



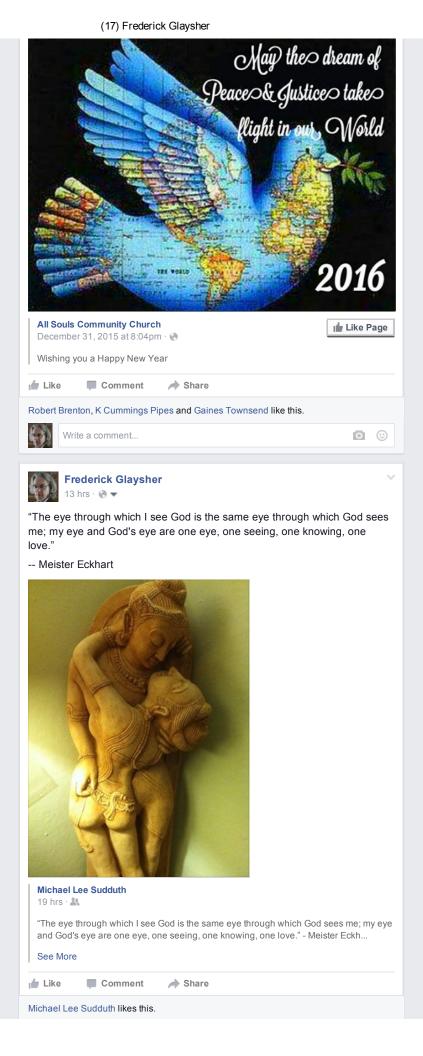


I don't believe that can be done in our permanently pluralistic and global time, through a simplistic "return" to any one of the exclusive traditions, religious or secular. The meta-narrative of the myth of the Enlightenment has become just as problematical for our survival as those of the worst religious fanaticism.















Goro Takano, John Poolieli Matthew, Barbara Carter and 51 others like this.



Frederick Glaysher Frederick Glaysher. March 1, 2015

March 1, 2015 at 2:24pm · Like · 1 1



Ajit Kumar Wonderful Man.... March 1, 2015 at 8:21pm



Frederick Glaysher Thanks, Ajit. I appreciate your goodwill. My natural humility reflects immediately on all my human flaws... @

March 1, 2015 at 8:44pm · Like · 2



Donna Reczek Handsome! (4)





Cel Paim Très beau

See Translation

March 2, 2015 at 5:06am · Like



Frederick Glaysher Most generous of you, friends, to say so... (!) March 2, 2015 at 5:16pm · Like



Fred Delshad Thank you Frederick Glaysher. An honor indeed to be your friend! "Who could be so lucky? Who comes to a lake for water...and sees the reflection of moon." Rumi 😥

July 5, 2015 at 6:21pm · Like



Frederick Glaysher Fred to Fred, The honor is all mine, and what a choice quotation from Rumi... I especially love it since much of my epic poem is set on the Moon....

July 5, 2015 at 6:28pm · Like · 🖒 2



Fred Delshad Thank you Frederick,...the beauteous serendipitous Moon! (U) July 5, 2015 at 6:56pm · Unlike · 🖒 1



Jaya Kamlani Looking good Frederick. Very scholarly. Happy New Year. Wish you love, peace and joy. God Bless.



Frederick Glaysher Jaya, All the joy and best of the New Year to you too! Namaste.

16 hrs · Like · 🖒 1



Deborah DeNicola A Wise Man!

13 hrs · Like



Frederick Glaysher Deborah, That's kind of you. Hope you had a chance to read my lunar tale...

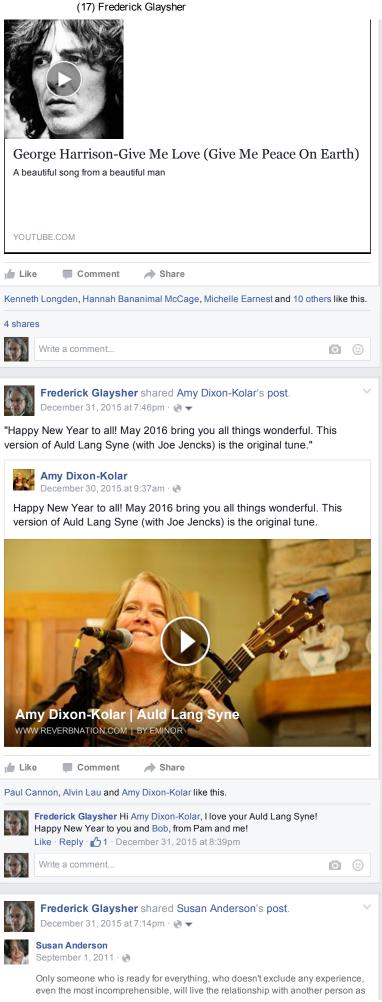
13 hrs · Edited · Like



Write a comment...













December 30, 2015 at 8:54pm · <a> ▼







Frederick Glaysher shared Carl Jung & Individuation's photo.

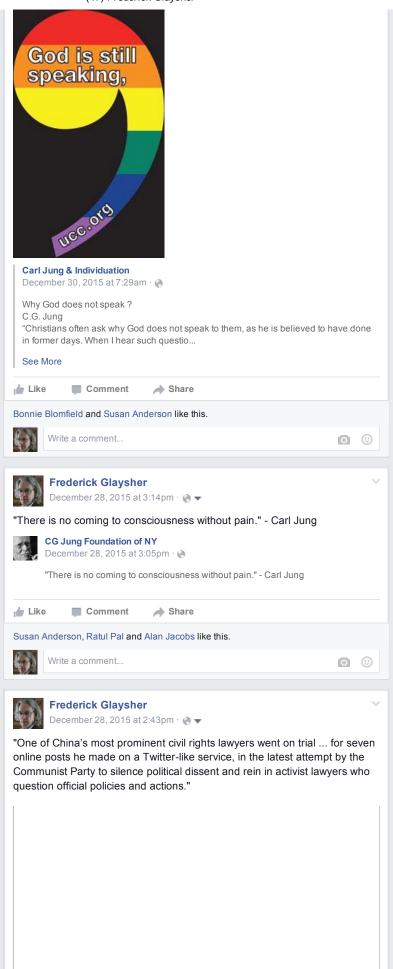
December 30, 2015 at 7:25pm · <a> ▼

Why God does not speak?

C.G. Jung

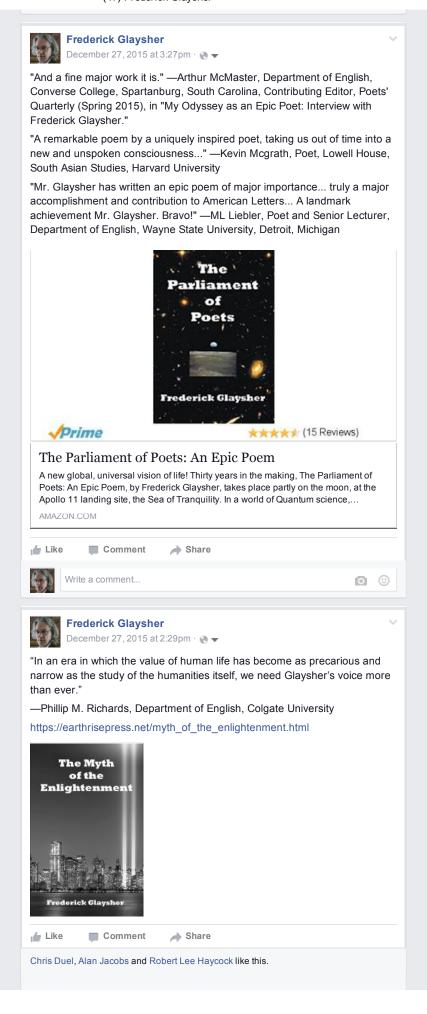
"Christians often ask why God does not speak to them, as he is believed to have done in former days. When I hear such questions, it always makes me think of the rabbi who asked how it could be that God often showed himself to people in the olden days whereas nowadays nobody ever sees him. The rabbi replied: "Nowadays there is no longer anybody who can bow low enough."

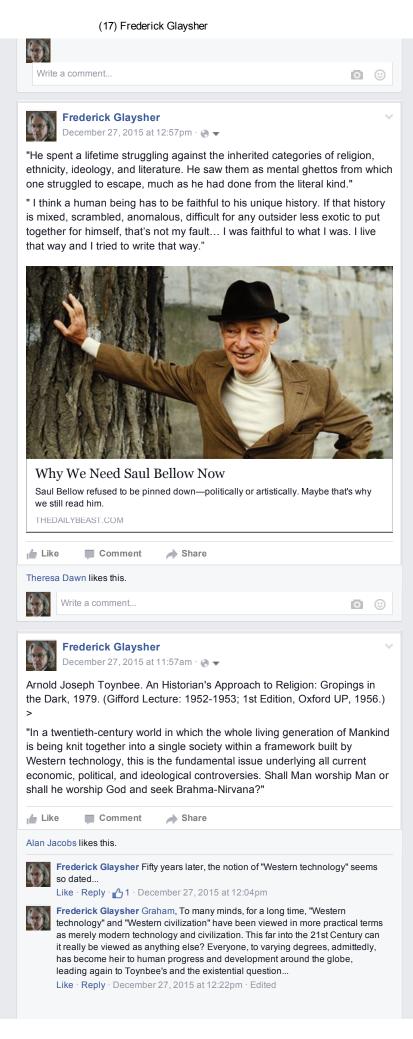
This answer hits the nail on the head. We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. The Buddhist discards the world of unconscious fantasies as useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rational intellectual does not yet know that his consciousness is not his total psyche."





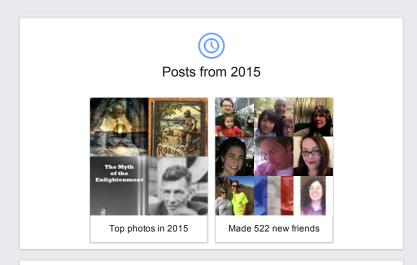


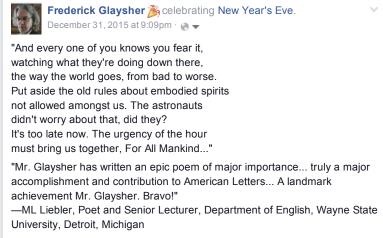


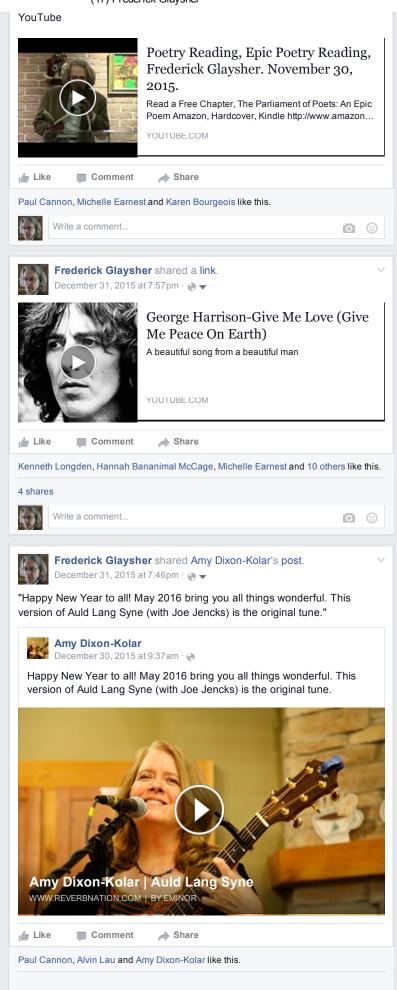




December 2015













Frederick Glaysher December 31, 2015 at 5:31pm · 🔊 🔻

"As Ban Ki-Moon prepares to step down at the end of 2016, after two fiveyear terms UN watchers have been speculating for months about his successor—and the process by which he (or she) will be elected."



The Internationalist » The Other Election to Watch in 2016: Selecting the Next UN Secretary-General

The following is a guest post by Megan Roberts, associate director of the International Institutions and Global Governance program at ...









Frederick Glaysher shared Carl Jung & Individuation's photo.

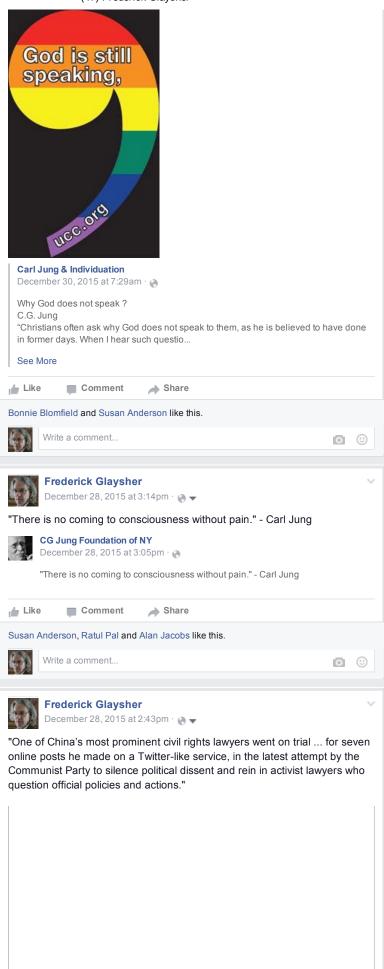
December 30, 2015 at 7:25pm · <a> ▼

Why God does not speak?

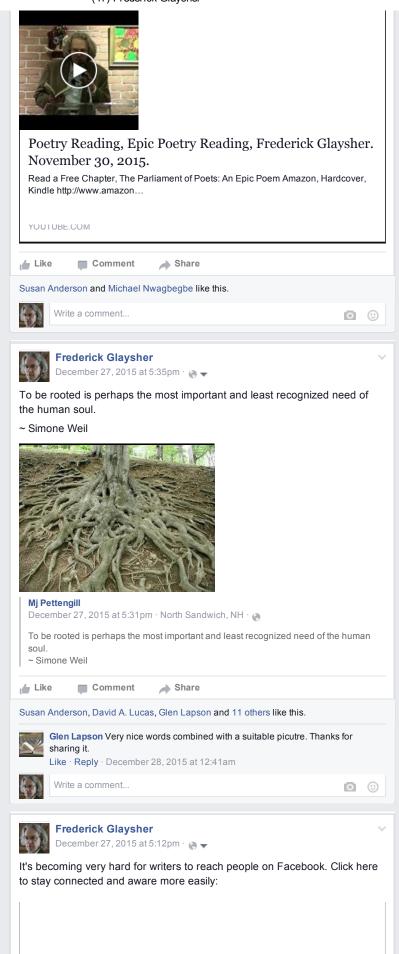
C.G. Jung

"Christians often ask why God does not speak to them, as he is believed to have done in former days. When I hear such questions, it always makes me think of the rabbi who asked how it could be that God often showed himself to people in the olden days whereas nowadays nobody ever sees him. The rabbi replied: "Nowadays there is no longer anybody who can bow low enough."

This answer hits the nail on the head. We are so captivated by and entangled in our subjective consciousness that we have forgotten the ageold fact that God speaks chiefly through dreams and visions. The Buddhist discards the world of unconscious fantasies as useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rational intellectual does not yet know that his consciousness is not his total psyche."















Frederick Glaysher

December 25, 2015 at 11:48am · 👩 🔻

"On Christmas Eve in 1968, as the three astronauts of Apollo 8 were sailing

around the moon, they sent a message home. With the world watching on live television, they took turns reading the creation story from Genesis, and then signed off.

"Good night, good luck, a Merry Christmas," said Col. Frank Borman. "And God bless all of you, all of you on the good earth."

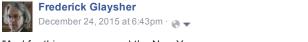
...there are always signs of progress toward a better future. Look, or you may miss them.







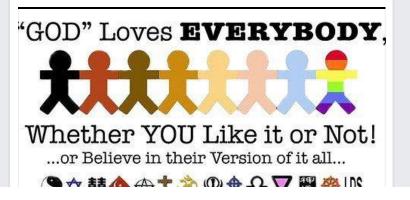




"And for this season.... and the New Year...

We... call upon all men and women to restore compassion to the center of morality and religion \sim to return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate \sim to ensure that youth are given accurate and respectful information about other traditions, religions and cultures \sim to encourage a positive appreciation of cultural and religious diversity \sim to cultivate an informed empathy with the suffering of all human beings—even those regarded as enemies.

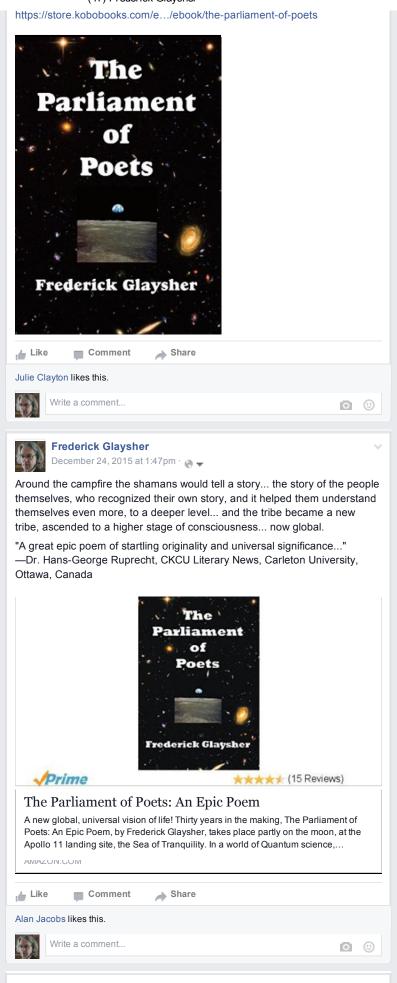
We believe a compassionate world is a peaceful world. We believe a compassionate world is possible when every man, woman and child treats others as they would wish to be treated - with dignity, equity and respect. We believe all human beings are born with the capacity for compassion, and it must be cultivated for human beings to survive and thrive. Thank you for considering this request."



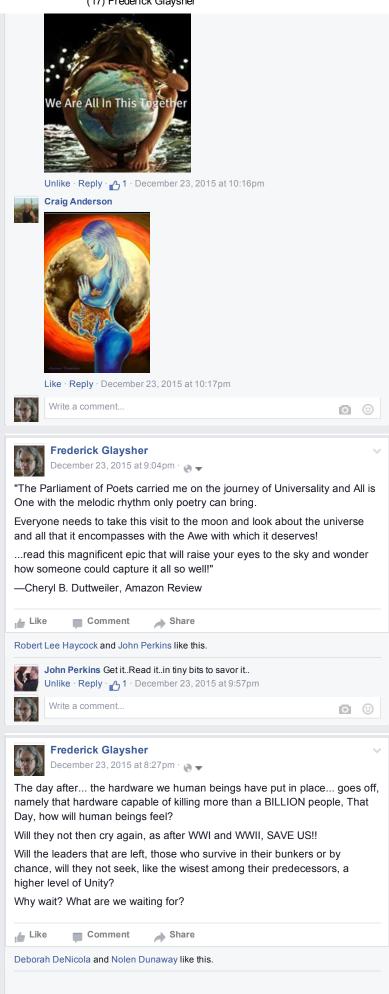














(17) Frederick Glaysher

generation that has not been educated sufficiently on the past, must rediscover. But the foundational underpinning is there to make the learning easier. I see some of that today in the younger generation in our country, but I also see that the struggles of yesteryear, as an example, the triumph of freedom over slavery, of the long years of civil right, and the protests of flawed wars, has given this generation a legacy of bequeathal. And sometimes it feels as if nothing has been gained - that the human ego and collective ego can rear its ugly head at most anytime - which makes wise leadership of the utmost importance.

Unlike · Reply · 1 · December 23, 2015 at 7:46pm



Frederick Glaysher Yes, Mike, I can agree with a lot of that. Toynbee's reading of history is much deeper than what the typical practice of much of academic history has become since his death in '70s. He makes clear in all his books that his reading of human history is grounded in a spiritual conception of the human being, East and West, but one that is non-doctrinal, and heavily influenced by Asian conceptions and traditions, especially Hinduism and Buddhism.

His book An Historian's Approach to Religion (1956) is the most comprehensive statement in that regard, much of which, I think, we've continued to evolve toward in universal terms... so Toynbee's working on both levels, very practical down-to-earth historical evolution and a visionary understanding of the future, both coming together, not as a utopia or a theocracy, but as a further step toward human fulfillment.

Like · Reply · December 24, 2015 at 5:47pm · Edited



Write a comment...



0 (!)



Frederick Glaysher

Write a reply.

December 23, 2015 at 7:02pm · 🍖 🔻

Scott Atran >

"The Caliphate seeks a new order based on a culture of today. Unless we recognize these passions and aspirations, and deal with them using more than just military means, we will likely fan those passions and lose another generation to war and worse..."

"Civilisations rise and fall on the vitality of their cultural ideals, not their material assets alone."



Why ISIS has the potential to be a world-altering revolution — Scott Atran — Aeon Essays

All world-altering revolutions are born in danger and death, brotherhood and joy....

AEON.CO | BY AEON









Paul Cannon likes this.



Write a comment.







Frederick Glaysher

December 23, 2015 at 6:48pm · 🝙 🕌









December 22, 2015 at 4:30pm · 🚗 🔻

"But in the end, I believe, you will have to make a stand. You will have to say: we need free enquiry because freedom of thought is good in itself. We need institutions where teachers and students can pursue unconstrained the life of the mind because such institutions are, in ways that are difficult to pin down, good for all of us: good for the individual and good for society."



JM Coetzee: Universities head for extinction

Novelist and academic JM Coetzee's foreword to University of Cape Town fellow Professor John Higgins's new book.

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Comment

Like





December 22, 2015 at 2:51pm \cdot $_{\bigodot}$ $_{\blacktriangledown}$

The tiresome, wornout myth... >

[Carl Jung "... The present is a time of God's death and disappearance."]

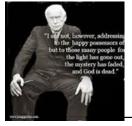
I only know and here I am expressing what countless other people know that the present is a time of God's death and disappearance.

The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. It looks like a miracle, for, when a value disappears, it always seems to be lost irretrievably.

So it is quite unexpected that it should come back.

The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. ~Carl Jung, "Psychology and Religion," Psychology and Religion, CW 11, par. 149.



Carl Jung Depth Psychology: Carl Jung "...The present is a time of God's death and disappearance."

CARLIUNGDEF I HF3 TOHOLOG T.DLOG3FO L.COW | D...







Paul Cannon and Deborah Crossland Maroulis like this.



Write a comment..







Frederick Glaysher

December 21, 2015 at 7:47pm · 🍙 🔻

Buy NOW for Christmas!

Free shipping in the USA, UK, EU, and Australia.

- "Mr. Glaysher has written an epic poem of major importance... truly a major accomplishment and contribution to American Letters... A landmark achievement Mr. Glaysher. Bravo!"
- —ML Liebler, Poet and Senior Lecturer, Department of English, Wayne State University, Detroit, Michigan
- "A remarkable poem by a uniquely inspired poet, taking us out of time into a new and unspoken consciousness..."
- —Kevin McGrath, Poet, Lowell House, South Asian Studies, Harvard University







speech to United Nations

21-year-old Nadia Murad Basee Taha breaks down as she describes the three months of torture she endured as an Isil sex slave





Frederick Glaysher

December 20, 2015 at 3:38pm · 🔊 🛖 Send a friend to the Moon... for Christmas!

Give the gift of a new global, universal vision of life! Hardcover from Amazon, Barnes & Noble, and Earthrise Press.

"A great epic poem of startling originality and universal significance, ingeniously enriching the canon of 'literary epics' while in every way partaking of the nature of world literature." —Dr. Hans-George Ruprecht, CKCU Literary News, Carleton University, Ottawa, Canada

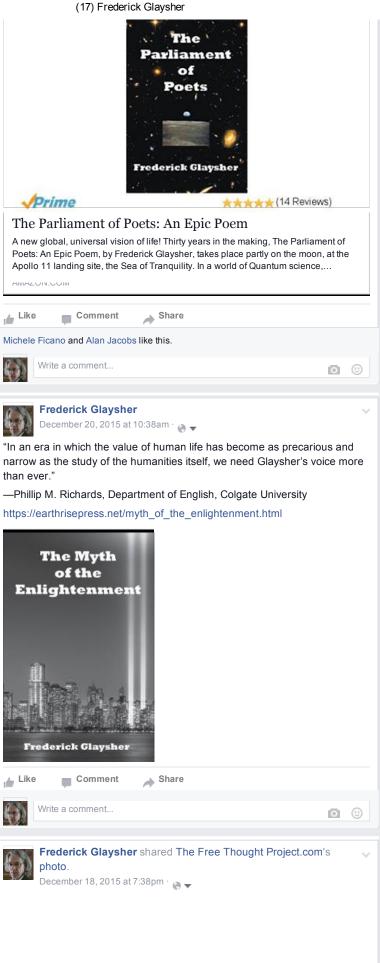
"And a fine major work it is." —Arthur McMaster, Department of English, Converse College, Spartanburg, South Carolina, Contributing Editor, Poets' Quarterly (Spring 2015), in "My Odyssey as an Epic Poet: Interview with Frederick Glaysher."

"A remarkable poem by a uniquely inspired poet, taking us out of time into a new and unspoken consciousness..." —Kevin Mcgrath, Poet, Lowell House, South Asian Studies, Harvard University

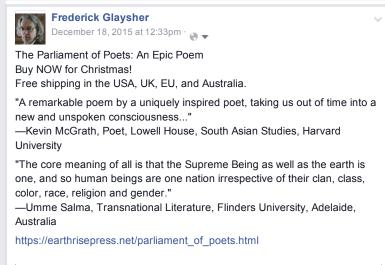
"Mr. Glaysher has written an epic poem of major importance... truly a major accomplishment and contribution to American Letters... A landmark achievement Mr. Glaysher. Bravo!" -ML Liebler, Poet and Senior Lecturer, Department of English, Wayne State University, Detroit, Michigan

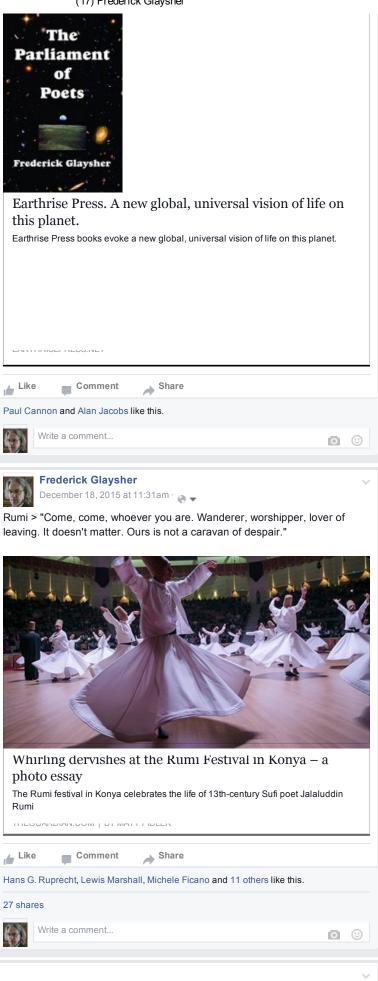
"This Great Poem promises to be the defining Epic of the Age and will be certain to endure for many Centuries. Frederick Glaysher uses his great Poetic and Literary Skills in an artistic way that is unique for our Era and the Years to come. I strongly recommend this book to all those who enjoy the finest Poetry, and what is more, with a profound spiritual message for humanity." —Alan Jacobs, Poet Writer Author, Amazon UK Review, London

"Don't be intimidated by an epic poem. It's really coming back to that image of the storyteller sitting around the campfires of the world, dipping into and weaving the story of humanity, in the most beautiful, mellifluous language." -Miriam Knight, New Consciousness Review radio, Portland, Oregon











'Well, if there's only one God, why are there so many religions?' And over the years — I've been pondering that question ever since. And it would seem to me that the conclusion that I've come to is that all the religions are true, they just see a different part of the elephant. A religion is basically a — a container for faith. Faith is the — the glue that holds us together as a society. Faith in our — in our culture, our — our world, our — you know, whatever it is that we're trying to hang on to is a very important part of, I think, allowing us to — to remain stable. Remain balanced.

(Excerpt from "Star Wars")

BILL MOYERS: And where does God fit in this concept of the universe? In this cosmos that you've created? Is the Force God?

GEORGE LUCAS: I put the Force into the movies in order to try to awaken a certain kind of spirituality in young people. More a belief in God than a belief in any particular, you know, religious system....



VIDEO: The Mythology of 'Star Wars' with George Lucas In this 1999 interview, the filmmaker discusses his efforts to tell old myths in new ways, the role of faith, and the influence of his mentor, Joseph Campbell.





Frederick Glaysher

December 17, 2015 at 2:18pm · 👩 🕌

Order now for Christmas! ...from Barnes & Noble.

