox,' 'Hamilodox,' and various other cognomens also ending in 'dox.'"

(All and Everything, p. 702)

(I personally think of the -dox word as box, like the closed and confined minds that cling blindly to half truths,

legalistic doctrines, and outright lies—all of which prevail in what we nominally call “Christianity.”)

Then Gurdjieff reveals what happened to the authentic Teachings of his “Divine teacher,” Jesus Christ, after the Teachings had been tucked away and guarded for almost two thousand years by a small community of brothers ... until today:

“By the way, I may tell you here that among a rather small group of terrestrial beings the teaching of Jesus Christ was preserved unchanged, and, passing from generation to generation, has even reached the present time in its original form.

“This smallish group of terrestrial beings is designated ‘the Brotherhood of the Essenes.’ The beings of this brotherhood succeeded at first in introducing the teaching of this Divine Teacher into their own being-existence, and subsequently in transmitting it from generation to generation to later generations, as a very good means for freeing themselves from the consequences of the properties of the organ Kundabuffer.”

(All and Everything, pp. 703-4)

Gurdieff goes on to say quite clearly and emphatically:

“‘Yes, my dear friend, if only the teaching of the Divine Jesus Christ were carried out in full conformity with its original, then the religion unprecedentedly wisely founded on it would not only be the best of all existing religions, but even of all religions which may arise and exist in the future.’”

(All and Everything, p. 1009)

Gurdjieff continues:

“And therefore at the present time, in place of the teaching of the Divine Teacher Jesus Christ, in which among other things was revealed the power of the All-lovingness and All-

forgivingness of our CREATOR, suffering for beings—it is now already taught there that our CREATOR mocks the souls of those who follow this teaching.”

(All and Everything, p. 703)

Gurdjieff goes even further in affirming that all the matters of the universe are found in man: “We have in us the matter of all other worlds.” Man is, in the full sense of the term, a miniature universe; in him are all the matters of which the universe consists. We can interpret this as meaning that what is being described is the Gurdjieffian version of the “Christian” mystery of the Eucharist, a symbol in fact of the Sun.

The big question that hovers above his book and his legacy is, What did Jesus teach him by His Holy Spirit, and what are the lost oral teachings of Jesus that Gurdjieff was searching for most of his life?

As we can see from every effort to read and digest his books, primarily *All and Everything*, that the gist of Gurdjieff’s teaching is very complex, and we have only touched on the most essential intentions of Gurdjieff’s lifelong efforts to share the vast, deep, and wide discoveries he made in his personal quest, primarily in the Near and Far East, starting with his life as a young seminary student in the Greek Orthodox faith, then into Tibet, Turkestan, Syria, Egypt, Afghanistan, Germany, and God only knows where else, for enlightenment. Gurdjieff was a master of all the major religions and a few secret ones, certain dervish and Sufi orders, in order to synthesize all the major truths of all the disparate but similar religions into a unitary whole. But make no mistake about it: Gurdjieff’s concepts have multiple aspects, most of which totally escape the methodology of modern understanding and what passes for “reality,” since they concern, rather, the inner alchemy, the truly unlimited human potential of a fully awakened, fully perfected, fully

“conscious” man or woman.

All and Everybody that take seriously Gurdjieff's life's work are familiar with his constant references to the Sun as a manifestation of God—his “The Most Holy Sun Absolute”—a very distant, almost unapproachable Supreme Being that is behind Everything we consider reality. Our sun is an outward manifestation only, His agent, His luminous physical emissary of His divine supernal light, which He has created to represent Himself to us in our much lower form of existence, in our dream world, within which we are working in our efforts to awaken.

Almost unnoticed in Gurdjieff's big, fat, twelve-hundred-plus-page book are some simple and easily overlooked clues to his amazing, totally original recovery of the Lost Teachings and his deeply personal struggles and revelations to share the fruits of his lifelong labors. He struggled and single-mindedly strove most of his often hazardous life—working, exploring, studying, suffering, and sometimes narrowly escaping the hazards of the twentieth-century's social, political, and religious revolutions—in order to discover, recover, and fathom, then reconstruct, rewire, and explain in detail, the inner workings of our sublime soft machine, the cosmic or universal laws inside and outside of each of us.

Finally, at the end of his life, he published his book, his “gospel,” as he put it, in order to share with us all the objective views he so laboriously fathomed about our unique status as “three-brained beings” stuck on this planet with its peculiar history of constant warfare and our peculiar, often warring religions that in their original form are supposed to assist us in the “awakening” we need to accomplish as a collective family called humanity.