"A remarkable poem by a uniquely inspired poet, taking us out of time into a new and unspoken consciousness..." —Kevin Mcgrath, Poet, Lowell House, South Asian Studies, Harvard University

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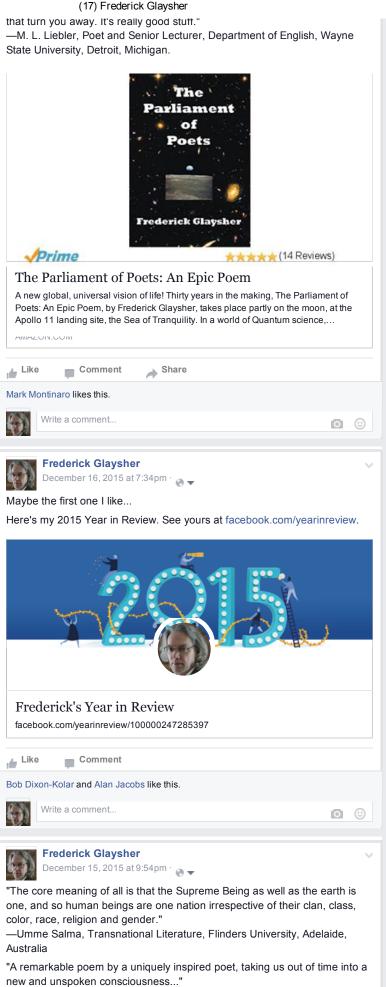
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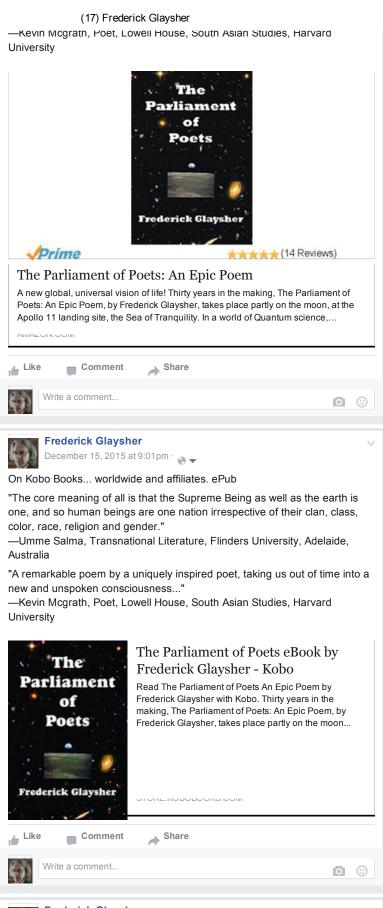
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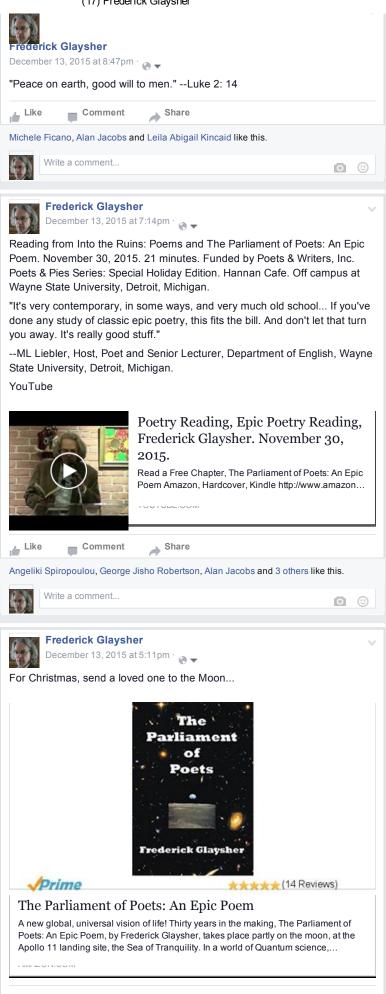


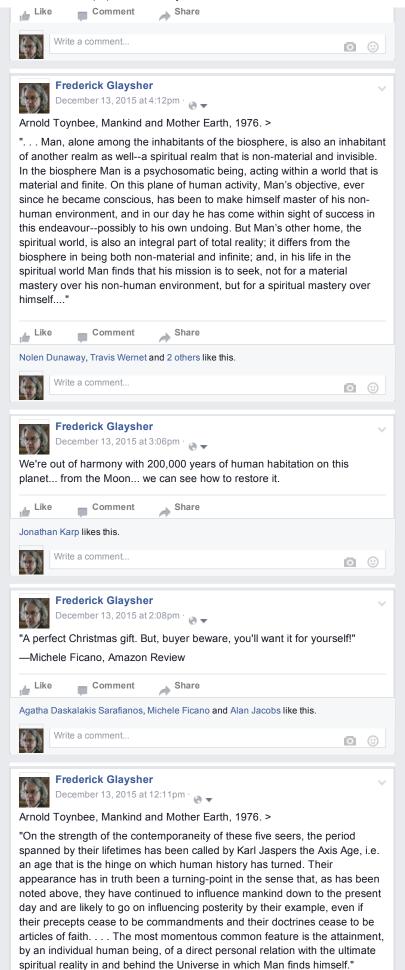
December 15, 2015 at 7:28pm · 🕞 🔻

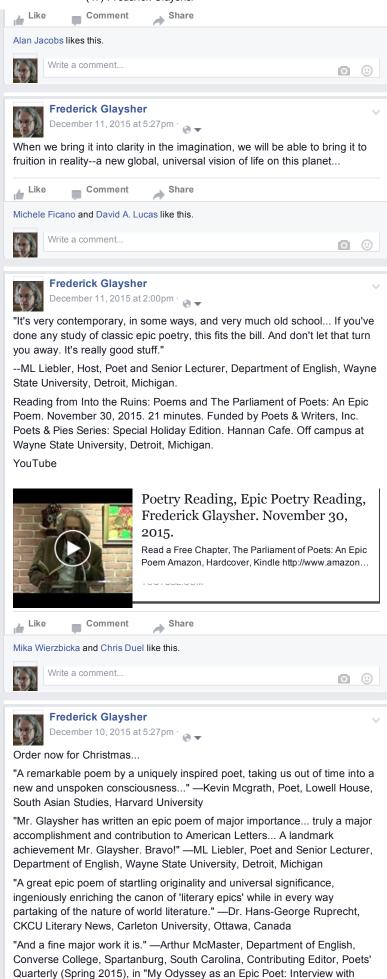
Reading from Into the Ruins: Poems and The Parliament of Poets: An Epic Poem. November 30, 2015. 21 minutes. Funded by Poets & Writers, Inc. Poets & Pies Series: Special Holiday Edition. Hannan Cafe. Off campus at Wayne State University, Detroit, Michigan.

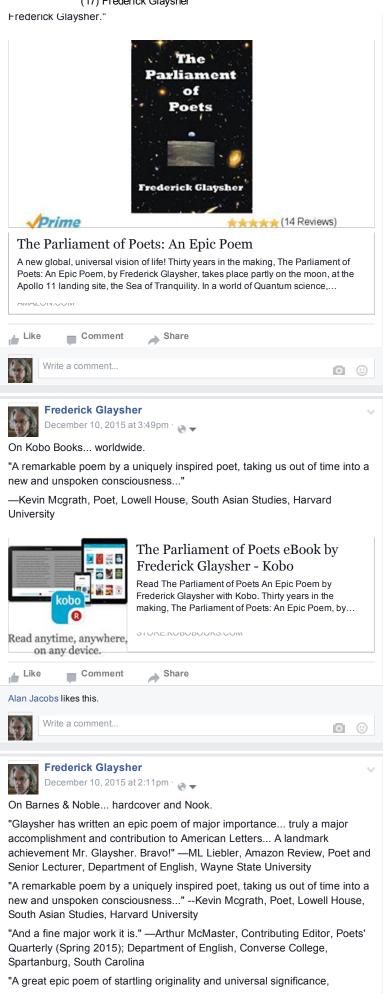










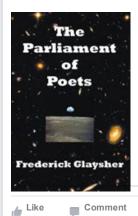


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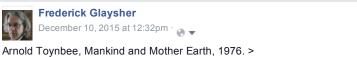
The Parliament of Poets: An Epic Poem. By Frederick Glaysher. Hardcover ISBN: 9780982677889



The Parliament of Poets: An Epic Poem

Thirty years in the making, The Parliament of Poets: An Epic Poem, by Frederick Glaysher, takes place partly on the moon, at the Apollo 11 landing site, the Sea...





"If a human being were to lose his soul, he would cease to be human; for the essence of being human is an awareness of a spiritual presence behind the phenomena, and it is as a soul, not as a psychosomatic organism, that a human being is in communication with this spiritual presence, or is even identical with it in the experience of the mystics."





"Brilliant writing! I'm in awe... A perfect Christmas gift. But, buyer beware, you'll want it for yourself! Bravo. Well done." —Michele Ficano, Amazon Review

"Awesome is not a grand enough word to describe the timeless brilliance of these words." —Donna Surles, Amazon Review

"This masterful work goes well beyond the norm for literature of any type... Quite simply a masterpiece..." —Marv Borgman, Amazon Review ... See More









December 7, 2015 at 8:00pm · 🚱 🔻

"It's very contemporary, in some ways, and very much old school... If you've $\,$ done any study of classic epic poetry, this fits the bill. And don't let that turn you away. It's really good stuff."

--ML Liebler, Host, Poet and Senior Lecturer, Department of English, Wayne State University, Detroit, Michigan.

Reading from Into the Ruins: Poems and The Parliament of Poets: An Epic Poem. November 30, 2015. 21 minutes. Funded by Poets & Writers, Inc. ... See More



Poetry Reading, Epic Poetry Reading, Frederick Glaysher. November 30,

Read a Free Chapter, The Parliament of Poets: An Epic Poem Amazon, Hardcover, Kindle http://www.amazon...



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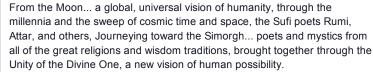
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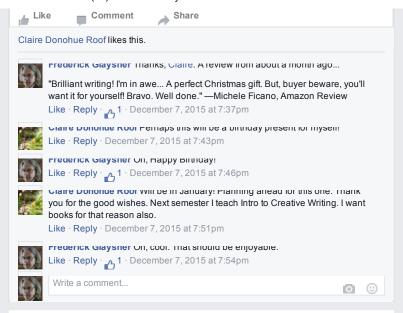
Frederick Glaysher

December 7, 2015 at 7:19pm · 🕞 🔻



https://earthrisepress.net/







December 6, 2015 at 9:10pm · 🚱 🔻

As unlikely as it may sound, from the Moon... a global, universal vision of humanity, through the millennia and the sweep of cosmic time and space, the Sufi poets Rumi, Attar, and others, Journeying toward the Simorgh... poets and mystics from all of the great religions and wisdom traditions, brought together through the Unity of the Divine One, a new vision of human possibility.



California Attack Has U.S. Rethinking Strategy on Homegrown Terror

On Sunday, President Obama will address the nation on the broad threat of terrorism, while providing updates on the investigation into the attack in San Bernardino, Calif.





Frederick Glaysher

December 6, 2015 at 1:26pm ·

Such sick and twisted antisemitism... Anything's possible, it now seems, anywhere... given the delusional dynamics of Islamic fanaticism:

"My son said that he shared [IS leader Abu Bakr] Al Baghdadi's ideology and supported the creation of the Islamic State. He was also obsessed with Israel."

"I told him he had to stay calm and be patient because in two years Israel will not exist any more. Geopolitics is changing: Russia, China and America don't

want Jews there any more. They are going to bring the Jews back to Ukraine.... But he did not listen to me, he was obsessed," Farook explained to US correspondent Paolo Mastrolilli.





Frederick Glaysher December 6, 2015 at 11:04am

Write a comment..

Reading from Into the Ruins: Poems and The Parliament of Poets: An Epic Poem. November 30, 2015. 21 minutes. Funded by Poets & Writers, Inc.

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Poetry Reading, Epic Poetry Reading, Frederick Glaysher. November 30, 2015.

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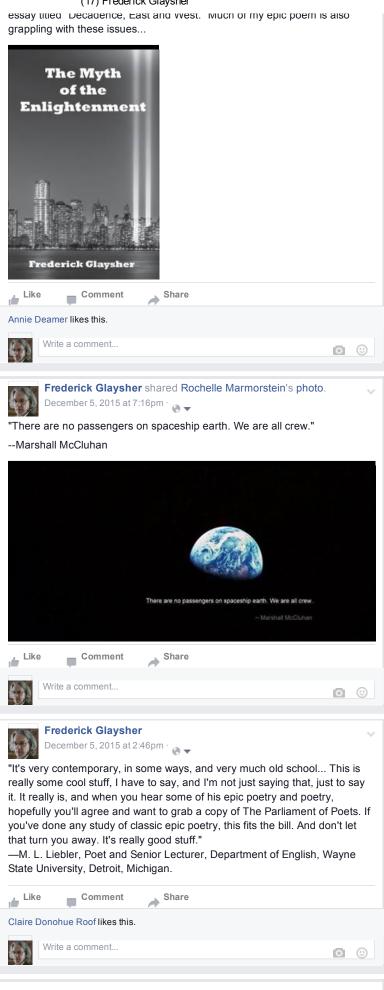
Frederick Glaysher

December 5, 2015 at 7:24pm ·

I'm concerned for the danger that our nation, and various countries, might slip into reactionary bigotry and violence, in opposition to the worst in Islamic fanaticism. I think Tony Blair's comment is on to what we have yet to face but cannot any longer avoid, need to confront, if we're to actually understand what's at stake with the existential threat of all of the fanatical Islamic groups:

"Defeating Daesh is only a necessary beginning. Force alone will not prevail. The challenge goes far wider and deeper than the atrocities of the jihadist fanatics. The Islamist ideology has also to be confronted."

I've written about this, too, in my book The Myth of the Enlightenment, in an $\,$







Henry Kissinger is the example par excellence of misreading the history of the 20th Century and even earlier, misleading the political elite back into the balance of power schemes that lie at the root of much of the global problems since WWII.

I argue the *experience* of modern history continues to push toward the global and universal... and must be met by, and result in, a political form, even polity, on a commensurate level. At its best, when not subverted into a "tool" of national policy, the United Nations has served the best interests of humanity around the globe, as well as that of individual nations. Every apocalypse has led back, ultimately, to the consultative, democratic chambers of the UN Security Council... and will continue to do so even if it means the creation of basically a new but similar global successor institution.

I'm in favor of learning from what our *historical experience* has really been... not from the cynicism claiming to be realism of figures like Kissinger.





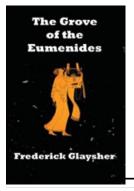
Peter Y Paik > "the approach centered on balance of power offers the only alternative to perpetual war."

Narrative, historical and otherwise, requires an understanding of what's involved. I don't believe Kissinger has that. His view of history consistently privileges the "balance of power" schemes of the past and present, as though it were superior wisdom when it's merely political pandering to the innate cynicism that creates the cyclical collapse.

The most insightful narrative of human history was written by Arnold Toynbee... with Woodward Wilson, Herbert Hoover, and others, much more

realistic about the modern upheavais and collapses of vvvvi and vvvvii that frame our continuing travails around the globe. The superiority of Toynbee's conception of history can be seen in that it embraces a resolution of the conflict between East and West, including Islam.

My essay "The Coming Victory of World Governance," in my my book The Grove of the Eumenides, discusses in detail the political philosophy involved since even before the French Revolution.



The Grove of the Eumenides

The Grove of the Eumenides, Earthrise Press books evoke a new global, universal vision of life on this

Like Julian De Wette, Kevin Mcgrath and Frank Callery like this.

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reter i rain its true for os foreign policy in the present, but its not necessarily a universal, transhistorical truth.

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Like · Reply · December 5, 2015 at 11:30am



Fleuerick Glaystier Toute reletining to Missingers views:

Like · Reply · December 5, 2015 at 11:33am



reter i rain rayice with his diagnosis. Like · Reply · December 5, 2015 at 11:33am



Write a reply







FIEUCTICA GIAYSHEL FEIGH, LUUH L. LUHHA HES UIG GAAHIDIG DAL GACHICHCE OF misreading the history of the 20th Century and even earlier, misleading the political elite back to the balance of power schemes that lie at the root of much of the global problems since WWII.

I argue the *experience* of modern history continues to push toward the global and universal... and must be met by, and result in, a political form, even polity, on a commensurate level. At its best, when not subverted into a "tool" of national policy, the United Nations has served the best interests of humanity around the globe, as well as that of individual nations. Every apocalypse has led back, ultimately, to the consultative, democratic chambers of the UN Security Council... and will continue to do so even if it means the creation of basically a new but similar global successor institution, out of the ashes and ruins of another major debacle.

I'm in favor of learning from what our *historical experience* has really been... not from the cynicism claiming to be realism of figures like Henry Kissinger.

Like · Reply · December 5, 2015 at 3:37pm · Edited



reter i rain Nissiliyel allu lyixoli succeeded ili bleaniliy up tile soviet bloc, which was a major step in ending the Cold War.

Unlike · Reply · 1 · December 6, 2015 at 12:47pm



FIGURETICA CIAYSTICE THE GLATIC BEEFS A TOUR OF SAID TO TEATPOINTAM. ESPECIALLY HE a Soviet context. I don't think they solely deserve the credit. The Soviet Union rotted an awful lot from the inside... starting in the regions of the human soul. I'm not advocating a New Jerusalem magically descending but the reversion to Nationalism and using the UN only as its "tool" is, in my opinion, a recipe for another major debacle, which we seem to be teetering on brink in various ways.

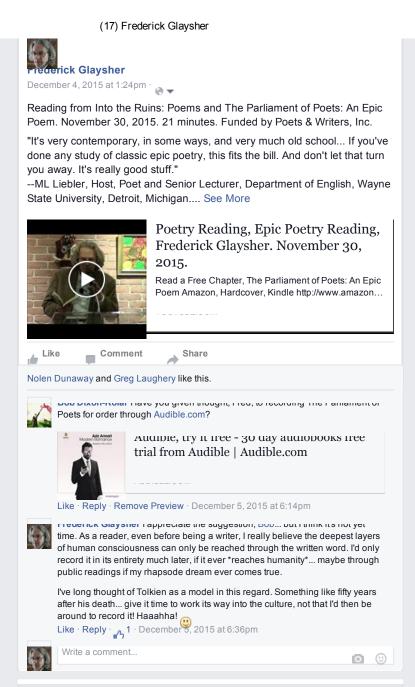
I think it's wiser to develop further the UN more carefully, especially its mandate for a "rapid reaction" force along the lines of what Boutros Ghali's Agenda for Peace outlined in the '90s.

Like · Reply · 1 · December 6, 2015 at 12:57pm



Write a comment...







December 4, 2015 at 1:20pm ·

"Defeating Daesh is only a necessary beginning. Force alone will not prevail. The challenge goes far wider and deeper than the atrocities of the jihadist fanatics. The Islamist ideology has also to be confronted."



Support for Isis stretches 'deep into parts of Muslim

societies, says Blair

Former prime minister warns of large-scale terror attacks in Europe as he praises MPs for voting for airstrikes in Syria and says Isis ideology 'has deep roots'





Comment



Jonathan Karp likes this.



Carmer Mawie Says the mass muruerer.

Like · Reply · December 4, 2015 at 2:22pm



Prederick Glaysner what's clear is that much of the chic-himlism and radicalism of the academy and others do not have a clue about what's really behind the Islamic terrorism that threatens not only civilization in the Middle East and Israel but also in the West and around the world.

Some of Tony Blair's comments suggest he and other leaders are perhaps waking up to the realization that there are better alternatives much needed to both dhimmitude and the right-wing bigotries discussed in the following article.

Liberals and radicals of every stripe around the world who want to use such conflicts to further their own tawdry political agendas have a long way to go to becoming part of the solution.

FROM the Moon, it can be confronted...

Anti-Muslim prejudice 'is moving to the mainstream' http://www.theguardian.com/.../far-right-muslim-cultural...



Anti-Muslim prejudice is moving to the mainstream'

THEODAINDIAM.OOM | DI MANN TOMMOLIAD

Like · Reply · Remove Preview · December 5, 2015 at 3:01pm



GOLDON HINGELS HELE III TEXAS, MAIN OF ITS HAVE BEEN BARRING AN AMERICAN analogue to this kind of, well, I wouldn't call it quite the nihilism of Daesh ("dog" in Arabic. To call a person a dog in this part of the world is considered a despicable label, which pretty much sums up what mainstream Islamic believers think of the warlike killers), but a failure to trust human reason and a nostalgia for the times when the human race did not have to think. We are not winning. Reactionary backlash is a worldwide phenomenon rooted in technological progress and an almost bestial fear of freedom. Call this phenomena a revanchist reaction to Durkheim's anomie if you choose, but it is real, it is everywhere and it is after the very soul of the 21st Century.

Like · Reply · December 5, 2015 at 7:00pm



rrederick Glaysner Gordon, i share your concern for the danger of our nation seemingly beginning to slip into reactionary bigotry and violence, in opposition to the worst in Islamic fanaticism. I think Tony Blair's comment is on to what we have yet to face but cannot any longer avoid, need to confront, if we're to actually understand what's at stake with the existential threat of all of the fanatical Islamic groups.

I've written about this, too, in my book The Myth of the Enlightenment, in an essay titled "Decadence, East and West." Much of my epic poem is grappling with these issues...

 $\textbf{Like} \cdot \textbf{Reply} \cdot \textbf{_n} \textbf{1} \cdot \textbf{December} \, 5,2015 \, \text{at} \, 7{:}20 pm \cdot \textbf{Edited}$



Gordon milders Conservatism actis near involves a nostaidia ior a nonexistent "good old days" and usually appears as an insurgency bent upon taking back what was lost since those mythical "good old days". We saw a huge conservative backlash in Germany after WW I, one that had been brewing for almost 100 years.

What confuses me is the American conservative appeal to these "good old days". The hard-bitten conservatives have been whining about "government intrusion" into commercial activities since the 1870s. They got even more pickled with the New Deal. By the time the civil rights movement got off the ground, apparently the conservatives had had enough. They all point back to the times before regulations harnessed commercial activity as "the good old days". What seems lost in time is the hard fact of history: The Gilded Age may have been the days of wine and roses for a few, but for most of America, the years between 1873 and 1910 were by far the most turbulent domestic struggle since the Civil War itself. The rise of labor in America against exploitation and injustices was so fierce that commentators at the time were predicting a second civil war, one between owners and labor. The IWW, in the background, almost accomplished the beginnings of a Communist revolution in America. Those years were ugly, ugly. Regardless of the general unease, we should give credit to the American socialists of the time.

(17) Frederick Glaysher mose are the people who mist pushed for the eight-hour day, the liveday work week and the weekend. Whatever any of us think of socialism in the wake of the Cold War notwithstanding, the socialists also caused a backlash: The Progressive movement, bent on shutting them out, also imposed regulations to protect the people from a value system that is based on appetite, not reason. The "good old days" were far from good. $\label{eq:good} % \begin{center} \begi$ The problem with this 21st Century "nostalgia" is that it is a fabricated phenomenon here. The commercial powers want to be the only entity to be above the law, and I'll bet my right arm that if they get this, the Marxists have literally won. Why? Because Marxism feeds on mass dispossession. Letting business do what it wants (license) would lead us back before the Progressive era, and the whole shebang would start all over again, only this time with high-powered weaponry. $\textbf{Like} \cdot \textbf{Reply} \cdot \textbf{December 5, 2015 at 7:27pm}$ Write a reply. Frederick Glaysner indiction my epic poem is grapping with these issues too... $\textbf{Like} \cdot \textbf{Reply} \cdot \textbf{1} \cdot \textbf{December 5, 2015 at 7:30pm}$ Write a comment.. 0 😃 Frederick Glaysher shared The Celtic Christian Tradition's December 3, 2015 at 7:45pm · The Celtic Christian Tradition O come, Desire of nations, bind in one the hearts of all mankind; bid thou our sad divisions cease, and be thyself our King of Peace. Comment Nolen Dunaway and Jewels Solheim like this. Write a comment... 0 Frederick Glaysher December 3, 2015 at 6:15pm · We have to change the way we people think on this planet... The way to do it is for all of us to travel out to the Moon... together. Comment Oscar Bellevue likes this. Write a comment.

that turn you away. It's really good stuff.

--ML Liebler, Host, Poet and Senior Lecturer, Department of English, Wayne State University, Detroit, Michigan.

YouTube



Poetry Reading, Epic Poetry Reading, Frederick Glaysher. November 30, 2015.

Read a Free Chapter, The Parliament of Poets: An Epic Poem Amazon, Hardcover, Kindle http://www.amazon...

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Nolen Dunaway likes this.



Write a comment..







Frederick Glaysher

December 3, 2015 at 5:40pm ·

As the author, I feel I should try to refrain as much as possible from explaining or teaching my epic poem, which would be to descend into prose from the epistemology of poetry, of art, but rather leave it to readers, who are the ultimate judges of a book, perhaps especially a book that claims to be an epic poem.

There have been more than thirty-five blurbs/reviews during the last three years, in a variety of online and print publications, more than half of them during the last three or four months. My website has excerpts from most of them. Here are four. Hope this helps.

"A remarkable poem by a uniquely inspired poet, taking us out of time into a new and unspoken consciousness..."

—Kevin Mcgrath, Poet, Lowell House, South Asian Studies, Harvard University

"Mr. Glaysher has written an epic poem of major importance... truly a major accomplishment and contribution to American Letters... A landmark achievement Mr. Glaysher. Bravo!"

—ML Liebler, Poet and Senior Lecturer, Department of English, Wayne State University, Detroit, Michigan

"A great epic poem of startling originality and universal significance, ingeniously enriching the canon of 'literary epics' while in every way partaking of the nature of world literature."

—Dr. Hans-George Ruprecht, CKCU Literary News, Carleton University, Ottawa, Canada

"And a fine major work it is."

—Arthur McMaster, Department of English, Converse College, Spartanburg, South Carolina, Contributing Editor, Poets' Quarterly (Spring 2015), in "My Odyssey as an Epic Poet: Interview with Frederick Glaysher."

https://fglaysher.com/







rreuerick Giaysner https://igiaysner.com/



Frederick Glaysher, books, poems, essays, reviews, interviews, blog





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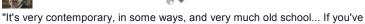






Frederick Glaysher

December 3, 2015 at 5:19pm · ● ▲

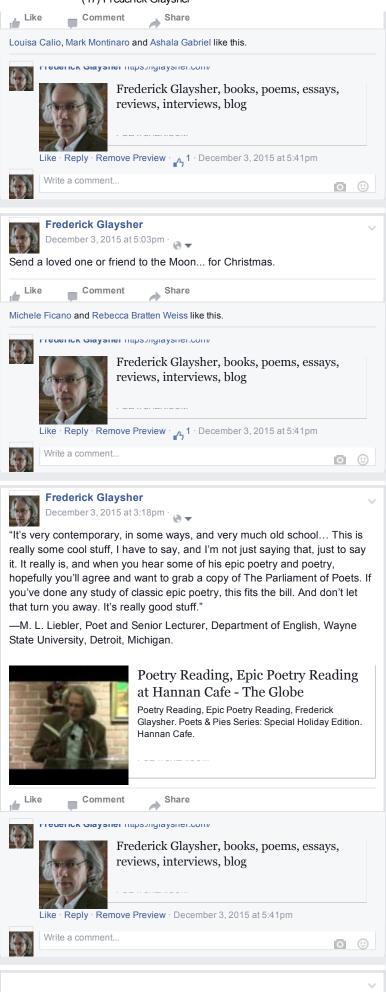


done any study of classic epic poetry, this fits the bill. And don't let that turn you away. It's really good stuff."

--ML Liebler, Host, Poet and Senior Lecturer, Department of English, Wayne State University, Detroit, Michigan.

http://www.amazon.com/The-Parliament-Poets-Epi.../.../098267788X







Frederick Glaysher reading from Into the Ruins: Poems and The Parliament of Poets: An Epic Poem. November 30, 2015. 21 minutes. Funded by Poets & Writers, Inc.

"It's very contemporary, in some ways, and very much old school... If you've done any study of classic epic poetry, this fits the bill. And don't let that turn you away. It's really good stuff."

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Poets & Pies Series: Special Holiday Edition. Hannan Cafe. Off campus at Wayne State University, 4750 Woodward Ave, Detroit, Michigan 48201.

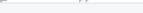
YouTube



Poetry Reading, Epic Poetry Reading, Frederick Glaysher. November 30, 2015.

Read a Free Chapter, The Parliament of Poets: An Epic Poem Amazon, Hardcover, Kindle http://www.amazon...







Like · Reply · Remove Preview · December 3, 2015 at 5:42pm



Write a comment..





Frederick Glaysher

December 2, 2015 at 11:33am ·

Reading at Poets & Pies Series: Special Holiday Edition. Hannan Cafe.



ML Liebler

November 30, 2015 ·

The pies is warm the poetry is alive at the Hannan Cafe now-get down here





Frederick Glaysher

December 2, 2015 at 11:24am ·

As the author, I feel I should try to refrain as much as possible from explaining or teaching my epic poem, which would be to descend into prose from the epistemology of poetry, but rather leave it to readers, who are the ultimate judges of a book, perhaps especially a book that claims to be an epic poem.

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Frederick Glaysher, books, poems, essays, reviews, interviews, blog

Gazing from the moon, we see one earth, without borders, Mother Earth, her embrace encircling one people, humankind.

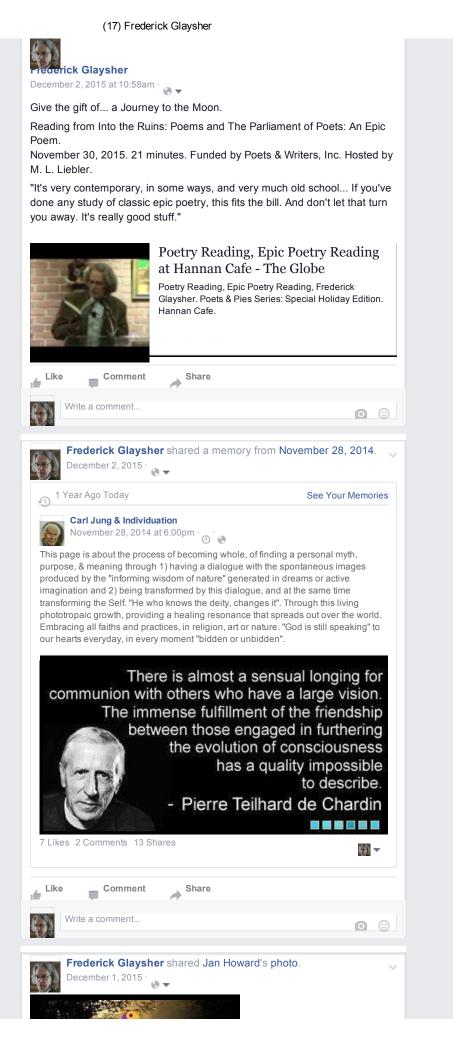
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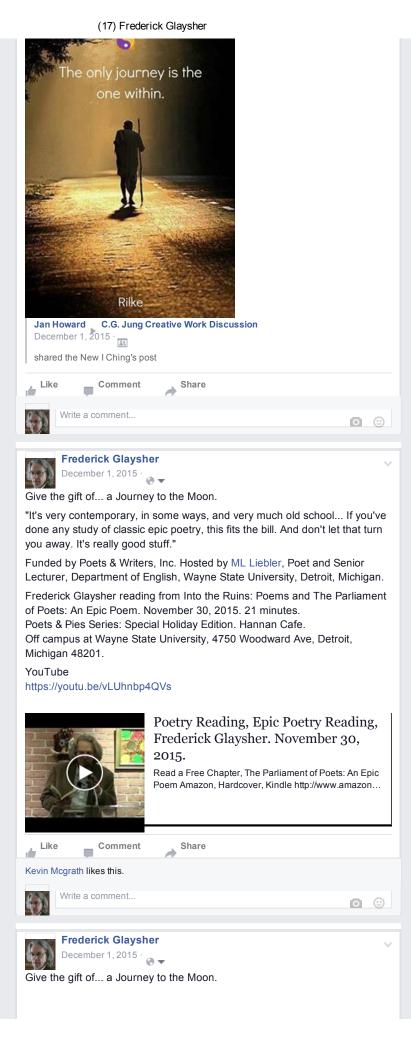


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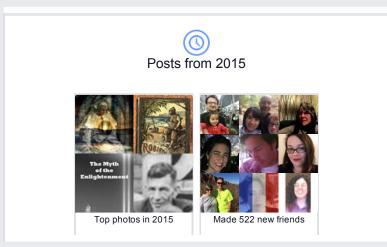
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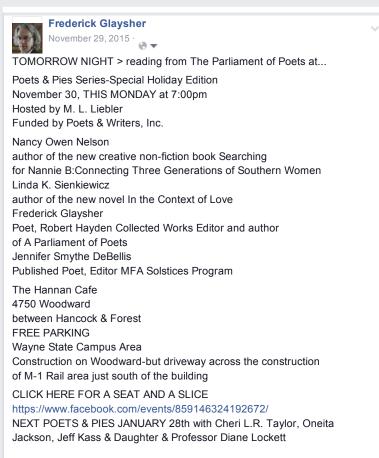






November 2015









Frederick Glaysher November 29, 2015

Tolstoy was the first writer to get Shakespeare right, at least in this regard... but apparently the scholar Mark Edmundson has as well... It's a rare scholar who has enough guts to say the following. >

"The second half of "Self and Soul" examines the two immensely influential writers who have done the most to destroy faith in ideals. The first is surprise! — William Shakespeare, "the first great secularist; the first authentic renderer of the marketplace philosophy, pragmatism, and the primary artist of life lived exclusively in the sublunary sphere." He is, in fact, the poet of worldliness."

"In his work, Shakespeare expresses the values of the rising middle class, assailing Homeric ideals, dismissing religion, deconstructing and undermining the heroic. In "Troilus and Cressida" — Shakespeare's play about the Trojan War — "Achilles is a besotted fool; Patroclus a figure both narcissistic and stupid; Hector a fraud; Ulysses a hustler; Ajax a lout; Paris a ninny. Helen is a whore and Cressida (in time) is too." As Edmundson says, "What is in it for me? That is the central question that most Shakespeare characters (and most of us) ask most of the time, if not all of it."



Sen and Sour: Mark Edinundson's biting critique of modern complacency

The University of Virginia professor mines the classics to show how we have fallen short of our ideals.





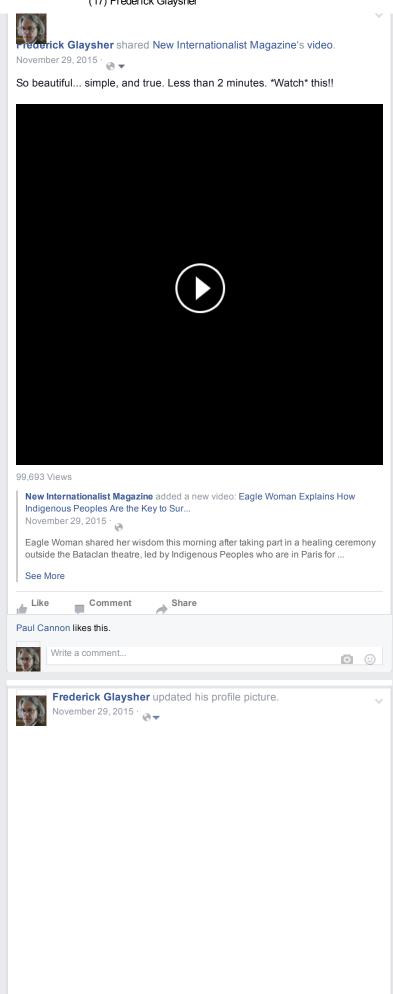
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November 29, 2015

"The first peace, which is the most important, is that which comes within the

0 (!)



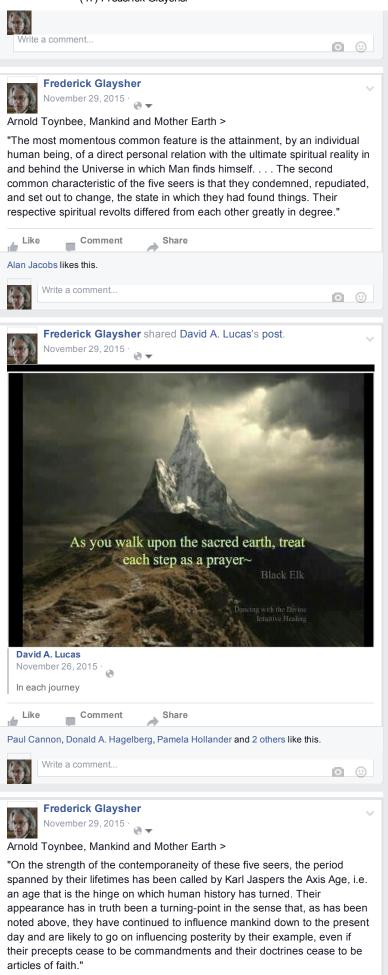




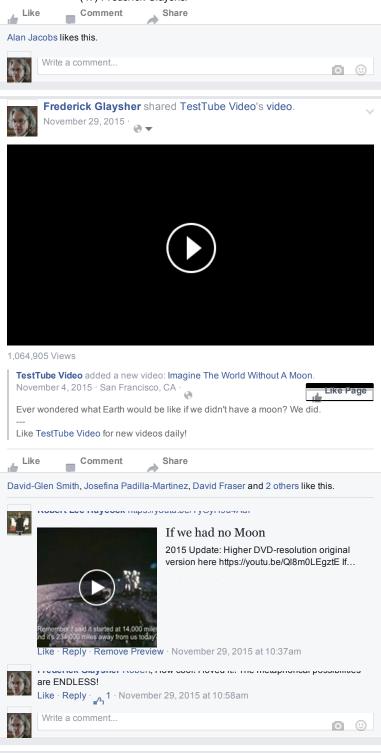








(17) Frederick Glaysher





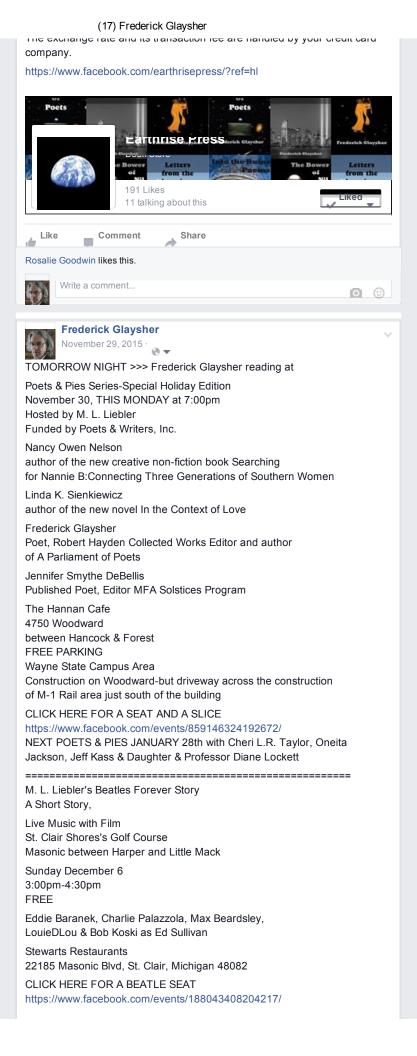
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Arnold Toynbee, Mankind and Mother Earth >

"... these sixth-century-B.C. seers are today still influencing mankind, either directly or indirectly, more than any human being who is now alive. The Buddha is influencing directly more than half, and Confucius more than a third, of the living generation. The direct present-day influence of "Deutero-Isaiah" extends to Christians, besides Jews. The direct present-day influence of Zarathustra is limited to Parsees, and today these are a numerically small community, though, like the Jews, they play a part in the present day world that is more than proportionate to their numbers. However, indirectly, Zarathustra today is influencing Jews, Christians, and Muslims as well as his own adherents. . . . some of Zarathustra's most spiritually potent concepts-immortality, the Last Judgment, God's operation through the Holy Spirit-found their way into Judaism and thence into Judaism's two daughter religions."





Frederick Glaysher November 28, 2015

"A profound spiritual message for humanity."

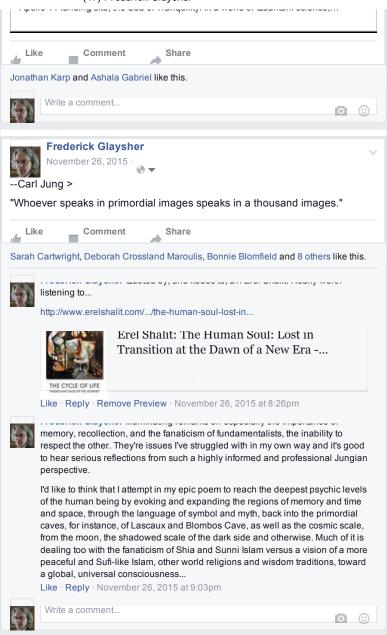
—Alan Jacobs, Poet Writer Author, London, President Ramana Maharshi Foundation, UK



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Earthrise Press books evoke a new global, universal vision of life on this planet.







Frederick Glaysher

November 26, 2015 ·

"The problem with Middle East Islam is they have what I call religious racism," said Azyumardi Azra, an Islamic scholar and former rector of the State Islamic University in Jakarta. "They feel that only the Arabs are real Muslims and the others are not."

"We are directly challenging the idea of ISIS, which wants Islam to be uniform, meaning that if there is any other idea of Islam that is not following their ideas, those people are infidels who must be killed," said Yahya Cholil Staquf, general secretary to the N.U. supreme council. "We will show that is not the case with Islam."



the Islamic State

The campaign comes at a time when Islam is at war with itself over central theological questions of how the faith is defined.





Frederick Glaysher

November 26, 2015

Last night I enjoyed this documentary immensely. The mix of dramatization with documentation and commentary is outstanding and insightful into many issues in nuanced and thoughtful ways.

It brought back to mind my reading of Perry Miller's classic The Puritans and Sacvan Bercovitch's The Puritan Origins of the American Self and The American Jeremiad, and some of the primary works of early American literature.

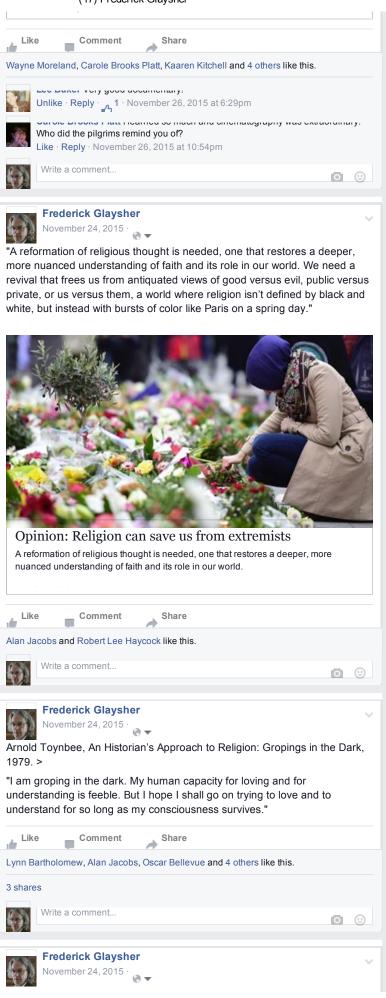
I think Ric Burns' The Pilgrims sounds the right note about the millennialism of William Bradford and company, and how it may have been fulfilled in ways that they themselves had not anticipated, perhaps, even, I would say, in ways we ourselves have yet sufficiently realized, an endless journey toward self-understanding.

That, in my opinion, is the way, historically, millennialism invariably works. Subsequent generations grapple with whether or not the fulfillment ever happened, with various narratives arising, the blinding Vision so intense it reflects across the oceans of time and space, diffused, changing and elevating consciousness, at its best, if nothing else, which for this world, is something to be thankful for...



Review: In 'The Pilgrims,' Ric Burns Looks at Mythmaking

Mixing dramatizations and interviews, Mr. Burns examines what's been lost in the Thanksgiving story in this episode of "American Experience" on PBS.

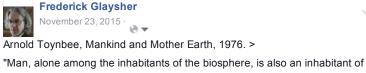




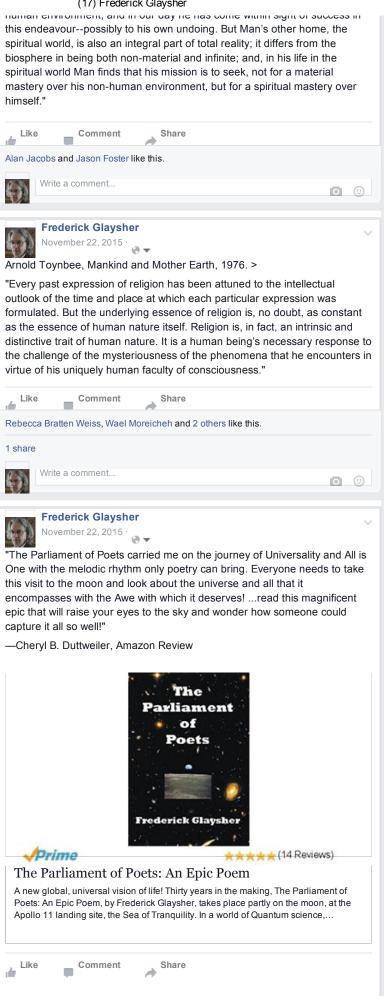
Frederick Glaysher

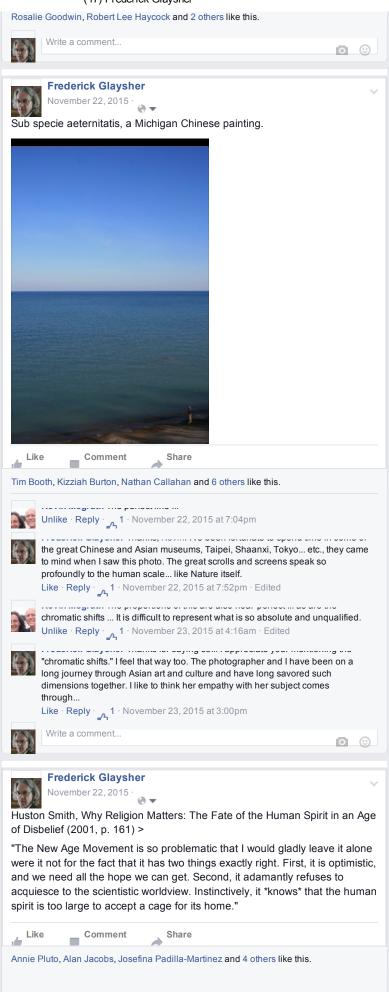


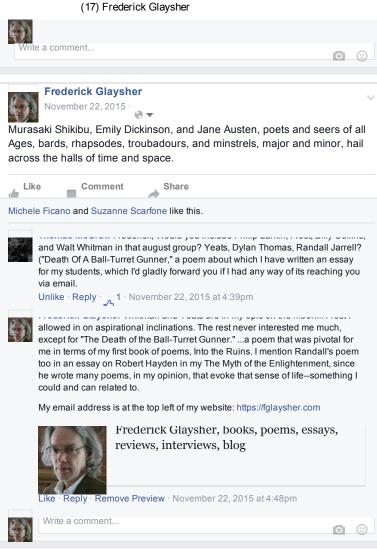


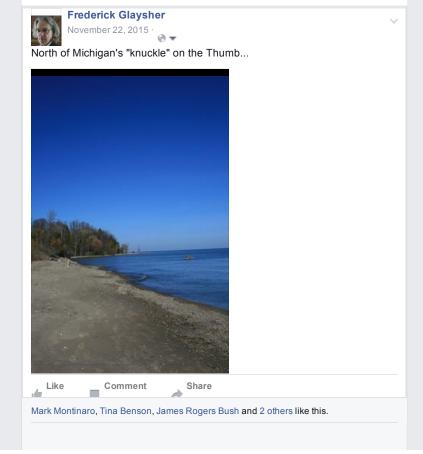


"Man, alone among the inhabitants of the biosphere, is also an inhabitant of another realm as well--a spiritual realm that is non-material and invisible. In the biosphere Man is a psychosomatic being, acting within a world that is material and finite. On this plane of human activity, Man's objective, ever since he became conscious, has been to make himself master of his non-













Frederick Glaysher

November 22, 2015 ·



What many young Muslim women have to look forward to...

"Dua had only been working for two months with the Khansaa Brigade, the all-female morality police of the Islamic State, when her friends were brought to the station to be whipped....

By the time the trees blossomed that spring, it was common to see the heads of captured soldiers and people accused of treason hanging in the main square near the clock tower. ...

Horrified, the cousins kept trying to cope, soothing themselves with the thought that, though they had joined the Organization, at least they were not personally killing anyone.

"We saw many heads being cut off," Dua recalled.

"You saw the heads — it was just the heads you saw," Aws corrected her...

But every concession turned to horror before long, and the women came to deplore how they were pitted against their neighbors, part of a force tearing apart the community they loved. Only months in, widowed and abandoned and forced to marry strangers again, would they see how they were being used as temporary salves to foreign fighters whose only dedication was to violence and an unrecognizable God.

Each of them was driven to the conviction that escape was a last chance at life. And each joined the flow of Syrians abandoning their country, leaving a void to be filled by the foreigners who held nothing of Syria in their hearts."



Collaboration, Anguish and Escape

Three young women who fled to southern Turkey recalled their experiences as members of the Islamic State morality police in Raqqa, Syria.





Frederick Glaysher shared a memory from November 21, 2014.

November 22, 2015

Jung was often quite humble about his psychology being heavily indebted to literature and religious myth, not an ersatz for either. Some people today can in tune with the roughly 200,000 year history of Homo sapiens... I respect him for that

1 Year Ago Today

See Your Memories



Lewis Lafontaine Carl Jung Depth Psychology

November 21, 2014

0

The Spiritual Problem of Modern Man

C.G. Jung

The spiritual problem of modern man is one of those questions which are so much a part of the age we live in that we cannot see them in the proper perspective. Modern man is an entirely new phenomenon; a modern problem is one which has just arisen and whose answer still lies in the future. In speaking of the spiritual problem of modern man we can at most frame a question, and we should perhaps frame it quite differently if we had but the faintest inkling of the answer the future will give. The question, moreover, seems rather vague; but the truth is that it has to do with something so universal that it exceeds the grasp of any single individual. We have reason enough, therefore, to approach such a problem in all modesty and with the greatest caution. This open avowal of our limitations seems to me essential, because it is these problems more than any others which tempt us to the use of high-sounding and empty words, and because I shall myself be forced to say certain things which may sound immoderate and incautious, and could easily lead us astray. Too many of us already have fallen victim to our own grandiloguence.

To begin at once with an example of such apparent lack of caution, I must say that the man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern manor, let us say again, the man of the immediate present-is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Even in a civilized community the people who form, psychologically speaking, the lowest stratum live in a state of unconsciousness little different from that of primitives. Those of the succeeding strata live on a level of consciousness which corresponds to the beginnings of human culture, while those of the highest stratum have a consciousness that reflects the life of the last few centuries. Only the man who is modern in our meaning of the term really lives in the present; he alone has a present-day consciousness, and he alone finds that the ways of life on those earlier levels have begun to pall upon him. The values and strivings of those past worlds no longer interest him save from the historical standpoint. Thus he has become "unhistorical" in the deepest sense and has estranged himself from the mass of men who live entirely within the bounds of tradition. Indeed, he is completely modern only when he has come to the very edge of the world, leaving behind him all that has been discarded and Outgrown, and acknowledging that he stands before the Nothing out of which All may grow.

This sounds so grand that it borders suspiciously on bathos, for nothing is easier than to affect a consciousness of the present. A great horde of worthless people do in fact give themselves a deceptive air of modernity by skipping the various stages of development and the tasks of life they represent. Suddenly they appear by the side of the truly modern man-uprooted wraiths, bloodsucking ghosts whose emptiness casts discredit upon him in his unenviable loneliness. Thus it is that the few present-day men are seen by the undiscerning eyes of the masses only through the dismal veil of those spectres, the pseudo-modems, and are confused with them. It cannot be helped; the "modern" man is questionable and suspect, and has been so at all times, beginning with Socrates and Jesus.

An honest admission of modernity means voluntarily declaring oneself bankrupt, taking the vows of poverty and chastity in a new sense, and-what is still more painful-renouncing the halo of sanctity which history bestows. To be "unhistorical" is the Promethean sin, and in this sense the modern man is sinful. A higher level of consciousness is like a burden of guilt. But, as I have said, only the man who has outgrown the stages of consciousness belonging to the past, and has amply fulfilled the duties appointed for him by his world, can achieve full consciousness of the present. To do this he must be sound and proficient in the best sense-a man who has achieved as much as other people, and even a little more. It is these qualities which enable him to gain the next highest level of consciousness.

it reminds them unpleasantly of their trickery. This, however, should not prevent us from taking it as our criterion of the modern man. We are even forced to do so, for unless he is proficient, the man who claims to be modern is nothing but a trickster. He must be proficient in the highest degree, for unless he can atone by creative ability for his break with tradition, he is merely disloyal to the past. To deny the past for the sake of being conscious only of the present would be sheer futility. Today has meaning only if it stands between yesterday and tomorrow. It is a process of transition that forms the link between past and future. Only the man who is conscious of the present in this sense may call himself modern.

Many people call themselves modern, especially the pseudo-moderns. Therefore the really modern man is often to be found among those who call themselves old-fashioned. They do this firstly in order to make amends for their guilty break with tradition by laying all the more emphasis on the past, and secondly in order to avoid the misfortune of being taken for pseudo-moderns. Every good quality has its bad side, and nothing good can come into the world without at once producing a corresponding evil. This painful fact renders illusory the feeling of elation that so often goes with consciousness of the present the feeling that we are the culmination of the whole history of mankind, the fulfillment and end-product of countless generations. At best it should be a proud admission of our poverty: we are also the disappointment of the hopes and expectations of the ages. Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

In the face of such a picture we may well grow humble again. It is true that modern man is a culmination, but tomorrow he will be surpassed. He is indeed the product of an age-old development, but he is at the same time the worst conceivable disappointment of the hopes of mankind. The modern man is conscious of this. He has seen how beneficent are science, technology, and organization, but also how catastrophic they can be. He has likewise seen how all well-meaning governments have so thoroughly paved the way for peace on the principle "in time of peace prepare for war" that Europe has nearly gone to rack and ruin. And as for ideals, neither the Christian Church, nor the brotherhood of man, nor international social democracy, nor the solidarity of economic interests has stood up to the acid test of reality. Today, ten years after the war,3 we observe once more the same optimism, the same organizations, the same political aspirations, the same phrases and catchwords at work. How. can we but fear that they will inevitably lead to further catastrophes? Agreements to outlaw war leave us skeptical, even while we wish them every possible success. At bottom, behind every such palliative measure there is a gnawing doubt. I believe I am not exaggerating when I say that modern man has suffered an almost fatal shock, psychologically speaking, and as a result has fallen into profound uncertainty.

These statements make it clear enough that my views are coloured by a professional bias. A doctor always spies out diseases, and I cannot cease to be a doctor. But it is essential to the physician's art that he should not discover diseases where none exists. I will therefore not make the assertion that Western man, and the white man in particular, is sick, or that the Western world is on the verge of collapse. I am in no way competent to pass such a judgment.

Whenever you hear anyone talking about a cultural or even about a human problem, you should never forget to inquire who the speaker really is. The more general the problem, the more he will smuggle his own, most personal psychology into the account he gives of it. This can, without a doubt, lead to intolerable distortions and false conclusions which may have very serious consequences. On the other hand, the very fact that a general problem has gripped and assimilated the whole of a person is a guarantee that the speaker has really experienced it, and perhaps gained something from his sufferings. He will then reflect the problem for us in his personal life and thereby show us a truth. But if he projects his own psychology into the problem, he falsifies it by his personal bias, and on the pretense of presenting it objectively so distorts it that no truth emerges but merely a deceptive fiction.

It is of course only from my own experience with other persons and with myself that I draw my knowledge of the spiritual problem of modern man. I know something of the intimate psychic life of many hundreds of educated persons, both sick and healthy, coming from every quarter of the civilized, white world; and upon this experience I base my statements. No doubt I can draw only a one-sided picture, for everything I have observed lies in the psyche-it is all inside. I must add at once that this is a remarkable fact in itself, for the psyche is not always and everywhere to be found on the inside. There are peoples and epochs where it is found outside) because they were wholly unpsychological. As examples we may choose any of the ancient civilizations, but especially that of Egypt with its monumental objectivity and its naive confession of sins that have not been committed. We can no more feel psychic problems lurking behind the Apis tombs of Saqqara and the Pyramlds than we can behind the music of Bach.

Whenever there exists some external form, be It an ideal or a ritual, by which all the yearnings and hopes of the soul are adequately expressed-as for instance in a living religion-then we may say that the psyche is outside and that there is no psychic problem, just as there is then no unconscious in our sense of the word. In

decades, although long before that man was introspective and intelligent enough to recognize the facts that are the subject-matter of psychology. It was the same with technical knowledge. The Romans were familiar with all the mechanical principles and physical facts which would have enabled them to construct a steam engine, but all that came of it was the toy made by Hero of Alexandria. The reason for this is that there was no compelling necessity to go further. This need arose only with the enormous division of labour and the growth of specialization in the nineteenth century. So also a spiritual need has produced in our time the "discovery" of psychology. The psychic facts still existed earlier, of course, but they did not attract attention-no one noticed them. People got along without them. But today we can no longer get along unless we pay attention to the psyche.