We are now immersed in the final struggle between the forces at work in our planet's evolution, that battle between the Children of Darkness and the Children of Light. The prophetic

calendar has finally arrived at the critical point in time when we can help advance the efforts to stimulate, alert, educate, and bring into the Light mankind—to be awakened to “consciously” serve His Most Holy Sun Absolute and His Christ manifesting through the sun.

Consociates of The International Community of Cosolargy are an authentic Essene Brotherhood with spiritual roots deeply buried under layers and centuries of secrecy and guardianship of the Sacred Teachings of Light. We have modernized the ancient forms of the Teachings into a new life science called Cosolargy. We have been quietly preparing individuals to be emissaries and teachers and harbingers of a long-propheesied Solar Age, where the light from our sun will increase in its manifestation of the Powers of God, the Sun behind the sun, “The Most Holy Sun Absolute,” as the long-awaited spiritual renaissance is initiated for a spiritual revolution in the minds and hearts of all that desire His pure Light and His Consciousness to grow strong within our mortal coils.

Through our living, neo-metaphysical System, all of God’s created and divined religions will be transformed into their original pure intentions, the intentions they had before this world so radically corrupted and weakened them from their pristine teachings of how to *literally* look to the Sun as our primary source of spiritual food for our malnourished souls.

Together, as the human family, we are experiencing the final days and times, as we reach the end of an age on the cosmic calendar and the beginning of a new Solar Age, long-predicted in all the major religions—Judaism, Islam, Hinduism, Christianity, and Buddhism. They all foresee in their sacred scriptures an ending of the times of Darkness and the entry into the Worlds of Light.

Come join us in this “final adventure of Enlightenment” as we beat back the already gathering and coalescing forces of Darkness. They have a head start, but we have the *Head* of the

entire enterprise leading us and illuminating our "Way."

by Robert DeFord

1. The statement is delivered by the person of Beelzebub to his grandson Hassein, who asks his grandfather why he personally has all the comforts he now has and what obligation he is under for having them.

Cosolargy Conference in Wisconsin November 7, 2010



The Global Healing Crisis:

How the System of Cosolargy Can Heal the World

DATE: Sunday, November 7, 2010

TIME: 10 am to 4 pm

COST: \$195

**LOCATION: The Healing Place, 10500 N. Port Washington Road,
Mequon, WI 53051**

RSVP to The Healing Place
e-mail: freayathor@wi.rr.com or 262-241-5056

Seating is limited to 50 people. Your response is needed as soon as possible.

The greatest world teachers were solar adepts: Krishna, Buddha, Jesus, and Viracocha. After 50 years of research, the Jamilian University can confirm that the sacred teachings of both East and West were based on working with the sun to enhance spiritual growth and heighten consciousness. All of the advanced ancient cultures across the world worked with the sacred arts and sciences of cosmic-solar energy to maintain health, increase longevity, and expand consciousness.

It is no accident that these ancient teachings are being revealed to the world in a new way during this time of global crisis. By learning how to access the intelligence potential of the sun, we can expand human consciousness and unite the world. Only by working with the sun as a universal community can we resolve the global crisis and heal the world condition.

Presenters will be Sean Savoy, Cardinal Overseer of the International Community of Christ and Chancellor of the Jamilian University in Reno, Nevada, and Dr. William Bartlett, Buddhist and Christian theologian.

“Locked in Key: Love & Light”

“Ryan Anderson sits at a desk in his home studio, tinkering away on his laptop and occasionally twisting a knob on the nearby mixer. He’s playing a remix of The Beatles’ “Eleanor Rigby,” a track his partner in musical endeavors, Matt Madonna, created about seven months earlier when the two best

friends first formed their DJ collaboration Love and Light. . . .”

“Science encroaching on Mayan prophecy”

“Space physicists have finished assembling a second complete sweep around the sky, and the Interstellar Boundary Explorer (IBEX) has again delivered an unexpected result. ‘The map has changed significantly. . . . Our discovery of changes over six months in the IBEX data from the edge of our solar system show that the interaction of our Sun and the galaxy is amazingly dynamic,’ says David McComas (Southwest Research Institute), principal investigator for the IBEX mission. ‘We thought the outer heliosphere would be stable over time – and IBEX is showing us that it’s not. This is changing the game completely.’”

“Lighten Up!”

“Should we stay out of the summer sun? Not at all, according to a growing group of physicians. Sunlight can be good for you.”

New Video Clips of Solar Flares and Solar Winds

These clips indicate recent events have opened questions and mysteries felt by the hard science 3-D guys. While we probably aren't as surprised at the power of the New Sun, these images and visualization technologies are really cool. Enjoy.

Thomas S. Lee