It was men of the medical profession who were the first to learn this truth. For the priest, the psyche can only be something that needs fitting into a recognized form or system of belief in order to ensure its undisturbed functioning. So long as this system gives true expression to life, psychology can be nothing but a technical adjuvant to healthy living, and the psyche cannot be regarded as a factor sui generis. While man still lives as a herd-animal he has no psyche of his own, nor does he need any, except the usual belief in the immortality of the soul. But as soon as he has outgrown whatever local form of religion he was born to-as soon as this religion can no longer embrace his life in all its fullness-then the psyche becomes a factor in its own right which cannot be dealt with by the customary measures. It is for this reason that we today have a psychology founded on experience, and not upon articles of faith or the postulates of any philosophical system. The very fact that We have such a psychology is to me symptomatic of a profound convulsion of the collective psyche. For the collective psyche shows the same pattern of change as the psyche of the individual. So long as all goes well and all our psychic energies find an outlet in adequate and well-regulated ways, we are disturbed by nothing from within. No uncertainty or doubt besets us, and we cannot be divided against ourselves. But no sooner are one or two channels of psychic activity blocked up than phenomena of obstruction appear. The stream tries to flow back against the current, the inner man wants something different from the outer man, and we are at war with ourselves. Only then, in this situation of distress, do we discover the psyche as something which thwarts our will, which is strange and even hostile to us, and which is incompatible with our conscious standpoint. Freud's psychoanalytic endeavours show this process in the clearest way. The very first thing he discovered was the existence of sexually perverse and criminal fantasies which at their face value are wholly incompatible with the conscious outlook of civilized man. A person who adopted the standpoint of these fantasies would be nothing less than a rebel, a criminal, or a madman.

We cannot suppose that the unconscious or hinterland of man's mind has developed this aspect only in recent times. Probably it was always there, in every culture. And although every culture had its destructive opponent, a Herostratus who burned down its temples, no culture before ours was ever forced to take these psychic undercurrents in deadly earnest. The psyche was merely part of a metaphysical system of some sort. But the conscious, modern man can no longer refrain from acknowledging the might of the psyche, despite the most strenuous and dogged efforts at self-defence. This distinguishes our time from all others. We can no longer deny that the dark stirrings of the unconscious are active powers, that psychic forces exist which, for the present at least, cannot be fitted into our rational world order. We have even elevated them into a science-one more proof of how seriously we take them. Previous centuries could throw them aside unnoticed; for us they are a shirt of Nessus which we cannot strip off.

The revolution in our conscious outlook, brought about by the catastrophic results of the World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit that I need calling to order myself, and that I would do better to set my own house to rights first. I admit this the more readily because I realize only too well that my faith in the rational organization of the world-that old dream of the millennium when peace and harmony reign-has grown pale. Modern man's skepticism in this respect has chilled his enthusiasm for politics and world-reform; more than that, it is the worst possible basis for a smooth flow of psychic energies into the outer world, just as doubt concerning the morality of a friend is bound to prejudice the relationship and hamper its development. Through his skepticism modern man is thrown back on himself; his energies flow towards their source, and the collision washes to the surface those psychic contents which are at all times there, but lie hidden in the silt so long as the stream flows smoothly in its course. How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth.

 $\label{thm:modern} \mbox{Modern man has lost all the metaphysical certainties of his medieval brother, and set}$

But anyone who has still managed to preserve these ideals unshaken must have been injected with a more than ordinary dose of optimism. Even security has gone by the board, for modern man has begun to see that every step forward in material "progress" steadily increases the threat of a still more stupendous catastrophe. The imagination shrinks in terror from such a picture. What are we to think when the great cities today are perfecting defense measures against gas attacks, and even practice them in dress rehearsals? It can only mean that these attacks have already been planned and provided for, again on the principle "in time of peace prepare for war." Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that fire-arms go off of themselves if only enough of them are together.

An intimation of the terrible law that governs blind contingency, which Heraclitus called the rule of enantiodromia (a running towards the opposite), now steals upon modern man through the by-ways of his mind, chilling him with fear and paralyzing his faith in the lasting effectiveness of social and political measures in the face of these monstrous forces. If he turns away from the terrifying prospect of a blind world in which building and destroying successively tip the scales, and then gazes into the recesses of his own mind, he will discover a chaos and a darkness there which everyone would gladly ignore. Science has destroyed even this last refuge; what was once a sheltering haven has become a cesspool.

And yet it is almost a relief to come upon so much evil in the depths of our own psyche. Here at least, we think, is the root of all the evil in mankind. Even though we are shocked and disillusioned at first, we still feel, just because these things are part of our psyche, that we have them more or less in hand and can correct them or at any rate effectively suppress them. We like to assume that, if we succeeded in this, we should at least have rooted out some fraction of the evil in the world. Given a widespread knowledge of the unconscious, everyone could see when a statesman was being led astray by his own bad motives. The very newspapers would pull him up: "Please have yourself analyzed; you are suffering from a repressed father-complex"

I have purposely chosen this grotesque example to show to what absurdities we are led by the illusion that because something is psychic it is under our control. It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without.

The rapid and worldwide growth of a psychological interest over the last two decades shows unmistakably that modern man is turning his attention from outward material things to his own inner processes. Expressionism in art prophetically anticipated this subjective development, for all art intuitively apprehends coming changes in the collective unconsciousness.

The psychological interest of the present time is an indication that modem man expects something from the psyche which the outer world has not given him: doubtless something which our religion ought to contain, but no longer does contain, at least for modern man. For him the various forms of religion no longer appear to come from within, from the psyche; they seem more like items from the inventory of the outside world. No spirit not of this world vouchsafes him inner revelation; instead, he tries on a variety of religions and beliefs as if they were Sunday attire, only to lay them aside again like worn-out clothes.

Yet he is somehow fascinated by the almost pathological manifestations from the hinterland of the psyche, difficult though it is to explain how something which all previous ages have rejected should suddenly become interesting. That there is a general interest in these matters cannot be denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology as a science, or of the still narrower interest in the psychoanalysis of Freud, but of the widespread and ever-growing interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in fact, a. deep affinity.with Gnosticism. There is even an "Eglise gnostique de la France," and I know of two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clearly shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with this subject will agree.

The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at

politics and world-reform.

I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge instead of faith which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know-to experience for himself.

The age of discovery has only just come to an end in our day, when no part of the earth remains unexplored; it began when men would no longer believe that the Hyperboreans were one-footed monsters, or something of that kind, but wanted to find out and see with their own eyes what existed beyond the boundaries of the known world. Our age is apparently setting out to discover what exists in the psyche beyond consciousness. The question asked in every spiritualistic circle is: What happens after the medium has lost consciousness? Every Theosophist asks: What shall I experience at the higher levels of consciousness? The question which every astrologer asks is: What are the operative forces that determine my fate despite my conscious intention? And every psychoanalyst wants to know: What are the unconscious drives behind the neurosis?

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. The European of yesterday will feel a slight shudder run down his spine when he gazes more deeply into these delvings. Not only does he consider the subject of this so-called research obscure and shuddersome, but even the methods employed seem to him a shocking misuse of man's finest intellectual attainments. What is the professional astronomer to say when he is told that at least a thousand times more horoscopes are cast today than were cast three hundred years ago? What will the educator and advocate of philosophical enlightenment say about the fact that the world has not grown poorer by a single superstition since the days of antiquity? Freud himself, the founder of psychoanalysis, has taken the greatest pains to throw as glaring a light as possible on the dirt and darkness and evil of the psychic background, and to interpret it in such a way as to make us lose all desire to look for anything behind it except refuse and smut. He did not succeed, and his attempt at deterrence has even brought about the exact opposite-an admiration for all this filth. Such a perverse phenomenon would normally be inexplicable were it not that even the scatologists are drawn by the secret fascination of the psyche.

There can be no doubt that from the beginning of the nineteenth century-ever since the time of the French Revolution the psyche has moved more and more into the foreground of man's interest, and with a steadily increasing power of attraction. The enthronement of the Goddess of Reason in Notre Dame seems to have been a symbolic gesture of great significance for the Western world-rather like the hewing down of Wotan's oak by Christian missionaries. On both occasions no avenging bolt from heaven struck the blasphemer down.

It is certainly more than an amusing freak of history that just at the time of the Revolution a Frenchman, Anguetil du Perron, should be living in India and, at the beginning of the nineteenth century, brought back with him a translation of the Oupnek'hat) a collection of fifty Upanishads, which gave the West its first deep insight into the baffling mind of the East. To the historian this is a mere coincidence independent of the historical nexus of cause and effect. My medical bias prevents me from seeing it simply as an accident. Everything happened in accordance with a psychological law which is unfailingly valid in personal affairs. If anything of importance is devalued in our conscious life, and perishes-so runs the law-there arises a compensation in the unconscious. We may see in this an analogy to the conservation of energy in the physical world, for our psychic processes also have a quantitative, energic aspect. No psychic value can disappear without being replaced by another of equivalent intensity. This is a fundamental rule which is repeatedly verified in the daily practice of the psychotherapist and never fails. The doctor in me refuses point blank to consider the life of a people as something that does not conform to psychological law. For him the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the "nations of his soul"? And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, from humanity even. In some way or other we are part of a single, allembracing psyche, a single "greatest man," the homo maximus, to quote Swedenbora

And so we can draw a parallel: just as in me, a single individual, the darkness calls forth a helpful light, so it does in the psychic life of a people. In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron and provoked an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche. For he brought the Eastern

of underestimating it! So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges. The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of Eastern ideas; they take root in the lower levels and slowly grow to the surface. Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from? Certainly not from one individual. Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed. But we can be sure there are several millions of them. To this number we must add a few million Spiritualists of Christian or Theosophist leanings.

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche: it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Looked at from above, they often present a dreary or laughable spectacle; yet they are as impressively simple as those Galileans who were once called blessed. Is it not touching to see the offscourings of man's psyche gathered together in compendia a foot thick? We find the merest babblings, the most absurd actions, the wildest fantasies recorded with scrupulous care in the volumes of Anthropophyteia) while men like Havelock Ellis and Freud have dealt with like matters in serious treatises which have been accorded all scientific honours. Their reading public is scattered over the breadth of the civilized, white world. How are we to explain this zeal, this almost fanatical worship of everything unsavoury? It is because these things are psychological-they are of the substance of the psyche and therefore as precious as fragments of manuscript salvaged from ancient middens. Even the secret and noisome things of the psyche are valuable to modern man because they serve his purpose. But what purpose?

Freud prefixed to his Interpretation of Dreams the motto: Flectere si nequeo superos Acheronta movebo-"If I cannot bend the gods on high, I will at least set Acheron in uproar." But to what purpose?

The gods whom we are called upon to dethrone are the idolized values of our conscious world. Nothing, as we know, discredited the ancient gods so much as their love-scandals, and now history is repeating itself. People are laying bare the dubious foundations of our belauded virtues and incomparable ideals, and are calling out to us in triumph: "There are your man-made gods, mere snares and delusions tainted with human baseness-whited sepulchres full of dead men's bones and of all uncleanness." We recognize a familiar strain, and the Gospel words which we failed to digest at Confirmation come to life again.

I am deeply convinced that these are not just vague analogies. There are too many persons to whom Freudian psychology is dearer than the Gospels, and to whom Bolshevism means more than civic virtue. And yet they are all our brothers, and in each of us there is at least one voice which seconds them, for in the end there is one psyche which embraces us all.

The unexpected result of this development is that an uglier face is put upon the world. It becomes so ugly that no one can love it any longer; we cannot even love ourselves, and in the end there is nothing in the outer world to draw us away from the reality of the life within. Here, no doubt, we have the true significance of this whole development. After all, what does Theosophy, with its doctrines of karma and reincarnation, seek to teach except that this world of appearance is but a temporary health-resort for the morally unperfected? It depreciates the intrinsic value of the present-day world no less radically than does the modern outlook, but with the help of a different technique; it does not vilify our world, but grants it only a relative meaning in that it promises other and higher worlds. The result in either case is the same.

I admit that all these ideas are extremely unacademic, the truth being that they touch modern man on the side where he is least conscious. Is it again a mere coincidence that modern thought has had to come to terms with Einstein's relativity theory and with nuclear theories which lead us away from determinism and border on the inconceivable? Even physics is volatilizing our material world. It is no wonder, then, in my opinion, if modern man falls back on the reality of psychic life and expects from it that certainty which the world denies him.

Spiritually the Western world is in a precarious situation, and the danger is greater the more we blind ourselves to the merciless truth with illusions about our beauty of soul. Western man lives in a thick cloud of incense which he burns to himself so that

of another colour? What do China and India think of us? What feelings do we arouse in the black man? And what about all those whom we rob of their lands and exterminate with rum and venereal disease?

I have an American Indian friend who is a Pueblo chieftain. Once when we were talking confidentially about the white man, he said to me: "We don't understand the whites. They are always wanting something, always restless, always looking for something. What is it? We don't know. 'Ve can't understand them. They have such sharp noses, such thin, cruel lips, such lines in their faces. We think they are all crazy."

My friend had recognized, without being able to name it, the Aryan bird of prey with his insatiable lust to lord it in every land, even those that concern him not at all. And he had also noted that megalomania of ours which leads us to suppose, among other things, that Christianity is the only truth and the White Christ the only redeemer. After setting the whole East in turmoil with our science and technology, and exacting tribute from it, we send our missionaries even to China. The comedy of Christianity in Africa is really pitiful. There the stamping 0.ut of polygamy, no doubt highly pleasing to God, has given rise to prostitution on such a scale that in Uganda alone twenty thousand pounds are spent annually on preventives of venereal Infection: And the good European pays his missionaries for these edifying achievements! Need we also mention the story of suffering in Polynesia and the blessings of the opium trade?

That is how the European looks when he is extricated from the cloud of his own moral incense. No wonder that unearthing the psyche is like undertaking a full-scale drainage operation. Only a great idealist like Freud could devote a lifetime to such unclean work. It was not he who caused the bad smell, but all of us-we who think ourselves so clean and decent from sheer ignorance and the grossest self-deception. Thus our psychology, the acquaintance with our own souls, begins in every respect from the most repulsive end, that is to say with all those things which we do not wish to see.

But if the psyche consisted only of evil and worthless things, no power on earth could induce the normal man to find it attractive. That is why people who see in Theosophy nothing but lamentable intellectual superficiality, and in Freudian psychology nothing but sensationalism, prophesy an early and inglorious end to these movements. They overlook the fact that such movements derive their force from the fascination of the psyche, and that it will express itself in these forms until they are replaced by something better. They are transitional or embryonic stages from which new and riper forms will emerge.

We have not yet realized that Western Theosophy is an amateurish, indeed barbarous imitation of the East. We are just beginning to take up astrology again, which to the Oriental is his daily bread. Our studies of sexual life, originating in Vienna and England, are matched or surpassed by Hindu teachings on this subject. Oriental texts ten centuries old introduce us to philosophical relativism, while the idea of indeterminacy, newly broached in the West, is the very basis of Chinese science. As to our discoveries in psychology, Richard Wilhelm has shown me that certain complicated psychic processes are recognizably described in ancient Chinese texts. Psychoanalysis itself and the lines of thought to which it gives rise-a development which we consider specifically Western-are only a beginner's attempt compared with what is an immemorial art in the East. It may not perhaps be known that parallels between psychoanalysis and yoga have already been drawn by Oscar Schmitz.

Another thing we have not realized is that while we are turning the material world of the East upside down with our technical proficiency, the East with its superior psychic proficiency is throwing our spiritual world into confusion. We have never yet hit upon the thought that while we are overpowering the Orient from without, it may be fastening its hold on us from within. Such an idea strikes us as almost insane, because we have eyes only for obvious causal connections and fail to see that we must lay the blame for the confusion of our intellectual middle class at the doors of Max Muller, Oldenberg, Deussen, Wilhelm, and others like them. What does the example of the Roman Empire teach us? After the conquest of Asia Minor, Rome became Asiatic; Europe was infected by Asia and remains so today. Out of Cilicia came the Mithraic cult, the religion of the Roman legions, and it spread from Egypt to fog-bound Britain. Need I point out the Asiatic origin of Christianity?

The Theosophists have an amusing idea that certain Mahatmas, seated somewhere in the Himalayas or Tibet, inspire and direct every mind in the world. So strong, in fact, can be the influence of the Eastern belief in magic that Europeans of sound mind have assured me that every good thing I say is unwittingly inspired in me by the Mahatmas, my own inspirations being of no account whatever. This myth of the Mahatmas, widely circulated in the West and firmly believed, far from being nonsense, is-like every myth-an important psychological truth. It seems to be quite true that the East is at the bottom of the spiritual change we are passing through today. Only, this East is not a Tibetan monastery full of Mahatmas, but lies essentially within us. It is our own psyche, constantly at work creating new spiritual forms and spiritual forces which may help us to subdue the boundless lust for prey of Aryan man. We shall perhaps come to know something of that narrowing of horizons which has grown in the East into a dubious quietism, and also something of that stability which human existence acquires when the claims of the spirit become as imperative

anything of the sort; it seems to me that $w\sim$ are only at the threshold of a new spiritual epoch. I do not wish to pass myself off as a prophet, but one can hardly attempt to sketch the spiritual problem of modern man without mentioning the longing for rest in a period of unrest, the longing for security in an age of insecurity. It is from need and distress that new forms of existence arise, and not from idealistic requirements or mere wishes

To me the crux of the spiritual problem today is to be found in the fascination which the psyche holds for modern man. If we are pessimists, we shall call it a sign of decadence; if we are optimistically inclined, we shall see in it the promise of a farreaching spiritual change in the Western world. At all events, it is a significant phenomenon. It is the more noteworthy because it is rooted in the deeper social strata, and the more important because it touches those irrational and-as history shows -incalculable psychic forces which transform the life of peoples and civilizations in ways that are unforeseen and unforeseeable. These are the forces, still invisible to many persons today, which are at the bottom of the present "psychological" interest. The fascination of the psyche is not by any means a morbid perversity; it is an attraction so strong that it does not shrink even from what it finds repellent.

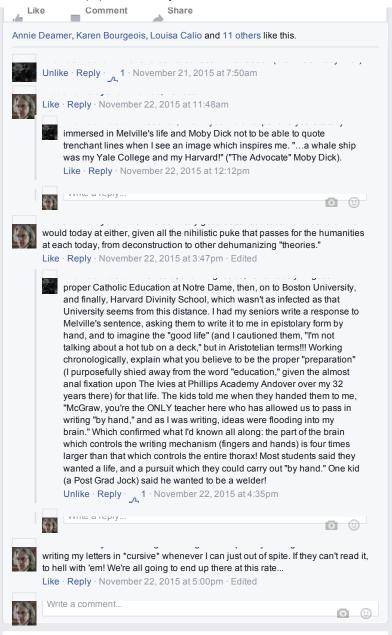
Along the great highways of the world everything seems desolate and outworn. Instinctively modern man leaves the trodden paths to explore the by-ways and lanes, just as the man of the Greco-Roman world cast off his defunct Olympian gods and turned to the mystery cults of Asia. Our instinct turns outward, and appropriates Eastern theosophy and magic; but it also turns inward, and leads us to contemplate the dark background of the psyche. It does this with the same skepticism and the same ruthlessness which impelled the Buddha to sweep aside his two million gods that he might attain the original experience which alone is convincing.

And now we must ask a final question. Is what I have said of modern man really true, or is it perhaps an illusion? There can be no doubt whatever that to many millions of Westerners the facts I have adduced are wholly irrelevant and fortuitous, and regrettable aberrations to a large number of educated persons. But-did a cultivated Roman think any differently when he saw Christianity spreading among the lower classes? Today the God of the West is still a living person for vast numbers of people, just as Allah is beyond the Mediterranean, and the one believer holds the other an inferior heretic, to be pitied and tolerated failing all else. To make matters worse, the enlightened European is of the opinion that religion and such things are good enough for the masses and for women, but of little consequence compared with immediate economic and political questions.

So I am refuted all along the line, like a man who predicts a thunderstorm when there is not a cloud in the sky. Perhaps it is a storm below the horizon, and perhaps it will never reach us. But what is significant in psychic life always lies below the horizon of consciousness, and when we speak of the spiritual problem of modern man we are speaking of things that are barely visible-of the most intimate and fragile things, of flowers that open only in the night. In daylight everything is clear and tangible, but the night lasts as long as the day, and we live in the night-time also. There are people who have bad dreams which even spoil their days for them. And for many people the day's life is such a bad dream that they long for the night when the spirit awakes. I believe that there are nowadays a great many such people, and this is why I also maintain that the spiritual problem of modern man is much as I have presented it.

I must plead guilty, however, to the charge of one-sidedness, for I have passed over in silence the spirit of the times, about which everyone has so much to say because it is so clearly apparent to us all. It shows itself in the ideal of internationalism and supernationalism, embodied in the League of Nations and the like; we see it also in sport and, significantly, in cinema and jazz. These are characteristic symptoms of our time, which has extended the humanistic ideal even to the body. Sport puts an exceptional valuation on the body, and this tendency is emphasized still further in modern dancing. The cinema, like the detective story, enables us to experience without danger to ourselves all the excitements, passions, and fantasies which have to be repressed in a humanistic age. It is not difficult to see how these symptoms link up with our psychological situation. The fascination of the psyche brings about a new self-appraisal, a reassessment of our fundamental human nature. "Ve can hardly be surprised if this leads to a rediscovery of the body after its long subjection to the spirit-we are even tempted to say that t?e flesh is getting its own back. When Keyserling sarcastically singles out the chauffeur as the culture-hero of our time, he has struck, as he often does, close to the mark. The body lays claim to equal recognition; it exerts the same fascination as the psyche. If we are still caught in the old idea of an antithesis between mind and matter, this state of affairs must seem like an unbearable contradiction. But if we can reconcile ourselves to the mysterious truth that the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit-the two being really one-then we can understand why the striving to transcend the present level of consciousness through acceptance of the unconscious must give the body its due, and why recognition of the body cannot tolerate a philosophy that denies it in the name of the spirit. These claims of physical and psychic life, incomparably stronger than they were in the past, may seem a sign of decadence, but they may also signify a rejuvenation, for as Holderlin says







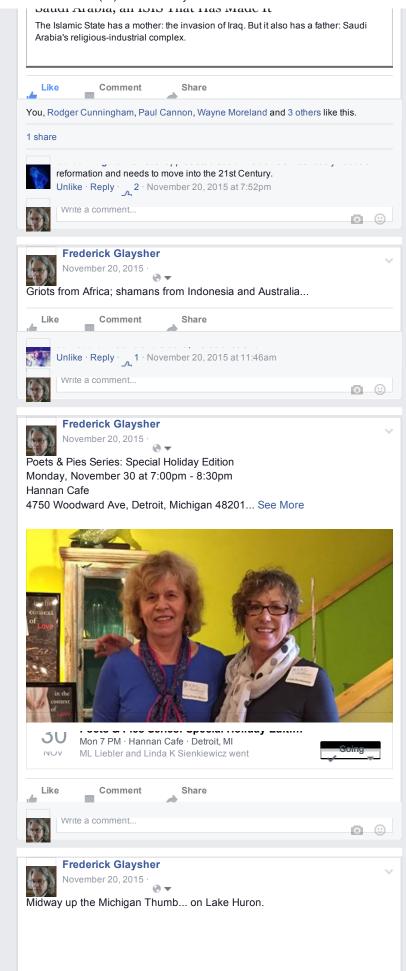
Frederick Glaysher

November 20, 2015 ·

Together, from the moon, we can see how...

"Since ISIS is first and foremost a culture, not a militia, how do you prevent future generations from turning to jihadism when the influence of Fatwa Valley and its clerics and its culture and its immense editorial industry remains intact?"





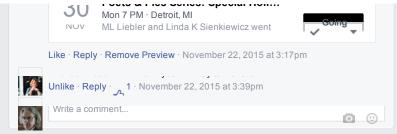






That transcendent Rose symbol of our age, the Earth itself, viewed from the heavens, one world with no visible boundaries, metaphor of the oneness of the human race, reflects its blue-green light into the blackness of the starry







Frederick Glaysher

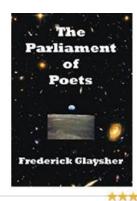
November 17, 2015 ·

"A remarkable poem by a uniquely inspired poet, taking us out of time into a new and unspoken consciousness..." —Kevin McGrath, Poet, Lowell House, South Asian Studies, Harvard University

"Mr. Glaysher has written an epic poem of major importance that is guaranteed to bring joy and an overwhelming sense of beauty and understanding to readers who will travel the space ways with this exquisite poet. I am truly awed by this poet's use of epic poetry that today's readers will connect with, enjoy and savor every word, every line and every section. Frederick Glaysher is a master poet who knows his craft from the inside out, and this is really truly a major accomplishment and contribution to American Letters. Once you enter, you will not stop until the end. A landmark achievement Mr. Glaysher. Bravo! —ML Liebler, Poet and Senior Lecturer, Department of English, Wayne State University, Detroit, Michigan

"A great epic poem of startling originality and universal significance, ingeniously enriching the canon of 'literary epics' while in every way partaking of the nature of world literature. Glaysher is in a creative dialog with the greatest epic poets of all time. He is bringing together in beautiful verse form diverse visions of humanity from all over the world, frequently casting them in the form of spatial and cosmic imagery. A pure joy. A literary work of fine verbal art, it is contemporary 'world literature' at its best." —Dr. Hans-George Ruprecht, CKCU Literary News, Carleton University, Ottawa, Canada

"And a fine major work it is." —Arthur McMaster, Contributing Editor, Department of English, Converse College, South Carolina Poets' Quarterly (Spring 2015), in "My Odyssey as an Epic Poet: Interview with Frederick Glaysher."





★★★★ (14 Reviews)

0 (!)

The Parliament of Poets: An Epic Poem

A new global, universal vision of life! Thirty years in the making, The Parliament of Poets: An Epic Poem, by Frederick Glaysher, takes place partly on the moon, at the Apollo 11 landing site, the Sea of Tranquility. In a world of Quantum science,...

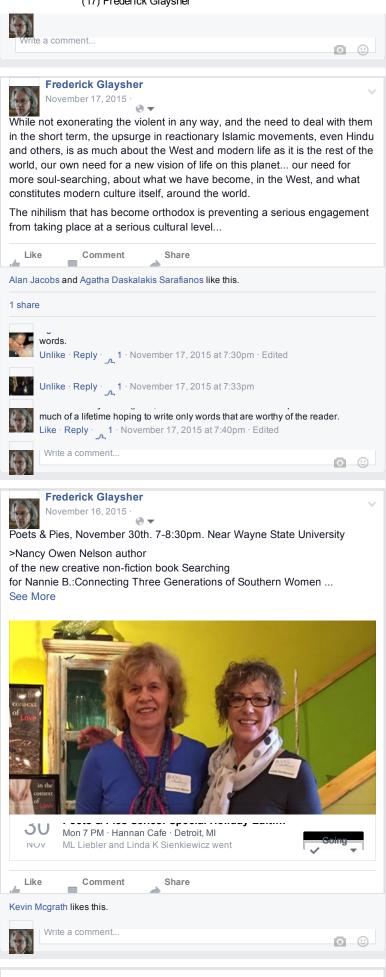


Alan Jacobs and Michele Ficano like this.



Write a comment..







November 16, 2015 ·

"Relying heavily on the Quran, the 18-page letter..."

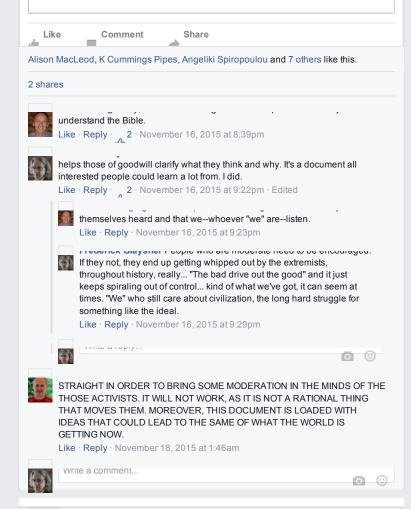
It was first released about a year ago. I read it in about January or so. It's a very profound statement, all the more for having been written on American soil... historic, really. I don't think there's anything that can match it.

During this dreadful time after Paris... definitely all the more relevant.



Muslim Scholars To Islamic State: You Don't Understand Islam

WASHINGTON (RNS) More than 120 Muslim scholars from around the world joined an open letter to the "fighters and followers" of the Islamic State, denouncing them...





Frederick Glaysher shared a link.

November 16, 2015 ·







Frederick Glaysher

November 15, 2015

Re: Terrorism in Paris

There has to be a more serious cultural engagement in many ways with Islam and the issues involved. Concurrent efforts... in conventional ways, of course, law enforce and security, military, and so forth, but also we need to understand and engage with the ideology of the Quran and the extremist interpretations of it. The West isn't really doing that, to my mind, enough... Culturally, we're only reacting... mostly, understandably, to and in horror.

I'm thinking of a comment in a recent article on ISIS by Scott Atran:

"The West has failed utterly to understand the appeal of the ISIS narrative, much less to develop effective counternarratives." --Scott Atran

What's needed is a global, universal narrative... a superior narrative to the passages of the Quran that evoke a triumphalist Islam (Surah 9.29). The Quran and Islamic culture have deep roots in other narratives that have always moderated the fanatical interpretations. While not exonerating the violent in any way, and the need to deal with them in the short term, the upsurge in reactionary Islamic movements, even Hindu and others, is as much about the West and modern life as it is the rest of the world, our own need for a new vision of life on this planet... our need for more soulsearching, about what we have become, in the West, and what constitutes modern culture itself, around the world.

The nihilism that has become orthodox is preventing a serious engagement from taking place at a serious cultural level...

"ljtihad" is much of the answer for Islamic fanaticism. The "gates" have not closed, but merely the minds of some Muslims.

There are ways to reopen them but they require that we open our own.

Like	Comment	Share	
Rebecca Brathis.	atten Weiss, Deboral	n Crossland Maroulis, Hans	G. Ruprecht and 2 others like
VVrit	e a comment		0 (0)



Scott Atran > "...what inspires the most uncompromisingly lethal actors in the world today is not so much the Qur'an or religious teachings."

Frederick Glaysher > In my opinion, passages like Surah 9.29 on imposing dhimmitude on "People of the Book," and in effect "the impure," exacting the Jizya, play a role in inspiring Islamic fanatics... I don't believe it can be ignored. It evokes an entirely different scale of social organization:

"Fight those who believe not in God nor the Last Day, nor hold that forbidden which hath been forbidden by God and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued." --Quran, Surah 9.29

For fanatics, what is that if not "a thrilling cause that promises glory and esteem"? One with a heritage reaching back to 610CE... and a long history of success? What is that if not the "dark side" of Islam?

Both East and West, including the Middle East, need a new *narrative.* It's not merely Muslim youth who need a new vision of life. The nihilism that has become orthodox in the West and much of the world is still preventing a serious engagement from taking place at a serious cultural level...



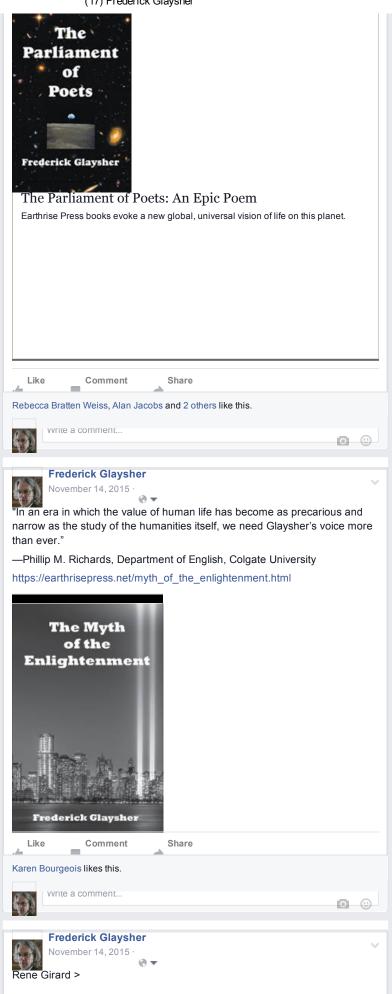
Mindless terrorists? The truth about Isis is much worse | Scott Atran

They deal in chaos, but they work from a script. The failure to understand that is costing us dear $\,$





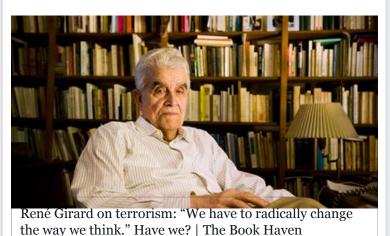
The Parliament of Poets sends the Persona, the Poet of the Moon, on a Journey to the seven continents to learn from all of the spiritual and wisdom traditions of humankind. On Earth and on the moon, the poets teach him a new global, universal vision of life.



seeing the catastrophe. We neither can nor want to see violence as it is. The only way we will be able to meet the terrorist challenge is by radically changing the way we think...

"We therefore have to radically change the way we think, and try to understand the situation without any presuppositions and using all the resources available from the study of Islam. The work to be done is immense

"Indeed, some aspects of this religion contain a relationship to violence that we do not understand and that are all the more worrying for that reason. For us, it makes no sense to be ready to pay with one's life for the pleasure of seeing the other die..."



The Book Haven: Cynthia Haven's Blog for the Written Word







I feel there has to be a more serious cultural engagement in many ways with Islam and the issues involved. I think there has to be concurrent efforts... in conventional ways, of course, law enforce and security, military, and so forth, but also we need to understand and engage with the ideology of the Quran and the extremist interpretations of it. The West isn't really doing that, to my mind, enough... Culturally, we're only reacting... mostly, understandably, to and in horror.

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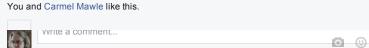
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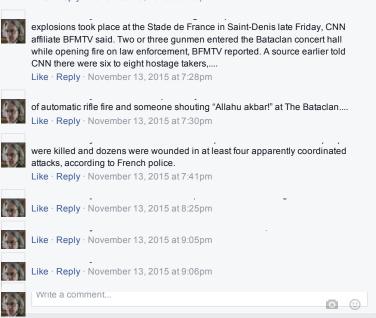
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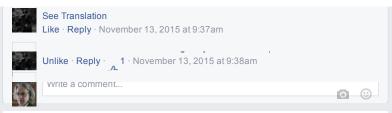
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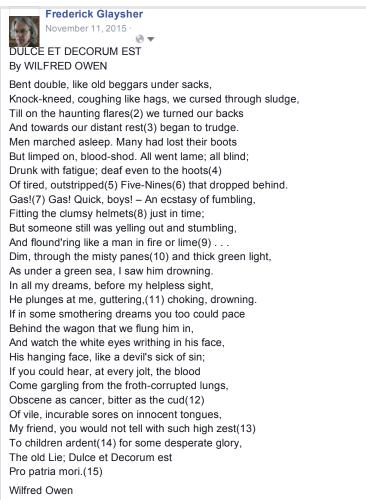








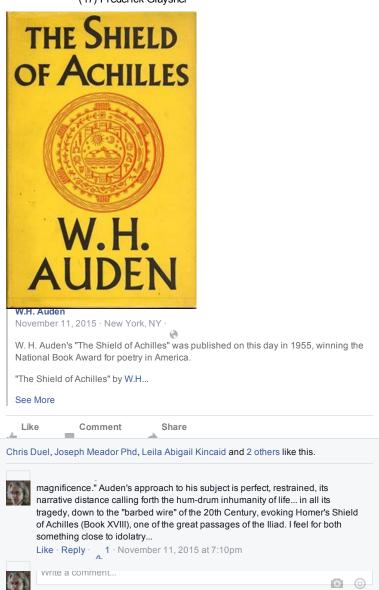




Thought to have been written between 8 October 1917 and March, 1918









November 9, 2015 ·

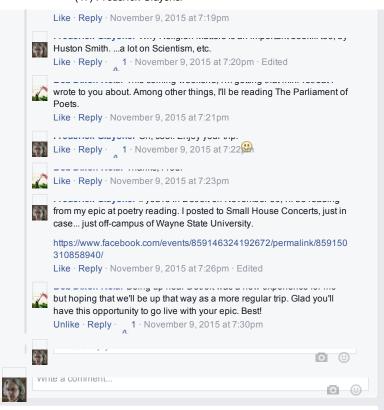
—ML Liebler,Poet and Senior Lecturer, Department of English, Wayne State University >

"Mr. Glaysher has written an epic poem of major importance that is guaranteed to bring joy and an overwhelming sense of beauty and understanding to readers who will travel the space ways with this exquisite poet. While the poem reads like the classic poetry of Milton, it has the contemporary edge of genius modernity.

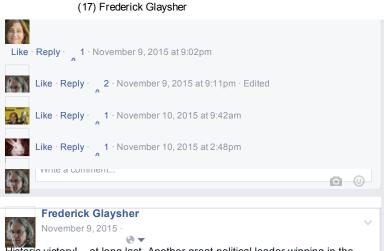
I am truly awed by this poet's use of epic poetry that today's readers will connect with, enjoy and savor every word, every line and every section. Frederick Glaysher is a master poet who knows his craft from the inside out, and this is really truly a major accomplishment and contribution to American Letters

Once you enter, you will not stop until the end. A landmark achievement Mr. Glaysher. Bravo!"









Historic victory! ...at long last. Another great political leader winning in the end through indomitable perseverance!



Myanmar's ruling party says it has lost the general elections, with reports indicating a

wide margin of victory to Aung San Suu Kyi's National League for Democracy.



Frederick Glaysher

November 9, 2015 ·

All too often, it seems, we're going nowhere... no progress toward resolution of the conflicts between East and West, and the restoration or creation of human harmony on this planet.

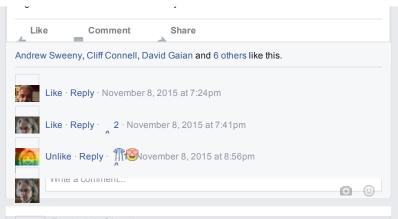
I reject that status quo. There is a way. ...an Imaginative Journey to the Moon... the Human Journey of the species on this rock, Mother Earth. ...experience it together, and feel it anew, what it means to be human.



Frederick Glaysher

November 8, 2015

What I'm suggesting is the way of the shaman, tell a story to the tribe, around the campfire, a new myth, a new way of seeing and understanding life that harmonizes the disparate elements, not into uniformity and mindless obedience, but the rich resonance of individual wills and psyches coming

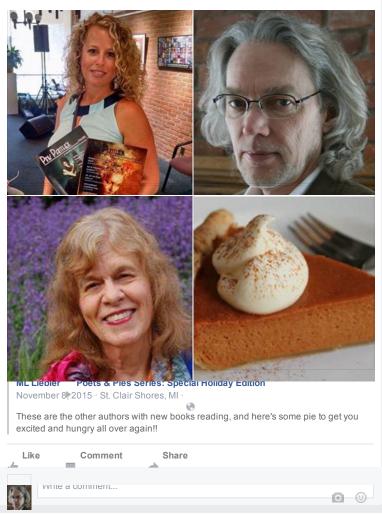


Frederick Glaysher
November 8, 2015

If you're in the greater Detroit area, I'll be reading from The Parliament of
Poets: An Epic Poem at a poetry reading at Hannan Cafe, Monday,
November 30th, 7:00 - 8:30 pm. Poets & Pies Series: Special Holiday Edition

MIDTOWN / Wayne State University Area
WOODWARD AT HANCOCK FREE PARKING & FREE ADMISSION
Check out ML Liebler's FB Announcement for details. Click here >>>

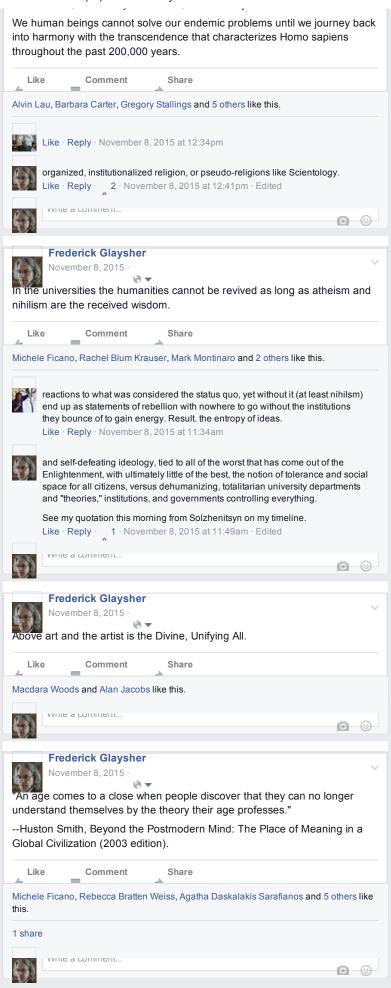
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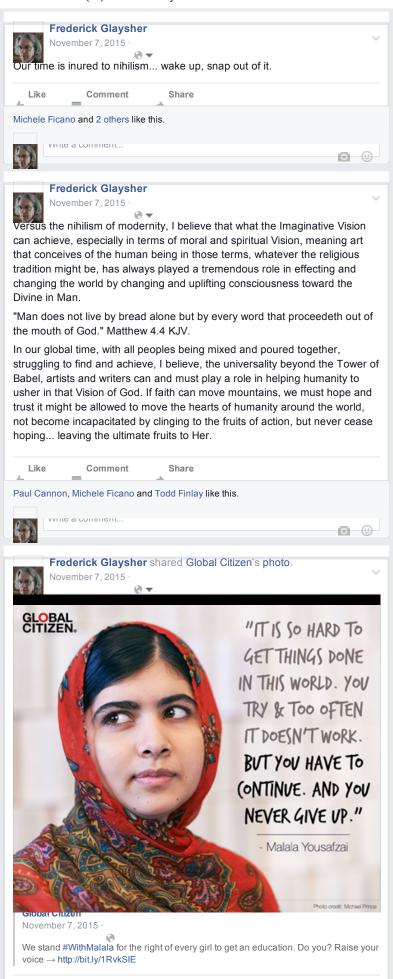
Frederick Glaysher

November 8, 2015

To the same extent, atheism and nihilism have become the received wisdom









vviite a comment...

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My forty-plus year Journey to *reach humanity* with a new global, universal vision of life... the Human Journey...

I feel blessed as a poet to live in this time, with the Internet and the entire digital revolution. I explore all that in my essay in my book The Myth of the Enlightenment, "The Post-Gutenberg Revolution: A Manifest," so I have long felt that finding the way to reach humanity through the Post-Gutenberg Revolution is part of my *ordeal*... and lunar tale...



Frederick Glaysher

November 7, 2015

FLAUBERT'S BEAUTIFUL ACCOUNT OF HOW THE STIRRING OF DEVOTION CAN OCCUR, EVEN WITHIN THOSE WHO ARE SUPREMELY RATIONAL, SKEPTICAL AND "HARD-HEARTED."

Curiosity drove [Bouvard and Pecuchet] to the spot. It was the midnight mass. These lights came from shepherds' lanterns. Some of them were shaking their cloaks under the porch.

The serpent snorted; the incense smoked. Glasses suspended along the nave represented three crowns of many-coloured flames; and, at the end of the perspective at the two sides of the tabernacle, immense wax tapers were pointed with red flames. Above the heads of the crowd and the broadbrimmed hats of the women, beyond the chanters, the priest could be distinguished in his chasuble of gold. To his sharp voice responded the strong voices of the men who filled up the gallery, and the wooden vault quivered above its stone arches. The walls were decorated with the stations of the Cross. In the midst of the choir, before the altar, a lamb was lying down, with its feet under its belly and its ears erect.

The warm temperature imparted to them both a strange feeling of comfort, and their thoughts, which had been so tempestuous only a short time before, became peaceful, like waves when they are calmed.

They listened to the Gospel and the Credo, and watched the movements of the priest. Meanwhile, the old, the young, the beggar women in rags, the mothers in high caps, the strong young fellows with tufts of fair down on their faces, were all praying, absorbed in the same deep joy, and saw the body of the Infant Christ shining, like a sun, upon the straw of a stable. This faith on the part of others touched Bouvard in spite of his reason, and Pécuchet in spite of the hardness of his heart.

There was a silence; every back was bent, and, at the tinkling of a bell, the little lamb bleated.

The host was displayed by the priest, as high as possible between his two hands. Then burst forth a strain of gladness inviting the whole world to the feet of the King of Angels. Bouvard and Pécuchet involuntarily joined in it, and they felt, as it were, a new dawn rising in their souls.

Bob Dixon-Kolar November 7, 2015

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https://www.facebook.com/fglaysher

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November 6, 2015 ·

"This Great Poem promises to be the defining Epic of the Age and will be certain to endure for many Centuries. ...a profound spiritual message for humanity."

—Alan Jacobs, Poet Writer Author, Amazon UK Review, London

https://earthrisepress.net/



Kevin Mcgrath and Alan Jacobs like this.

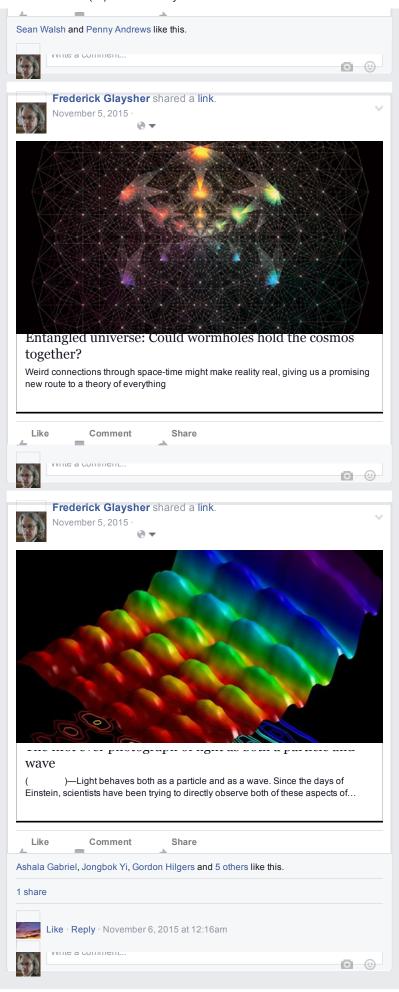
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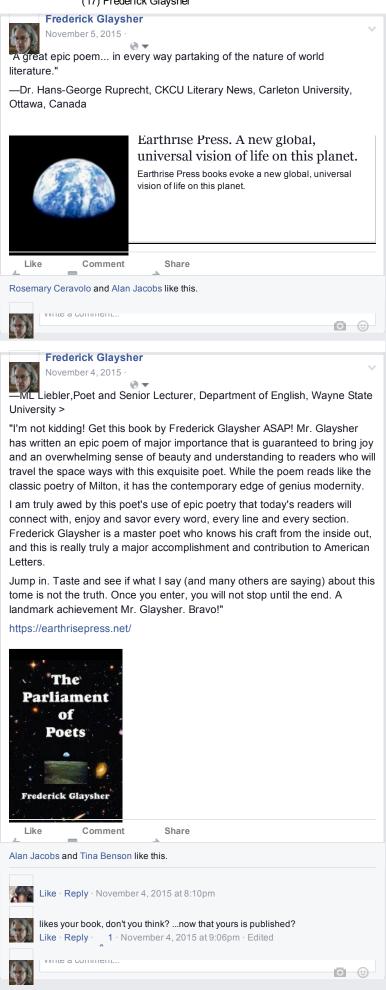
Frederick Glaysher November 6, 2015 ·

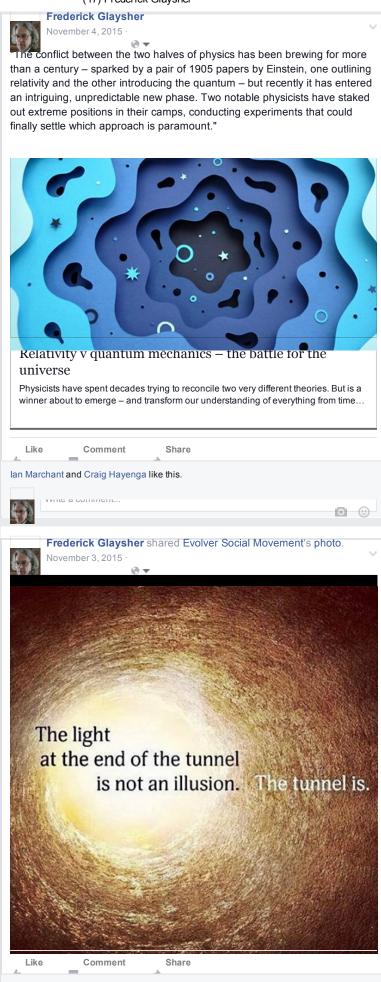
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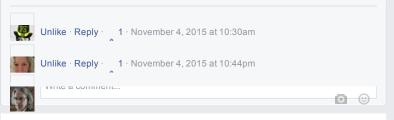
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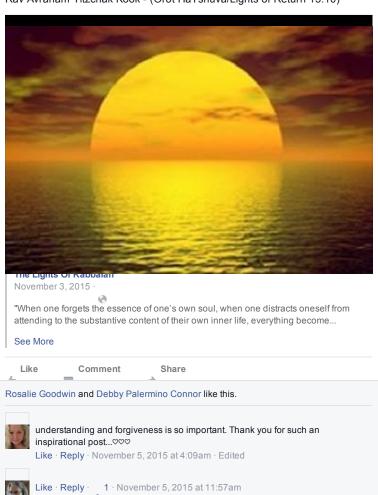


Frederick Glaysher shared The Lights Of Kabbalah's photo.

November 3, 2015 ·

"When one forgets the essence of one's own soul, when one distracts oneself from attending to the substantive content of their own inner life, everything becomes confused and uncertain. The primary role of teshuva/return/penitence...is for the person to return to themselves, to the root of their soul...It is only through the great truth of returning to oneself that the person and the people, the world and all the worlds, the whole of existence, will return to their Creator, to be illuminated by the light of life."

Rav Avraham Yitzchak Kook - (Orot HaTshuva/Lights of Return 15:10)



Frederick Glaysher

November 3, 2015

The West has failed utterly to understand the appeal of the ISIS narrative, much less to develop effective counternarratives." --Scott Atran

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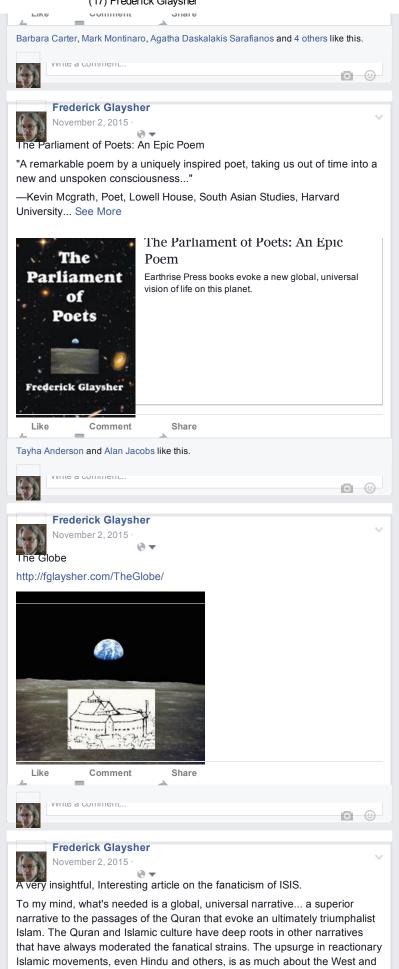




The West has failed utterly to understand the appeal of the ISIS narrative, much less to develop effective counternarratives." -- Scott Atran

What's needed is a global, universal narrative... a superior narrative to the passages of the Quran that evoke a triumphalist Islam. The Quran and Islamic culture have deep roots in other narratives that have always moderated the fanatical interpretations. The upsurge in reactionary Islamic movements, even Hindu and others, is as much about the West and modern life as it is the rest of the world, our own need for a new vision of life on this planet...

Togerther, we can see it: Gazing from the moon, we see one Earth, without borders, Mother Earth, her embrace encircling one people, humankind.



on this planet...

"The West has failed utterly to understand the appeal of the ISIS narrative, much less to develop effective counternarratives."

"This is, fundamentally, a war of ideas that the West has virtually no idea how to wage..."

"Current "counter narratives" aren't in the least appealing or successful, whether in attracting or deterring ISIS supporters and recruits."

"Current counter-radicalization approaches lack the mainly positive, empowering appeal and sweep of the Islamic State's story of the world, while at the same time lacking the personalized and intimate approach to individuals."



Frederick Glaysher

November 1, 2015 ·

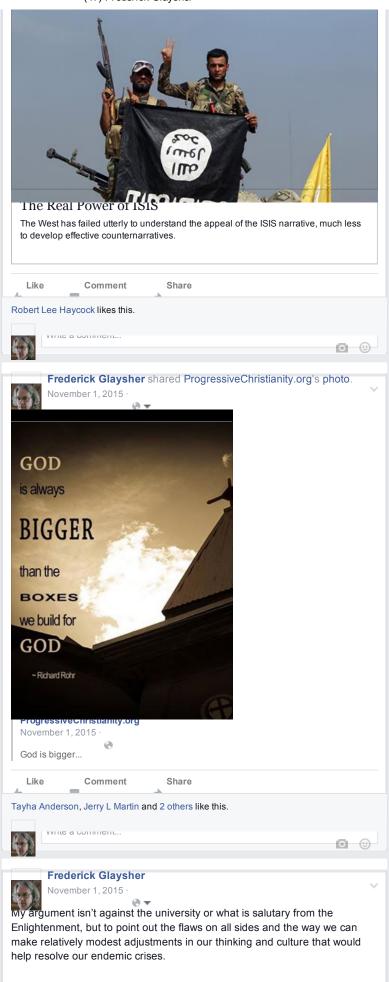
Interesting article. To my mind, what's needed is a global, universal narrative... a superior narrative to the passages of the Quran that evoke an ultimately triumphalist Islam. The Quran and Islamic culture have deep roots in other narratives that have always moderated the fanatical strains. The upsurge in reactionary Islamic movements, even Hindu and others, is as much about the West and modern life as it is the rest of the world, our own need for a new vision of life on this planet...

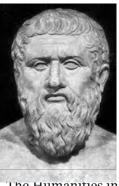
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The Humanities in Crisis - The Globe

Human experience is much deeper and profound than what the humanities have come to allow in our time, creating a disharmony that has deeply damaged itself and contemporary culture. My argument isn't against the university or what is salutary from the Enlightenment, but to point out the flaws on all...



--ML Liebler, Dept of English, Wayne State University \dots See More

The Parliament of Poets Frederick Glaysher

The Parliament of Poets: An Epic Poem

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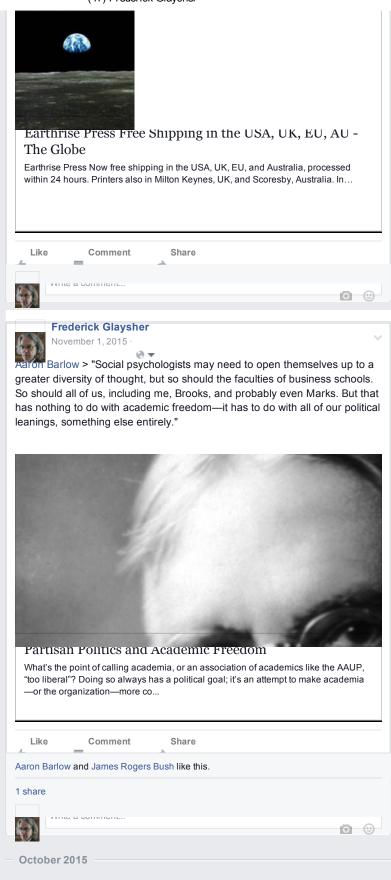
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Frederick Glaysher

Comment

November 1, 2015 ·

Think I've reached a new threshold with my more than a decade and a half of struggling with the Post-Gutenberg Revolution in what is now a major technical improvement for EarthrisePress.Net — I've long thought that there must be a way in the Digital Age for artists and writers to make a living from their art in some way by going around all the traditional middle men and the newer mega-portals of online sellers that are attempting to create their own monopolies...



Posts from 2015





Frederick Glaysher

October 31, 2015 ·

"Universities should be intellectually challenging, not lazily comforting. In particular, reading and thinking should be demanding tasks. That is why the great canon of Western literature is so powerful — precisely because it does contain elements that are thought-provoking, heart- rending and disturbing."

"When feminists start to attack Germaine Greer, you know that we really are living in a topsy-turvy world."



university debate

Germaine Greer said she was pulling out of giving a lecture at Cardiff University after female students there branded her 'transphobic', and lobbied for her to be banned,...

Michele Ficano and Jonathan Karp like this.

Freedom of speech only if it agrees with me. Why bother to go to college?

Like · Reply · November 1, 2015 at 1:09am · Edited

Could it be that college students feel powerless in an adult world into which they have just entered?

Like · Reply · November 1, 2015 at 11:55am

Frederick Glaysher

October 31, 2015 ·

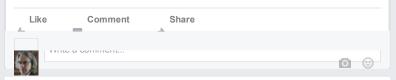
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The Parliament of Poets: An Epic Poem

Earthrise Press books evoke a new global, universal vision of life on this planet.



Frederick Glaysher
October 31, 2015

can be just as true of the humanities... only a very narrow set of ideas allowed. ...aught else is heresy. No debate allowed, suppressed or shouted down in one way or another... Often seems, even, that's long been the norm.



Many academics and intellectuals are biased against conservative viewpoints.

Like Comment Share

Jose David Saldivar, Alan Jacobs, Michele Ficano and 4 others like this.



academia, isn't that because few conservatives, much less really right wing people, value the contributions of the academy--particularly in the Humanities? Most truly conservative people I know (and I meet a lot in Oklahoma) despise higher education, teachers, and anything to do with the Humanities. They're not part of the discussion because they often despise the discussion. Is that a rejection of diversity? I don't think it's true that there's only a "narrow set of ideas" prevalent in the university: rather, that a large portion of the population refuses to enter into the debate. You can't make someone part of a conversation they have no wish to contribute to and/or find beneath them. Heretical? That sounds

Like · Reply · 2 · October 31, 2015 at 10:48am



think the ideas you express are very representative of how the "culture wars" are so often construed on "both sides," meaning too narrow a slice of human experience, to my mind. Much of the culture of the humanities is deadlocked in such terms and thinking, which exacerbates the misunderstanding of much of the populace. I think too that much of the humanities today has become based on a far too limited conception of the humanities, accepting a meta-narrative, an ideology, that actually works against the humanities, while closing off to other views of life that might help reinvigorate them and help reach people more broadly with the serious reflection on what it means to be human, and so forth, that the arts at their best are capable of offering civilization.

The notion of "sour grapes" is itself part of that biased self-conception of a metanarrative that imagines it possesses the Truth. Human experience is much deeper and profound than what much of the "humanities" has come to allow in our time, creating a disharmony that has deeply damaged itself and contemporary culture. One often hears the underlying fear implicit in the humanities is a backward movement to fundamentalism, Christian or otherwise, as though there were no other possibilities. Academic secular nihilism, however, is just fine, and almost invariably the prescribed fundamentalist ideology.

Coteries always eventually pass, often by proving themselves bankrupt, for many years now, in my opinion, so much that the humanities have lost the respect of much of the population, not only in the USA, but around the world.

Like · Reply · 1 · October 31, 2015 at 11:48am · Edited



back in the 1980s. Back then, the religious right came down hard on "moral relativism" and advocated placing "moral absolutism" in its place. The problem is, academia has long passed-up "moral absolutism" as philosophically untenable. Then there is the wholesale suspicion of academia and the anti-intellectual atmosphere that pervades American conservatism. This may not be a serious problem on the East coast, but here in Texas, if you're a professor, you're automatically a Commie, and if you write poetry you're either a Commie or gay.

Like · Reply · 1 · October 31, 2015 at 11:49am



on *both sides* is flawed, neither allowing a full debate, since each is stuck in a position of exclusivism. Following Jacques Barzun's From Dawn to Decadence, polarization is the clearest evidence of decadence.

If interested in understanding my thinking more, my book of essays The Myth of the Enlightenment expands on all of these issues dealing with the humanities, religion, and contemporary culture. Best wishes.

http://www.amazon.com/Myth-Enlightenment.../dp/0982677839/



, 2015 at 12:12pm · Edited



politicization of the humanities. Liberalism and Conservatism are political approaches. Neither is meant to serve as a medium for philosophy outside of ethics. Doubtless, there are countless Conservative religious thinkers, and religious studies are part of the humanities. And there are quite a few Conservative poets. And novelists. And playwrights. If we were talking about "real" Conservatism, I'd tend to agree with you to an extent, but the American version of modern Conservatism is more about Capitalism than it is about political expression. That said, it's fairly clear that the influence of Big Business on the shape of higher education has resulted in a sort of defaming of a liberal arts degree, and I think that qualifies as Conservatism. Most people these days (at least here in Texas) tend to look at higher education as a means towards making more money.

Like · Reply · October 31, 2015 at 12:03pm



most... and speaks to the decadence of our time. My essay "Decadence, East and West" addresses also these issues more fully. I can't replicate a thirty-page

1 · October 31, 2015 at 12:21pm · Edited Like · Reply ·



can say that the danger to the Humanities doesn't come from professors' lack of intellectual diversity or their refusal to enter into a full-formed cultural debate. Most professors I know work themselves to death trying to teach better, know more, and educate students to become rational citizens of the 21st century (no easy task, when you live in a state that leads the nation in education cuts). The danger is what Carl Sagan wrote of in his book, Cosmos, about the destruction of Alexandria: paraphrasing, he said that people destroyed it because they forgot why it mattered...it was just a building to them, full of books they didn't read or understand. The Humanities has become this building in our society; we have no narrative of why it came to be or what it offers to our students. Because of that, we are losing classes (such as Shakespeare) and losing programs. Some people, seeing the writing on the wall, are switching to fully on-line programs (more expedient) and stripped-down General Ed programs which allow a student to complete a degree in record time. Universities around the country--often the small, regional one who get neither respect nor recognition-are the ones fighting to keep these books and ideas in the lives of our students, even while article after article comes proclaiming the death of the university. What's sad is when even poets and writers decide that the academy is the "enemy" and decide to take them to task for eroding the great tradition. You can write all the poems and essays in the world, but who's going to teach students who come to college unable to write a 5-page essay, do simple research, and who have never read a single novel in their lives? This happens every day in my university.

Unlike · Reply · 2 · October 31, 2015 at 3:04pm



either a student or educator at several universities and community colleges. Sagan's recitation of the standard upward ascent of the Enlightenment doesn't belong, as you know, only to him, but has become part of the problem, I argue, in my book The Myth of the Enlightenment. The very categories of thought of the "enlightened" academy has led to a closed-mindedness long pilloried since at least Allan Bloom, if not many before him, as by Saul Bellow, for good reasons, Part of my argument is that the humanities themselves, locked into the dregs of modern nihilism, are complicitous in their own undermining, with their hands clamped over their ears... unable to see anything other than a bigoted fanatic in anyone who doesn't genuflect at their shrine, the Goddess of Reason.

That's a recipe of continuing disaster... and an extremely simplistic conception of alternatives, only reinforcing extreme fragmentation, divisiveness, and alienation in the culture. I invite you to read my book. Perhaps these two blurbs might help..

"In an era in which the value of human life has become as precarious and narrow as the study of the humanities itself, we need Glaysher's voice more than ever." —Phillip M. Richards, Department of English, Colgate University

"In short this is a book I'll be returning to for the rest of this year and no doubt afterward. I'm glad it exists and I'm grateful for the wisdom it sends my way." — Laurence Goldstein, Department of English, University of Michigan

Like · Reply · October 31, 2015 at 4:02pm · Edited



been intellectually disenfranchised by our "no Child left behind" government is bigotry and nihilism? If so, then I will gladly keep at it...our students need any philosophy, no matter how wrong-headed, rather than what out government is offering them now. I don't know where you taught, but the culture wars are very real, and our universities are becoming more and more commercials for big business and the latest technology rather than the "dregs of modern nihilism." I think you give the academy too much credit! And I would like to read your book sometime, but unfortunately, I have 100+ papers to grade and classes to plan...the work of modern nihilism is never done!

Unlike · Reply · 1 · October 31, 2015 at 4:32pr@



the valid reasons for it, as well as the fact that the universities, education in general, are under severe duress by the extreme forces you suggest.

I fully realize how real the culture wars are and have spent the last forty years of my life studying and writing about how to move beyond them. To my mind, the endemic polarization is not a way out or beyond the cultural dilemmas that wrack society. My goal isn't to destroy the university or what's salutary from the Enlightenment, but to point out the flaws on all sides and the way we can make adjustments in our thinking and culture that would help resolve our pervasive problems...

With all respect, as someone who taught composition for ten years, though some may know it not, your students are lucky to have you...

Like · Reply · 1 · October 31, 2015 at 4:50pm · Edited



0 🙂





softcover books.

I'm rather astonished that I can now do this... all from one website... whether someone orders an ebook, a hardcover, or a softcover on EarthrisePress.Net, Gumroad's SSL servers handles the financial transaction, adds the correct VAT for the UK, Euro Zone, and Australia. If it is a printed book, Gumroad processes the order, forwarding the shipping address to Earthrise Press and then I or my staff can order and have the book printed and shipped in any of the already mentioned regions with *free shipping* since the numbers work for everyone concerned with this configuration. Many people have become accustomed to buying music and books from the mega-portals, but why? I would say there was $% \left(1\right) =\left(1\right) +\left(1\right$ no real alternative. Now there is.

The exact same printed or digital book goes out into the hands of the reader, in several possible formats, mobi/Kindle, ePub, PDF, Android / iOS, etc., hardcover, softcover, whatever. Given all the animosity around the world against some of the major venues, I believe this might very well be a way of providing an alternative for artists and writers, and, not to forget, readers, who don't want to support a monopoly...

I have long believed what's need is the *example* of a writer who figures all this out and puts it together in the actual world on a *global* level, setting the *example* of what is indeed now possible... by actually doing it. I wrote my epic poem with a global audience in mind, and now I believe it is possible to sell it to the entire world through the revolutionary developments of the Post-Gutenberg



vision of life on this planet.

move Preview · 1 · October 30, 2015 at 4:22pm · Edited



interesting. I am glad the book is progressing well. It all takes time for a book to become known, but sooner or later it willl be. Every best wish and warm regards,

Unlike · Reply · 1 · October 30, 2015 at 5:13pm



most of his adult life sitting in rooms alone reading books, my epic has found its way to as many readers as it has around the world... with more than 36 blurb/reviews since late November 2012. I know it often took in the past a long time for a book that presented a truly new way of looking at life to *reach humanity* and realize I shouldn't entirely expect anything else, all the more given that I'm addressing not merely Western Civilization but all the major regional civilizations around the planet. We human beings are inured to our nationalistic isolationism. The Unity of humanity? What could be more absurd!!

Like · Reply · 1 · October 30, 2015 at 5:37pm · Edited



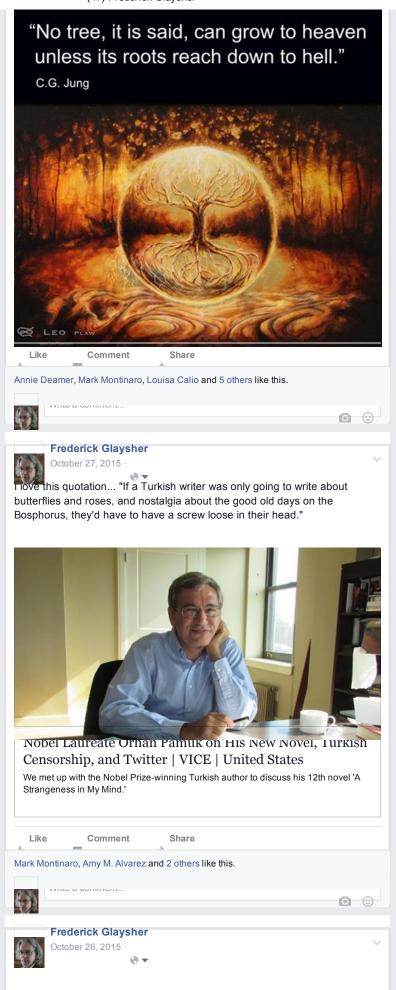
Unlike · Reply · 1 · October 30, 2015 at 9:25pm





Frederick Glaysher added a new photo.

October 27, 2015



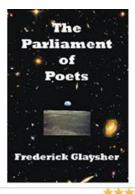
accomplishment and contribution to American Letters... A landmark achievement Mr. Glaysher. Bravo!" —ML Liebler, Amazon Review, Poet and Senior Lecturer, Department of English, Wayne State University

"A remarkable poem by a uniquely inspired poet, taking us out of time into a new and unspoken consciousness..." --Kevin Mcgrath, Poet, Lowell House, South Asian Studies, Harvard University

"This Great Poem promises to be the defining Epic of the Age and will be certain to endure for many Centuries. ...a profound spiritual message for humanity." —Alan Jacobs, Poet Writer Author, President Ramana Maharshi Foundation UK, Amazon UK Review

"And a fine major work it is." —Arthur McMaster, Contributing Editor, Poets' Quarterly (Spring 2015); Department of English, Converse College, Spartanburg, South Carolina

The Parliament of Poets: An Epic Poem. By Frederick Glaysher. Hardcover ISBN: 9780982677889

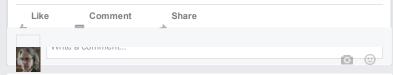


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Frederick Glaysher

October 25, 2015

Even those of you who talk about the 1 percent, you don't really get what's going on.' He's telling us that we are on the road not just to a highly unequal society, but to a society of an oligarchy. A society of inherited wealth."



Company | BillMoyers.com

Economist Paul Krugman explains how the United States is becoming an oligarchy the very system our founders revolted against.





Frederick Glaysher

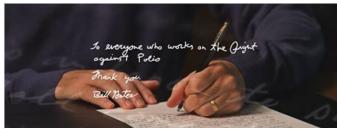
October 25, 2015

Gates on Polio >

"Since 1988, the number of annual cases has dropped more than 99.9 percent. There used to be an estimated 350,000 children paralyzed by polio every year; so far this year, there have been just 48 cases."





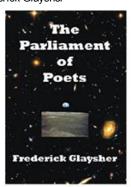


Dear Polio Fighter...

The world's progress in fighting polio might be one of the bestkept secrets in global health. Since 1988, the number of annual cases has dropped more than 99.9 percent. There used to be an estimated 350,000 children paralyzed by polio every year; so far this year, there have been just 48 cases. Only two countries, Pakistan and Afghanistan, have never been free of the disease. And yet I'm often su...

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Frederick Glaysher

October 25, 2015 ·

weeting these challenges requires an approach to global governance that promotes sustainable peace and safeguards human rights. In other words, we need to focus on both security and justice. The United Nations and other global institutions established in the mid-20th century must be brought into the 21st century if they are to help address these modern, evolving threats. A failure to reform these institutions risks prolonging these global crises. This is a critical moment for action."



Madeleine Albright and Ibrahim Gambari

To deal with 21st-century crises effectively, the UN needs to evolve. Our report suggests a framework

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Kaija Reiss likes this.

Like · Reply · October 26, 2015 at 9:43am



"Among our major reform recommendations are establishing a UN Global Partnership to harness the talents and networks of civil society and the business community; expanding the United Nations Security Council's membership while curbing the use of vetoes by its five permanent members; building bridges between G20 nations and the UN's other 173 member states on global

(17) Frederick Glaysher
a peacebuilding council with real authorities to coordinate action and mobilise resources for conflict-affected states; and creating a United Nations parliamentary network to raise greater citizen awareness and participation in UN governance. Equally important is the attention the commission on global security, justice and governance gives to advancing its ambitious reform agenda..." etc.

See the Report by Madeleine K. Albright Ibrahim A. Gambari
Co-Chairs, Commission on Global Security, Justice & Governance:

http://www.globalsecurityjusticegovernance.org/.../Commis...



http://www.globalsecurityjusticegovernance.org/.../key.../

Like · Reply · October 26, 2015 at 3:04pm

Commission on Global Security, Justice &...

Commission on Global Security, Justice &...



Frederick Glaysher
October 25, 2015

N - The Tree of Life, Milan, Italy.



Hundreds of iconic monuments, buildings, museums, bridges and other landmarks in more than 45 countries around the world turned blue to celebrate 70 years of the United Nations

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Frederick Glaysher

October 24, 2015

Graysher has written an epic poem of major importance... truly a major accomplishment and contribution to American Letters... A landmark achievement Mr. Glaysher. Bravo!" —ML Liebler, Amazon Review, Poet and Senior Lecturer, Department of English, Wayne State University

"A remarkable poem by a uniquely inspired poet, taking us out of time into a new and unspoken consciousness..." --Kevin Mcgrath, Poet, Lowell House, South Asian Studies, Harvard University

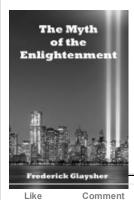
"And a fine major work it is." —Arthur McMaster, Contributing Editor, Poets' Quarterly (Spring 2015); Department of English, Converse College, Spartanburg, South Carolina

ingeniously enriching the canon of 'literary epics' while in every way partaking of the nature of world literature." —Dr. Hans-George Ruprecht, CKCU Literary News, Carleton University, Ottawa, Canada

"This Great Poem promises to be the defining Epic of the Age and will be certain to endure for many Centuries. Frederick Glaysher uses his great Poetic and Literary Skills in an artistic way that is unique for our Era and the Years to come." —Alan Jacobs, Poet Writer Author, Amazon UK Review, London

"This masterful work goes well beyond the norm for literature of any type... Quite simply a masterpiece..." —Marv Borgman, Amazon Review

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Alan Jacobs likes this.

Frederick Glaysher

October 24, 2015

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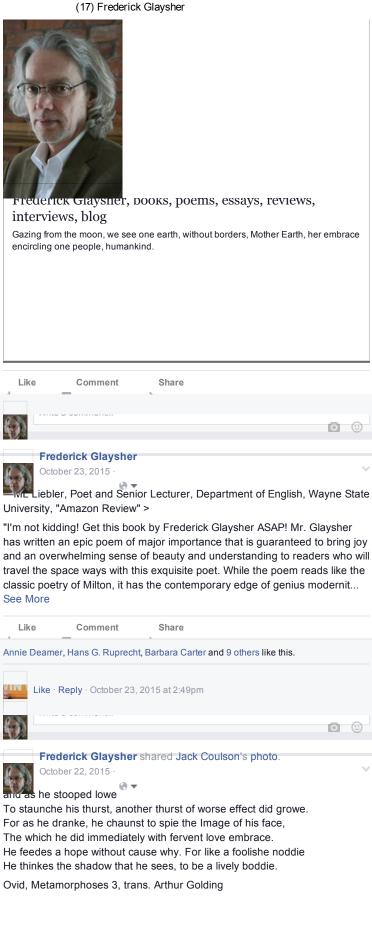
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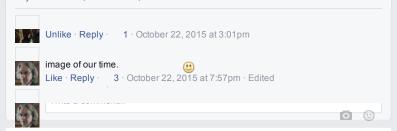
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Tayha Anderson, Alan Jacobs, Brett Millier and 12 others like this.



Frederick Glaysher via Parabola Magazine

October 22, 2015

But once in a while, right in the midst of it we turn and look at ourselves and see how we are spending our precious energy and time. How does this happen? It happens because we suddenly see ourselves from another place.

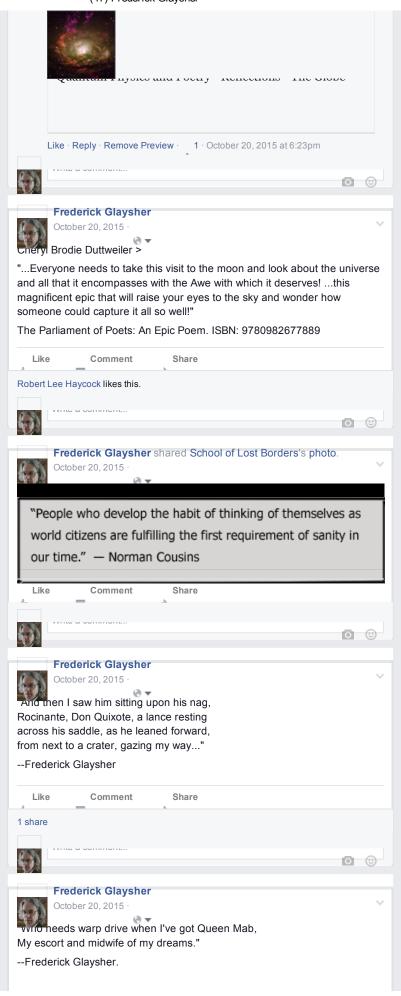
happen? It happens because we suddenly see ourselves from another place—in the light of an awareness that is greater than thought."—Tracy Cochran



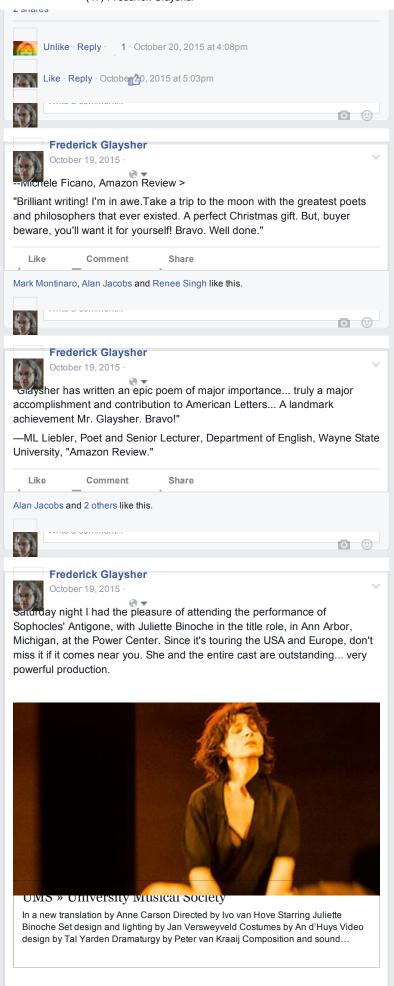
Have you ever thought this? It's a little moment of awakening rather than an ordinary thought—a clearing in the clouds, a a distant memory, a knowing that there is more. More to life. More to me. This realization can feel like hitting bottom. [...]

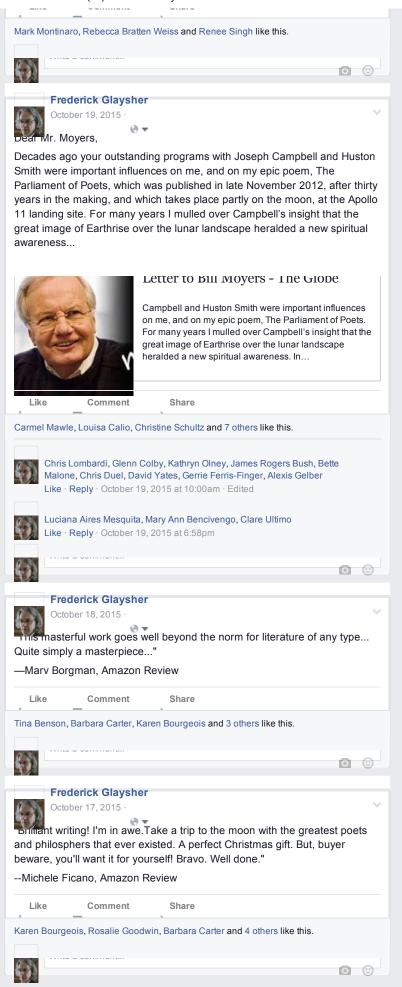
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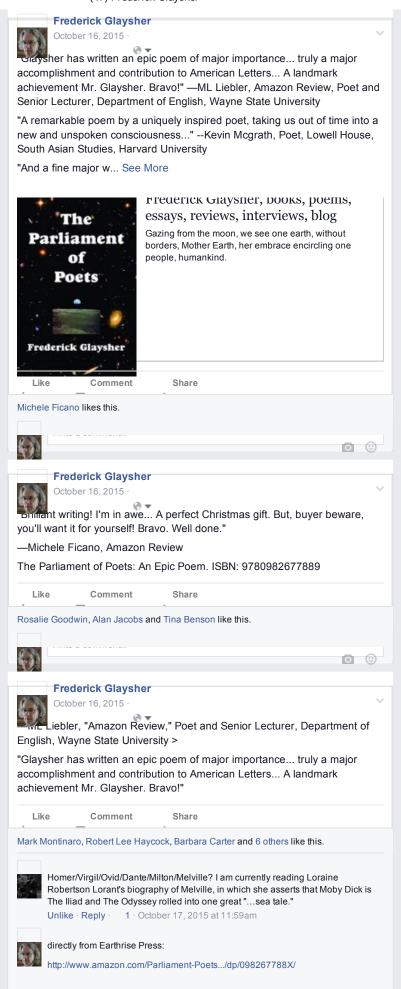




















Frederick Glaysher

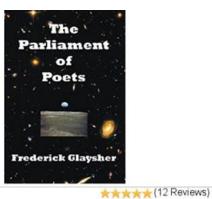
October 14, 2015 ·

EW Amazon Reviews > Oct. 13, 2015

"Brilliant writing! I'm in awe.Take a trip to the moon with the greatest poets and philosphers that ever existed. A perfect Christmas gift. But, buyer beware, you'll want it for yourself! Bravo. Well done." --Michele Ficano

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"This masterful work goes well beyond the norm for literature of any type... A thought- provoking look at humanity, choices and possibilities... Quite simply a masterpiece..." --Mary Borgman ... See More



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Paul Cannon, Ewa Hryniewicz-Yarbrough and William Yates like this.



Frederick Glaysher

October 12, 2015 ·

Poet" [1929] in my very early twenties. It was definitely one of the great works that helped me understand myself and what I was involved in with my intuition that I was a poet:

0 (!)

" ... all progress must come from deep within and cannot be pressed or hurried by anything. Everything is gestation and then bringing forth. To let each impression and each germ of feeling come to completion wholly in itself, in the dark, in the inexpressible, the unconscious, beyond the reach of one's own intelligence, and await with deep humility and patience the birth-hour of a new clarity; that alone is living the artist's life; in understanding as in creating. There is here no measuring with time, no year matters and ten years are nothing. Being an artist means, not reckoning and counting, but ripening like the tree which does not force its sap and stands confident in the storms of spring without the fear that after them may come no summer. It does come. But it comes only to the patient, who are there as though eternity lay before them, so unconcernedly still and wide. I learn it daily, learn it with pain to which I am grateful: patience is everything! "









Frederick Glaysher

October 11, 2015

morning, a Palestinian mob smashed the windscreen of Rivi Ohayon's car, surrounded the vehicle, opened the door, and tried to attack her. Six other vehicles were hit by the stone-throwing mob; Israelis in the area fired on the attackers, badly injuring a Palestinian teenager.

the entrance to the Old City in Jerusalem; the victim managed to fire on his female assailant. It later transpired that she'd written a Facebook post that morning, declaring that she was setting out to become a martyr."





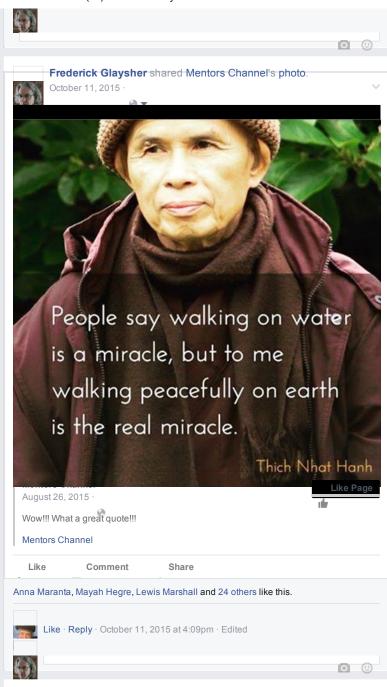
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Hans G. Ruprecht, Alan Jacobs, Barbara Carter and 6 others like this.

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Frederick Glaysher

October 11, 2015

the writings of Leo Tolstoy, Rabindranath Tagore, John Milton, Saul Bellow, Robert Hayden, and other poets and writers, offering a fresh, new vision of literature and culture....

"In short this is a book I'll be returning to for the rest of this year and no doubt afterward. I'm glad it exists and I'm grateful for the wisdom it sends my way." —Laurence Goldstein, University of Michigan, Department of English



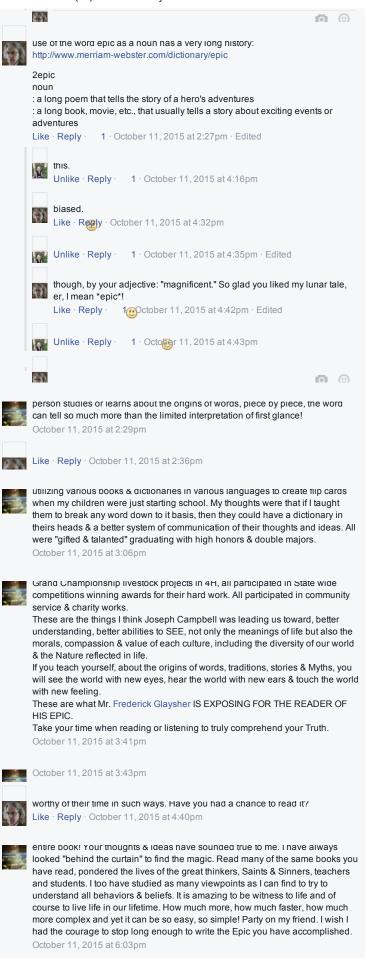
aysner, books, poems, essays, reviews, interviews, blog

Gazing from the moon, we see one earth, without borders, Mother Earth, her embrace encircling one people, humankind.

Like Comment Share William Yates likes this. 0 (!) Frederick Glaysher October 8, 2015 Parliament of Poets carried me on the journey of Universality and All is One with the melodic rhythm only poetry can bring. Everyone needs to take this visit to the moon and look about the universe and all that it encompasses with the Awe with which it deserves! ...read this magnificent epic that will raise your eyes to the sky and wonder how someone could capture it all so well!" -Cheryl B. Duttweiler, Amazon Review Like Comment Share Bonnie Blomfield, Barbara Carter, Alan Jacobs and 4 others like this. 1 share WONDERFUL PREMISE OF GREAT THINKERS COMING TOGETHER TO A CONGRESS OF IDEALS. October 8, 2015 at 7:12pm chapter on Amazon or the whole book? Like · Reply · 1 · October 8, 2015 at 7:20pm bull & his escapades! Life is truly a journey & the greatest thing ever is W⊨ get to make the CHOICES! WONDERFUL BOOK SO FAR! October 8, 2015 at 7:26pm Like · Reply · 1 · October 8, 2015 at 7:34pm Like · Reply · October 10, 2015 at 1:32am in Psychology, I had a degree in English and Literature so I have seen it used this way many time!

1 · October 11, 2015 at 4:17pm

Unlike · Reply ·







tien report illiks myrolu calleer rise to rukusillilla nuclear crisis | The Japan Times

Thyroid cancer in local children and adolescents following the Fukushima nuclear disaster was probably caused by radiation released in the accident, four r

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Michele Ficano, Paul Cannon and 2 others like this.

Like · Reply · October 7, 2015 at 8:37pm



Unlike · Reply · 1 · October 7, 2015 at 8:39pm



remain uninnapitable has repeatedly been reported at 300 years, in terms of half-lifes for some isotopes involved. I believe I read once that it took about five years at Chernobyl for thyroid cancer to begin to show up. Much more bad news is in store for Japan... and the world.

Like · Reply · 1 · October 7, 2015 at 8:47pm · Edited



Frederick Glaysher

October 7, 2015

er dirge for the American university and its nihilistic destruction of the humanities...



THE DIS CHIVEISHY

Many universities founded as religious institutions have needlessly dropped a key original goal: educating students' emotional, spiritual and moral sides.

Comment

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2 people like this.



Frederick Glaysher

October 5, 2015

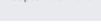
ve to change our thinking on this planet... Probably you can see it too. As wild as it might sound, there's a way to do it, an ancient way. Like around a campfire, we all just have to take a trip to the Moon, and around the world... relax a little, have a few laughs along the way, maybe shed a tear or two at our sorry state, look on this planet from a wider perspective, returning with a new vision of who and what we are.







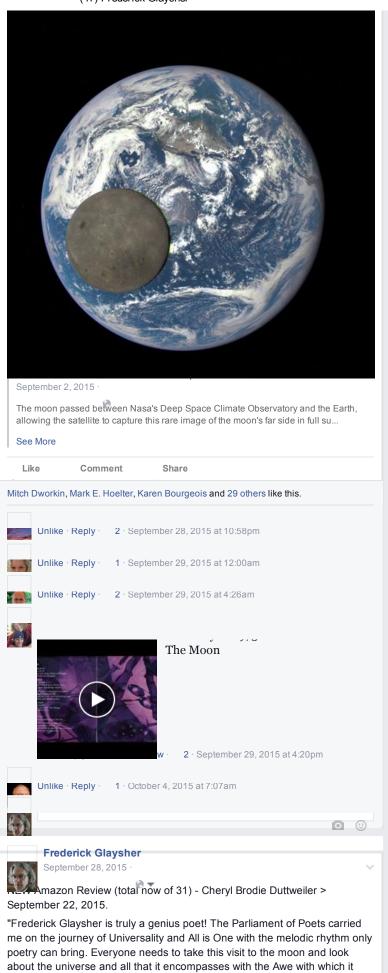






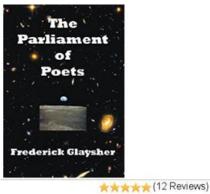






perspectives and beliefs and visions that were incorporated in this book! It is so worth the time for each of us physically, emotionally, psychologically, mentally but even more spiritually to read this magnificent epic that will raise your eyes to the sky and wonder how someone could capture it all so well! Congratulations Frederick Glaysher....it was an honor to read this book!"

The Parliament of Poets: An Epic Poem. ISBN: 9780982677889



The ramament of rocts. An Epic roch

A new global, universal vision of life! Thirty years in the making, The Parliament of Poets: An Epic Poem, by Frederick Glaysher, takes place partly on the moon, at the Apollo 11 landing site, the Sea of Tranquility. In a world of Quantum science,...

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Like · Reply · October 4, 2015 at 7:08am

you might consider both sites above.

Like · Reply · 1 ·

you might consider making a Journey to the Moon... There's a tree chapter on both sites above.

1 · October 4, 2015 at 8:31pm

(I)

0 (4)

Like · Reply · 1 · October 4, 2015 at 3:42pm · Edited





Frederick Glaysher shared Jeff Schechtman's photo.

September 28, 2015 ·

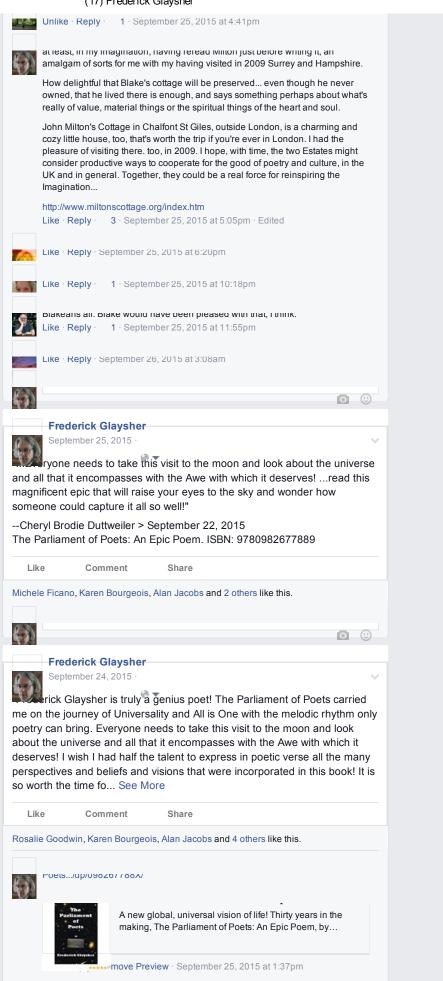
Unlike · Reply ·

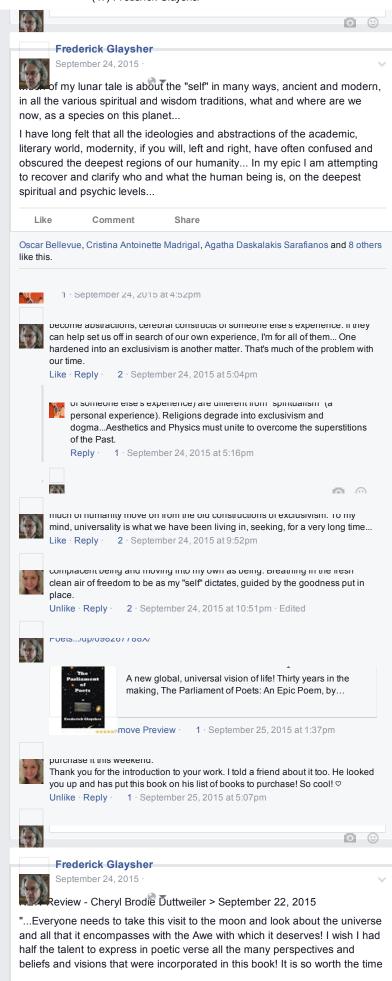
location in Michigan, it cleared up for most of the rest of the eclipse. I couldn't help seeing it as a powerful metaphor, on so many levels... astonishing gradations of color, a glorious night. I feel so fortunate to have seen it this time, having missed it in the past.



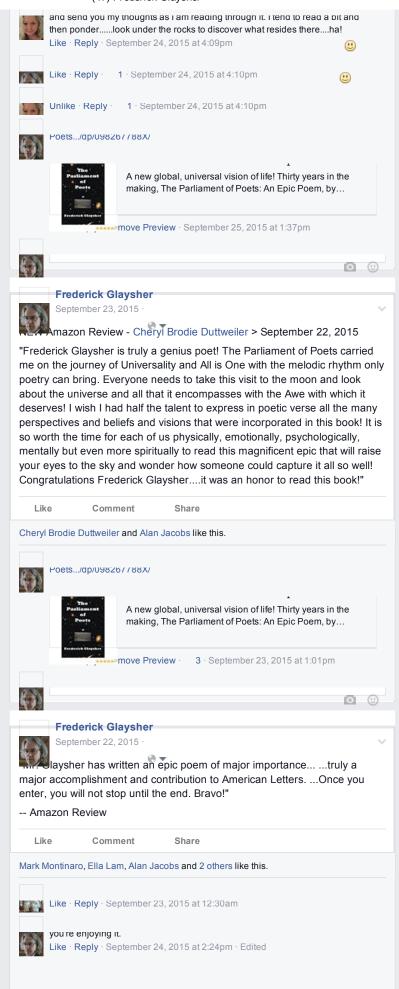


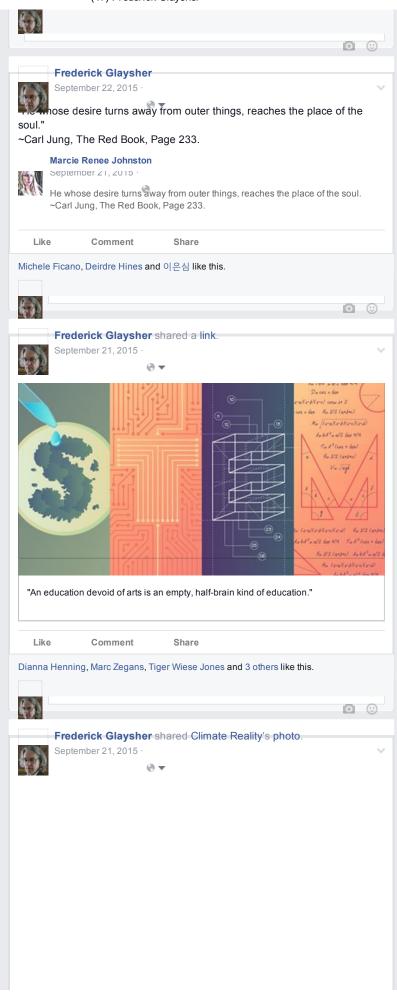




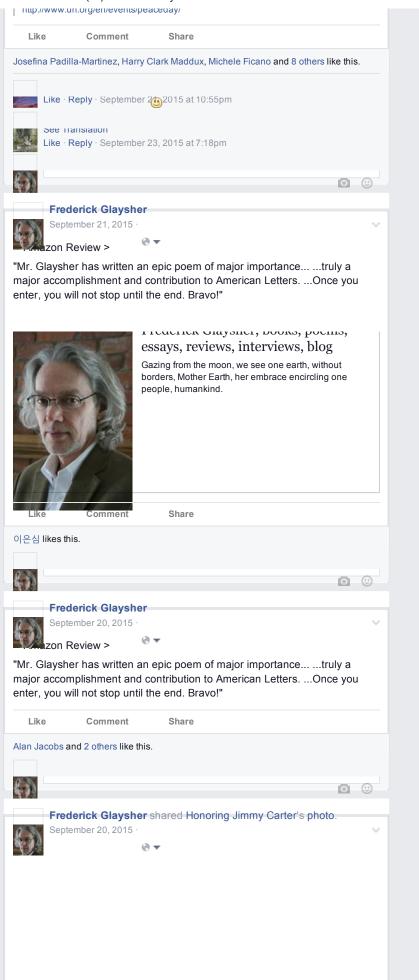




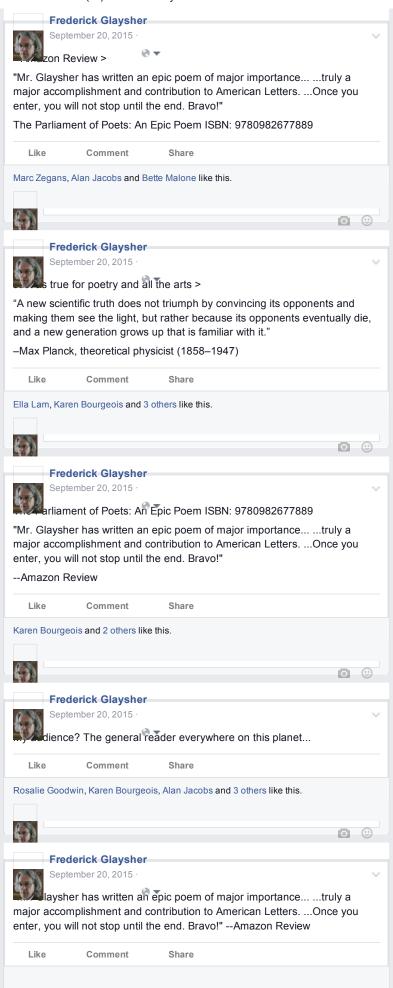


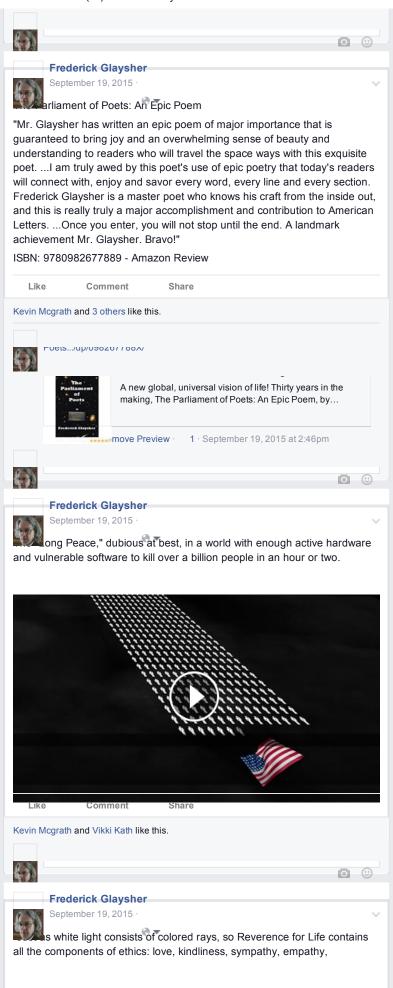














capital becomes an idoi and guides people's decisions, once greed for money presides over the entire socioeconomic system, it ruins society, it condemns and enslaves men and women, it destroys human fraternity, it sets people against one another and, as we clearly see, it even puts at risk our common home," one of Francis' speeches in Bolivia asserted.



Francis, the first Latin American pope, has drawn from his life in Argentina to try to create a humbler papacy, albeit one with lofty ambitions. His push for change has stirred hope and anxiety.

Dhammaratana Carey Collins, Michele Ficano, Josephine Dickinson and 8 others like this.

1 share

1 · September 19, 2015 at 10:10am

Like · Reply · September 20, 2015 at 11:09am



"In an era in which the value of human life has become as precarious and narrow as the study of the humanities itself, we need Glaysher's voice more than ever." —Phillip M. Richards, Department of English, Colgate University

"In short this is a book I'll be returning to for the rest of this year and no doubt afterward. I'm glad it exists and I'm grateful for the wisdom it sends my way." —Laurence Goldstein, Department of English, University of Michigan

"It is clear to me that Glaysher's scholarship, his poetry, and his hopeful vision of Unity among people of all lands remain grounded in ever-dawning encounters with the Divine." —Bob Dixon-Kolar, Department of English, College of DuPage

"If there are millions of people waiting for a sign, as Allan Bloom is cited as saying, then this book is assuredly evidence of what such a sign looks like."

—Julie Clayton, New Consciousness Review, Portland, Oregon

"Frederick Glaysher is a man of passion and commitment to both poetry and classic literature. His immense knowledge on these subjects reveal themselves throughout the collection of essays. Recommended reading!" — Mr. P. J. Morris, Amazon UK



"Turmoil – because conflicts have deepened in so many places, and civilians are paying the price," he said. "Hope – because a historic number of world leaders will gather here to forge solutions and adopt an inspiring new development agenda."



Assembly at a time of 'turmoil and hope' - UN...

United Nations Secretary-General Ban Ki-moon said today he will convene a high-level meeting later this month to mobilize a "humane, effective and rights-based...

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0 0

August 2015







Frederick Glaysher

August 31, 2015

be intimidated by an epic poem. It's really coming back to that image of the storyteller sitting around the campfires of the world, dipping into and weaving the story of humanity, in the most beautiful, mellifluous language."

—Miriam Knight, New Consciousness Review radio, Portland, Oregon

"An attempt to merge the sciences and the humanities to reach a greater understanding of the human condition. ...the poetry and language is rather beautiful. ...it's really very read... See More

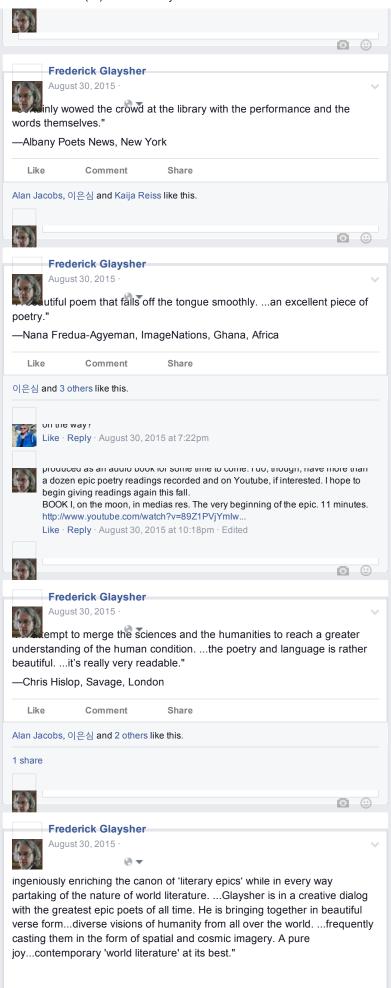
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Catherine Metzger, Michael Nwagbegbe, 이은심 and 7 others like this.









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"Frederick Glaysher, in "The Poet's Religion of Rabindranath Tagore," an essay from his book The Myth of Enlightenment, mentions his poem The Dawn of a New Day, which describes his spiritual awakening, when "the world grew clearer" and he "discovered that it was nothing like what [he] had thought or imagined it to be." As powerful and beneficent as that experience was, it set Glaysher upon a singular and even a lonely path: Who around him felt what he felt, saw what he saw? That is what made his communion with Tagore--through his poetry, essays and reminiscences—so encouraging and welcome. Tagore, the great Bengali poet and social reformer, had had his own transformative awakening; and, consequently, he daily surrendered himself to the Lord of Life, his Jivan Devata. That devotion freed him spiritually and artistically, while at the same time it guided his service in behalf of humanity.

"It is clear to me that Glaysher's scholarship, his poetry, and his hopeful vision of Unity among people of all lands remain grounded in ever-dawning encounters with the Divine."

--Bob Dixon-Kolar, Department of English, College of DuPage, Amazon Review

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Alan Jacobs, 이은심 and RevTricia Mathews-Lightfoot like this.

LIKE · Reply · August 30, 2015 at 7:51pm

Aliazon.so unun now require Bucht and winter returning to Seour, realiappreciate good reading of yours. I expect the season fall in special reading.

Like · Reply · August 31, 2015 at 2:12am

Frederick Glaysher August 30, 2015

Comment

Great Poem promises to be the defining Epic of the Age and will be certain to endure for many Centuries. Frederick Glaysher uses his great Poetic and Literary Skills in an artistic way that is unique for our Era and the Years to come. I strongly recommend this book to all those who enjoy the finest Poetry, and what is more, with a profound spiritual message for humanity."

--Alan Jacobs, Poet Writer Author, President Ramana Maharshi Foundation UK

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Carole Brooks Platt, 이은심, RevTricia Mathews-Lightfoot and 9 others like this.

LIKE · REPIY · August 30, 2015 at 8:02pm · Edited

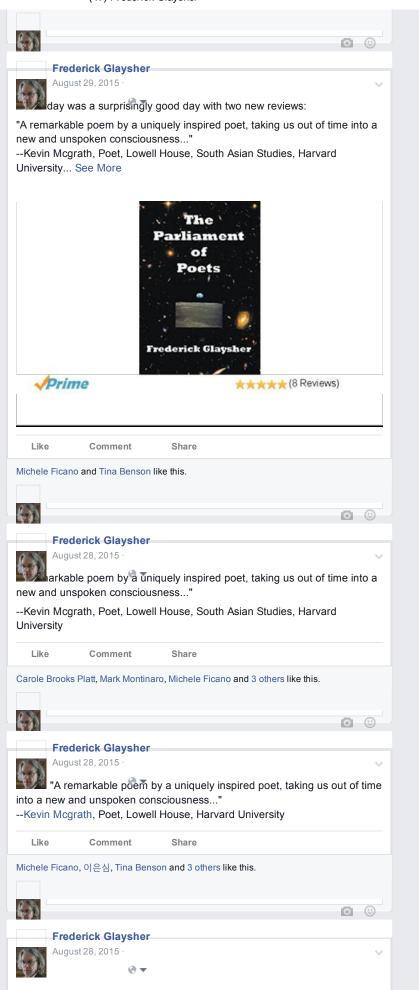
3

Frederick Glaysher

August 30, 2015 ·

rick Glaysher has written a truly epic poem. Over a 30-year period, he crafted a story of history, archetypal energies, famous writers and poets from around the world, spiritual lessons, personal growth, adventure, and beauty. His writing takes you soaring across space and time, and his wealth of knowledge and wisdom shine through on every page. It makes me wish I could study at his feet, or that I could sit at his feet and listen to him weave this tale in person. "Look Inside" and you'll be hooked - just as I was."





"Frederick Glaysher has written a truly epic poem. Over a 30-year period, he crafted a story of history, archetypal energies, famous writers and poets from around the world, spiritual lessons, personal growth, adventure, and beauty. His writing takes you soaring across space and time, and his wealth of knowledge and wisdom shine through on every page. It makes me wish I could study at his feet, or that I could sit at his feet and listen to him weave this tale in person. 'Look Inside' and you'll be hooked - just as I was."

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Tayha Anderson, Michele Ficano, Carole Brooks Platt and 10 others like this.

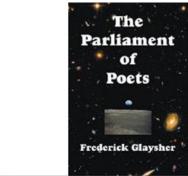






Lion Goodman, Amazon Review, Marin County, California >

"Frederick Glaysher has written a truly epic poem. Over a 30-year period, he crafted a story of history, archetypal energies, famous writers and poets from around the world, spiritual lessons, personal growth, adventure, and beauty. His writing takes you soaring across space and time, and his wealth of knowledge and wisdom shine through on every page. It makes me wish I could study at his feet, or that I could sit at his feet and listen to him weave this tale in person. 'Look Inside' and you'll be hooked - just as I was."





**** (8 Reviews)

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your sourney... r arrorniy aream nas arways seem the nope that someday r might be able to tour around a little to give readings of my epic poem, like the ancient Greek rhapsodes who would recite Homer from city to city, and would love to read for you and your friends, if there's any place near you that you think might work out. Just let me know!

Like · Reply · 1 · August 28, 2015 at 1:19pm · Edited



waterstones to rook for this today and came out with a pulcowski conection instead, though there was a moment of indecision in choosing it over Dante.. Looks like i'll have to brave Amazon.

Like · Reply · 1 · August 28, 2015 at 12:26pm



ionger to receive it. I don't know wity. The book is printed in willon heyries in 2 to 5 days and then ships. Amazon will send one out right away. Foyles used to carry it, but I think they're all fighting over turf... and writers and readers take the

https://www.waterstones.com/.../frederick.../9780982677889

Like · Reply · 2 · August 28, 2015 at 1:03pm · Edited



on mie. ii you uon t use mem, you ioose mem. Like · Reply · August 28, 2015 at 1:03pm



Frederick Glaysher

August 27, 2015 ·

d an in sepia print of this painting since about the mid-1970s, usually over my desk. I've only recently discovered that it is in fact a painting, its title, and the name of the painter.

Daniel's Answer to the King (1890; Manchester Art Gallery) by Briton Rivière.



Annie Deamer, Patricia Arellano, Karen Bourgeois and 32 others like this.



2 shares

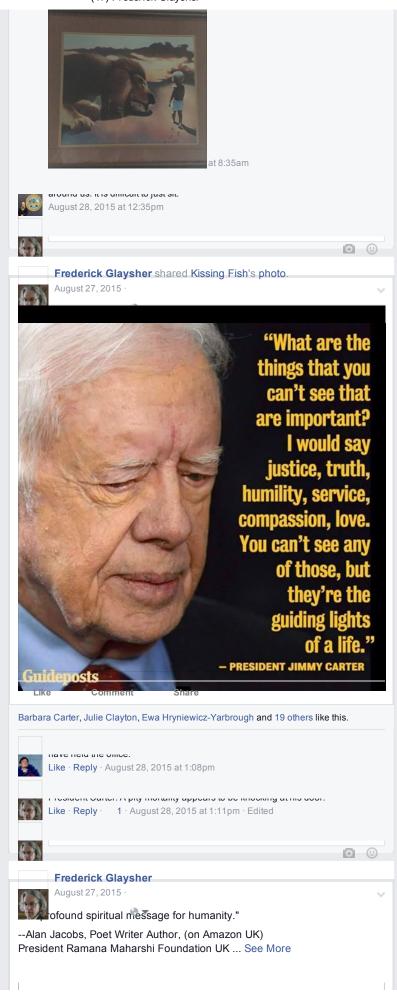
which I've learnt so much.



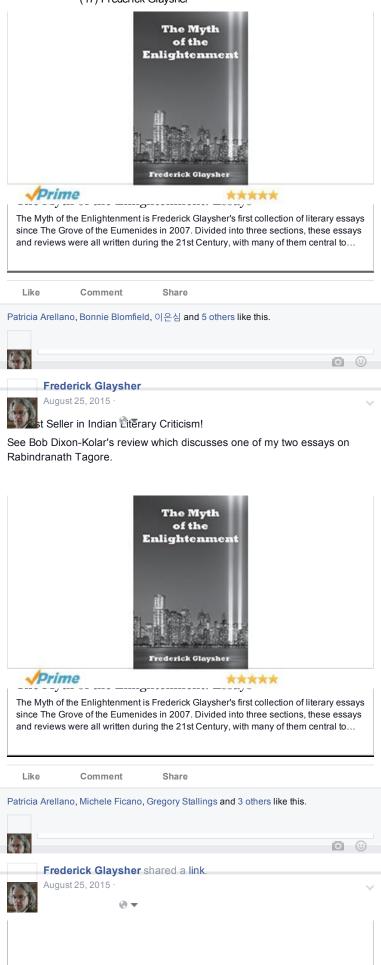
m · Edited



many years reger normand and osciptinous society.









Isis hates | Tim Whitmarsh

Syria's ancient city prospered by integrating migrants and allowing worship of many gods. It couldn't be further from Isis's monocultural savagery

Like

Comment

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You, Patricia Arellano, David Fraser, Carmel Mawle and 22 others like this.

4 shares



оппке · кергу · 1 · August ∠o, ∠o ro at 9.4opm



uestroying beautiful builungs that are part of the priceless heritage of human

Like · Reply · August 25, 2015 at 9:53pm



subjugation of the "People of the Book," Christians and Jews, and others, supposed "infidels," to dhimmitude... conquest.

Like · Reply · August 25, 2015 at 10:18pm · Edited



LIKE · REPIY · AUGUST 25, 2015 at 10:00pm



Like · Reply · 1 · August 25, 2015 at 10:02pm



uigitairy...(i uieonze uiat new rengions ieei uneateneu (an Oeulpus complex:) by the older religions from which they emerged...much of ISIS terror is based on its insecurities...(When Belief is questioned by Truth, Belief tries to destroy Truth) This is the new Spanish Inquisition, 21st C...or Joshua destroying the cities of Caanan...

August 26, 2015 at 3:47am · Edited

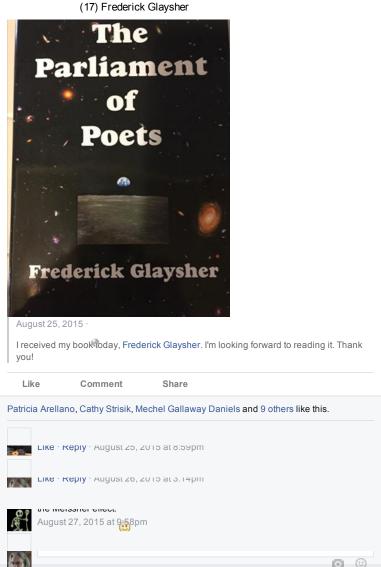




Frederick Glaysher shared Michele Ficano's photo.

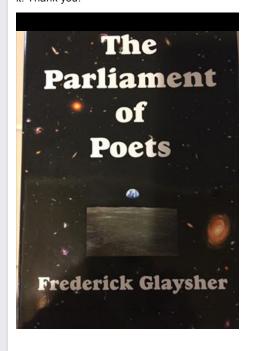
August 25, 2015

ved my book today, Frederick Glaysher. I'm looking forward to reading it. Thank you!"



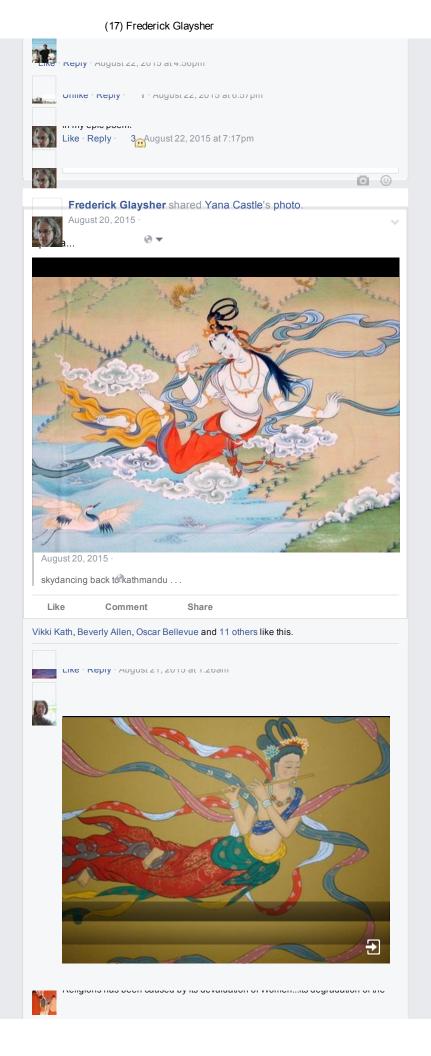


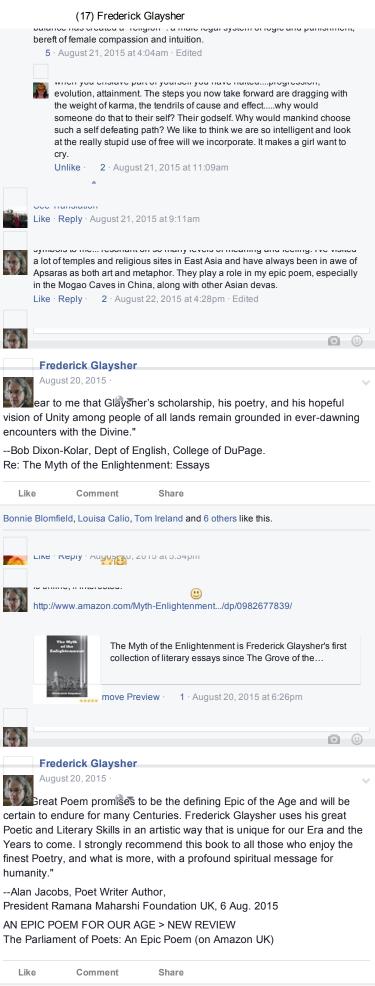
August 25, 2015 · ved my book today, Frederick Glaysher. I'm looking forward to reading it. Thank you!

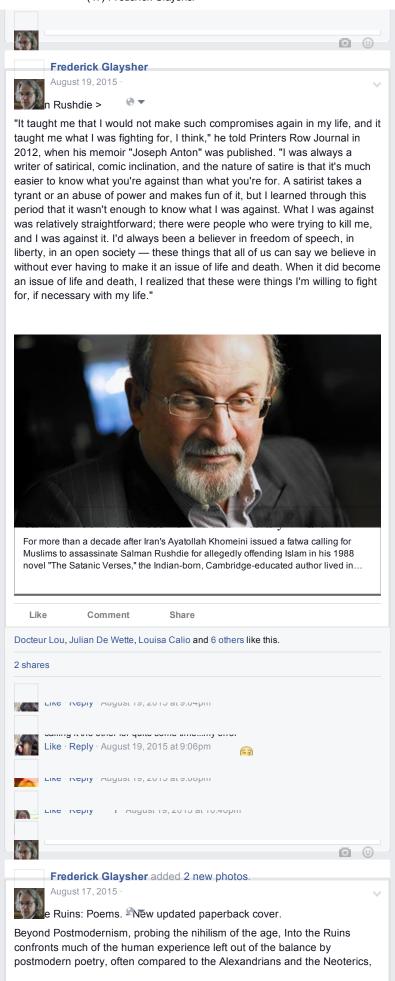






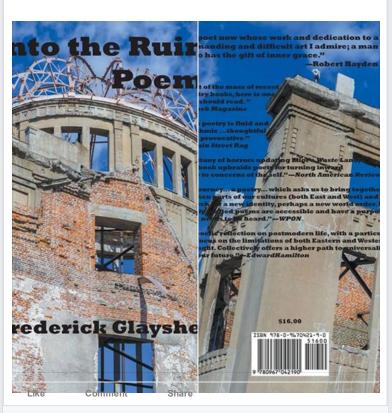






while ignoring the challenging experience of the public realm. Sumused with a global tragic vision, into the ruins of the 20th Century, Glaysher has his gaze fixed firmly on the 21st.

http://www.amazon.com/Into-Ruins-Freder.../.../ref=mt_paperback...



Jacek Kobinski, Karen Bourgeois, Anthony Lenaghan and 6 others like this.



Frederick Glaysher

August 13, 2015

Great Poem promises to be the defining Epic of the Age and will be certain to endure for many Centuries. Frederick Glaysher uses his great Poetic and Literary Skills in an artistic way that is unique for our Era and the Years to come. I strongly recommend this book to all those who enjoy the finest Poetry, and what is more, with a profound spiritual message for humanity."

--Alan Jacobs, Poet Writer Author, President Ramana Maharshi Foundation UK, 6 Aug. 2015 ... See More





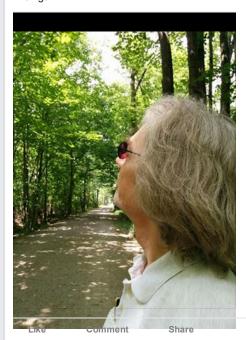








rick Glaysher. Last weekend, on the Paint Creek Trail, Rochester, Michigan.



Bonnie Blomfield, Tina Benson, Julian De Wette and 15 others like this.



Frederick Glaysher

July 31, 2015 ·

ick Glaysher. Last weekend, out for a walk on a beautiful Michigan afternoon.



Vikki Kath, John Hughes, Rachel Blum Krauser and 34 others like this.

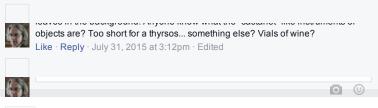
Like - Reply - July 31, 2010 at 3.97 pm

Like - Reply - August 1, 2010 at 2.10 at 1.90 at 1.90



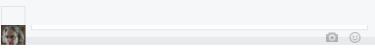


이은심, Tina Benson and Joel Crabbe like this.



Frederick Glaysher July 30, 2015 ue Odysseus arrives on shore. Like Comment Share

이은심, Susan Frybort, Mechel Gallaway Daniels and 6 others like this.



Frederick Glaysher

July 29, 2015 s a way now to reach humanity with a new vision of life on this planet. If you have read my epic poem and judge it worthy of humanity, please tell your friends, and consider reviewing it on Amazon or wherever you wish...

Share

Comment Deborah DeNicola and Deirdre Hines like this.



Like

the librarian...It should be admitted to the inspection of the Academy and hopefully added to their libraries through out the world.

1 · July 29, 2015 at 1:39pm



be brought to the attention of the Instituto Cervantes. I hope they like my lunar tale. Thank you.

Like · Reply · July 29, 2015 at 1:50pm



Frederick Glaysher

July 29, 2015

n Campbell, "The Moon Walk--The Outward Journey," 1970. Reprinted in Myths to Live By (1972, pp. 244-45) >

"To predict what the imagery of the poetry of man's future is to be, is today, of course, impossible. However, those same three astronauts, when coming down, gave voice to a couple of suggestions. Having soared beyond thought into boundless space, circled many times the arid moon, and begun their long return: how welcome a sight, they said, was the beauty of their goal, this planet Earth, 'like an oasis in the desert of infinite space!" Now *there* is a telling image: this earth, the one oasis in all space, an extraordinary kind of sacred grove, as it were, set apart for the rituals of life; and not simply one part or section of this earth, but the entire globe now a sanctuary, a set-apart Blessed Place. Moreover, we have all now seen for ourselves how very small is our heaven-born earth, and how perilous our position on the surface of its whirling, luminously beautiful orb."



이은심, Steven Patrick Barrett, Ron E. Hecht and 11 others like this.



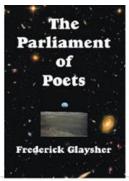
Frederick Glaysher

July 28, 2015 · mazon Review, Robert Lee Haycock >

"...express how much I am enjoying "The Parliament of Poets."

"The author had me at the get-go by placing the gathering of Earth's poets at Tranquility Base on the moon... ...a convocation of writers from all times and cultures, chaired by Miguel de Cervantes, convenes to decide how to aid the narrator, the Persona, in finding his voice, our voice, a direction, a mission, a dream. Back and forth and back again, 'twixt earth and moon, now and long ago, we travel with poetical spirit guides, learning, learning, learning.

"...I intend to enjoy this most lyrical of epic poems slowly, deeply, to the very





★★★★ (8 Reviews)

A new global, universal vision of life! Thirty years in the making, The Parliament of Poets: An Epic Poem, by Frederick Glaysher, takes place partly on the moon, at the Apollo 11 landing site, the Sea of Tranquility. In a world of Quantum science,...

Like

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이은심, Raul Alberto Mc Namara, Theresa Dawn and 2 others like this.







July 28, 2015



yth of the Enlightenment: Essays.

The last few decades have borne all the more testimony that the Myth of the Enlightenment has become part of the problem and no longer sufficiently comprises what is needed to resolve and heal what civilization is suffering from.



The Myth of the Enlightenment is Frederick Glaysher's first collection of literary essays since The Grove of the Eumenides in 2007. Divided into three sections, these essays and reviews were all written during the 21st Century, with many of them central to...

Like

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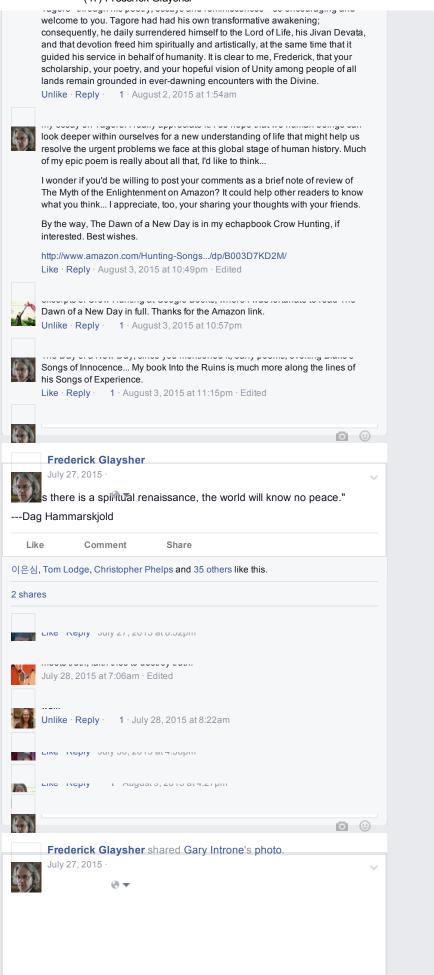
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이은심, Steven Patrick Barrett and Aron Stein like this.

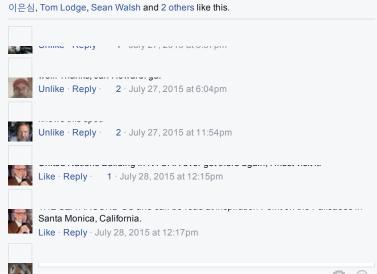
1 share

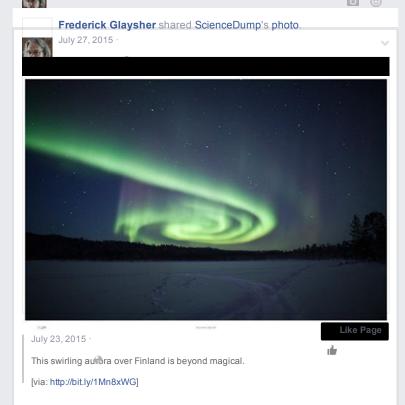


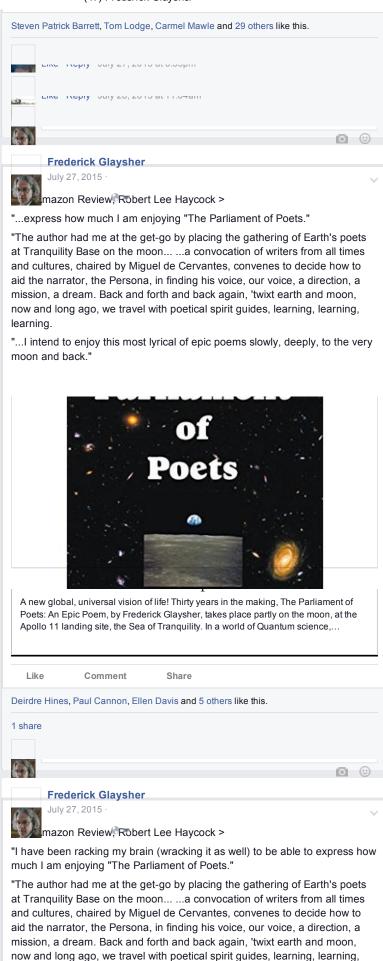
The Dawn of a New Day, which describes your spiritual awakening, when "the world grew clearer" and you "discovered that it was nothing like what [you] had thought or imagined it to be." As powerful and beneficent as that experience was, it set you upon a singular and even a lonely path: Who around you felt



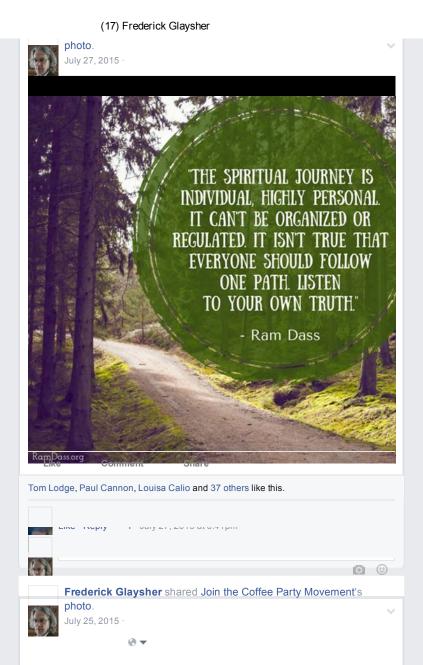






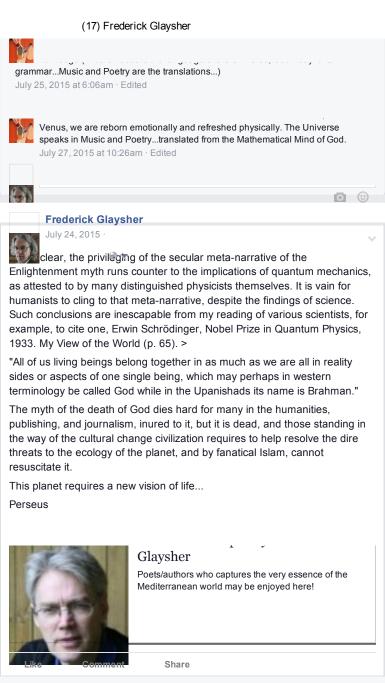












Paul Cannon and 3 others like this

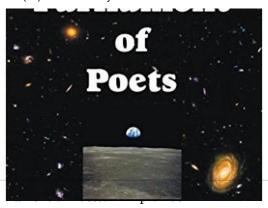


Frederick Glaysher

July 22, 2015

global, universal vision of life!

In a world of Quantum science, Apollo, the Greek god of poetry, calls all the poets of the nations, ancient and modern, East and West, to assemble on the moon to consult on the meaning of modernity. The Parliament of Poets sends the Persona on a Journey to the seven continents to learn from all of the spiritual and wisdom traditions of humankind. On Earth and on the moon, the poets teach him a new global, universal vision of life.



A new global, universal vision of life! Thirty years in the making, The Parliament of Poets: An Epic Poem, by Frederick Glaysher, takes place partly on the moon, at the Apollo 11 landing site, the Sea of Tranquility. In a world of Quantum science,...



Frederick Glaysher



า Campbell, Myเกร to Live By (261). >

"For it is simply a fact--as I believe we have all now got to concede--that mythologies and their deities are productions and projections of the psyche. What gods are there, what gods have there ever been, that were not from man's imagination? We know their histories: we know by what stages they developed. Not only Freud and Jung, but all serious students of psychology and of comparative religions today, have recognized and hold that the forms of myth and the figures of myth are of the nature essentially of dream."

Paul Cannon, Joshua Grasso, Gordon Hilgers and 7 others like this.

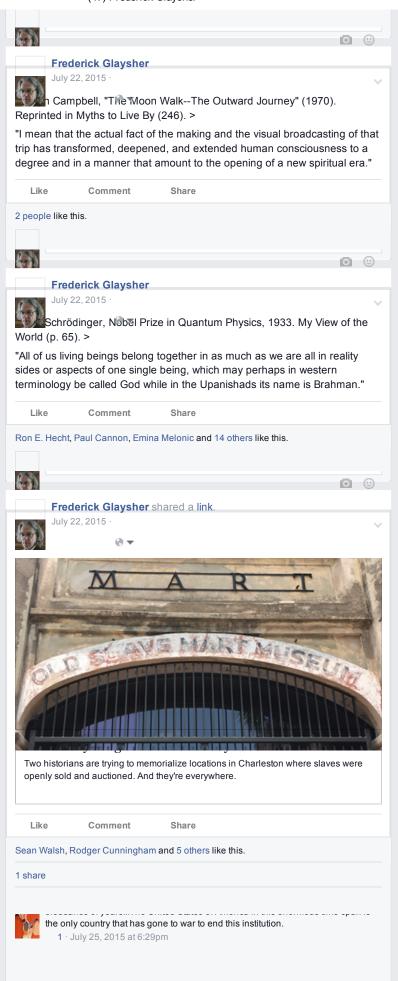
might, for me, be Mother Nature.
Like · Reply · July 23, 2015 at 12:27am

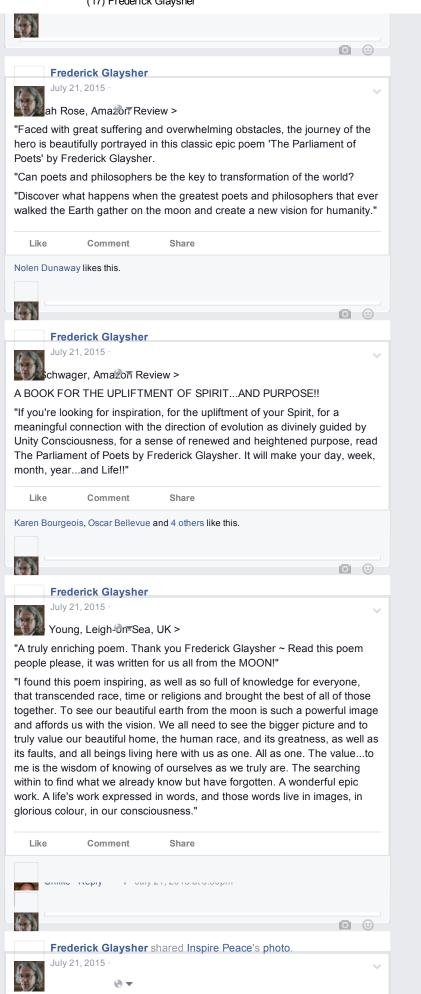
everyday sense, especially his linking it with "dreams," a word he wouldn't have used lightly in the same sentence with the name Jung.
Like · Reply · July 23, 2015 at 4:22pm

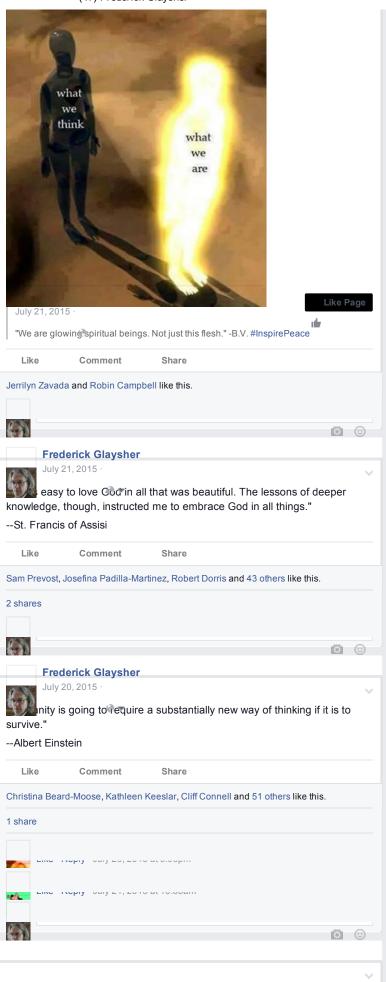
Like · Reply · July 24, 2015 at 7:52am

mere facet of the Creator...perhaps we are just a momentary thought in an obscure corner of a multidimensional eternal Dream...DNA is a conduit of

consciousness that connects Life to the Dream.



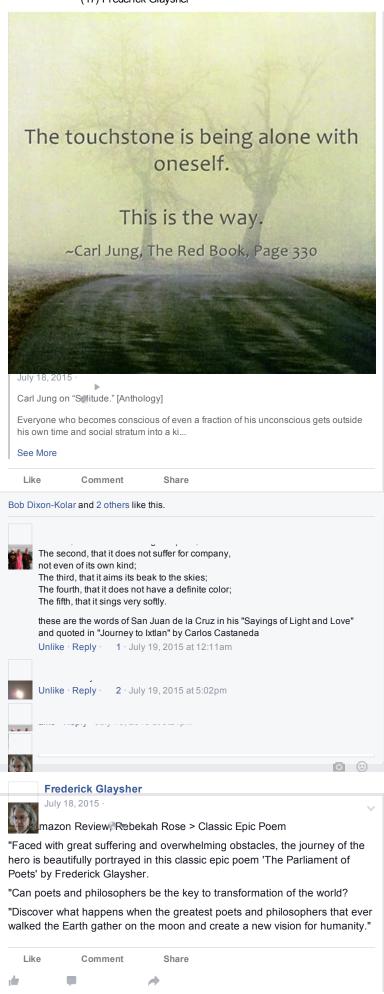




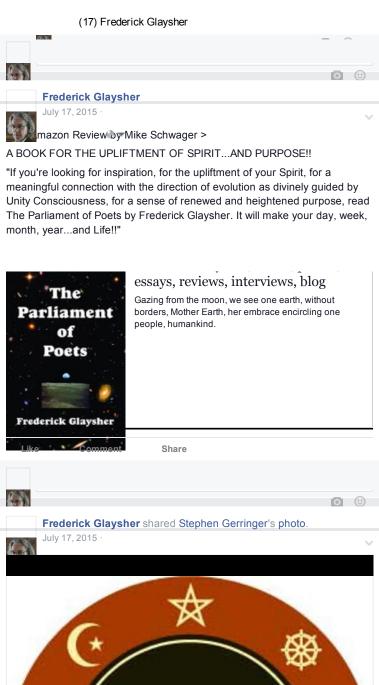




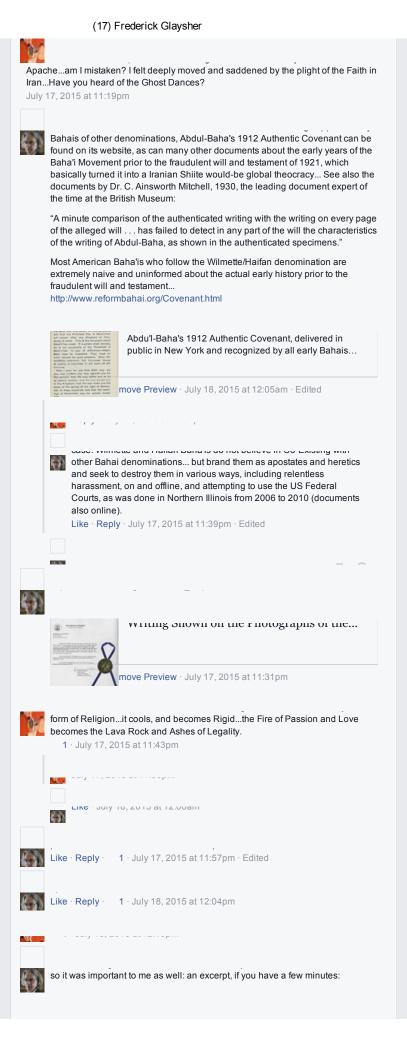


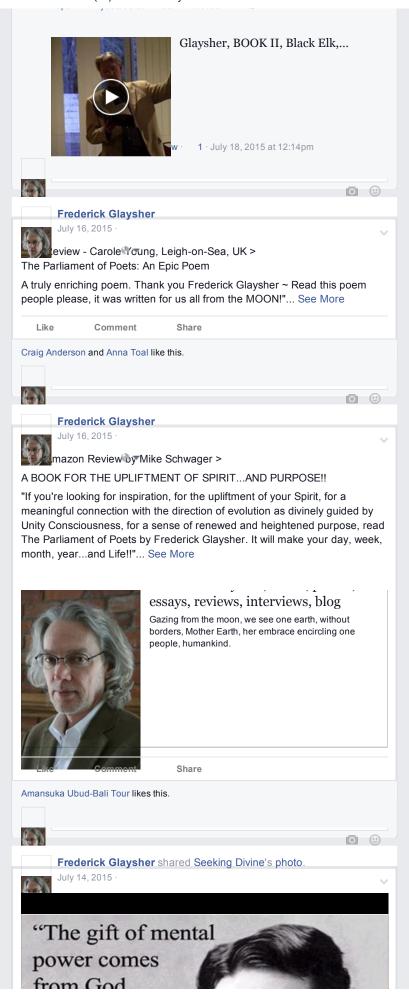


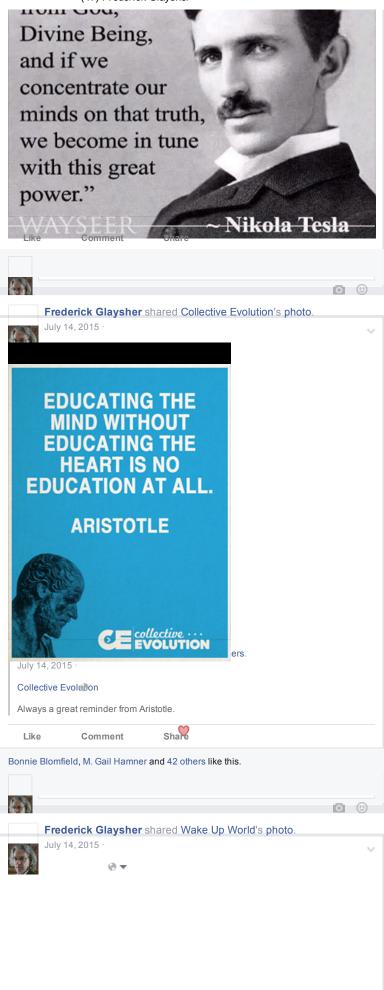


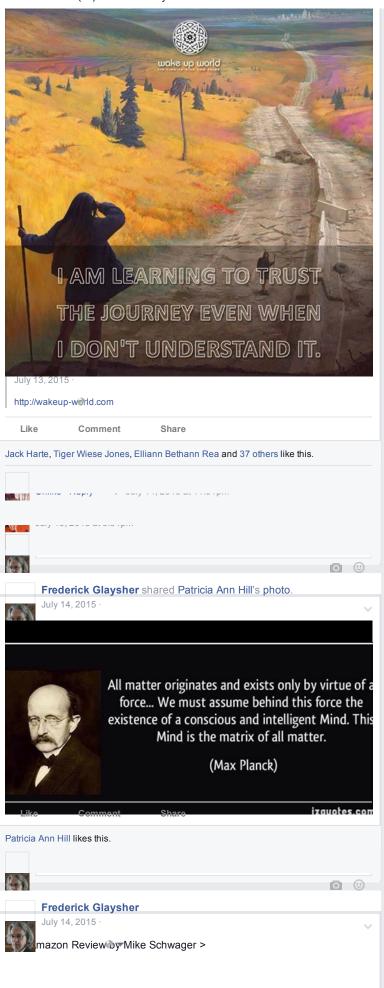




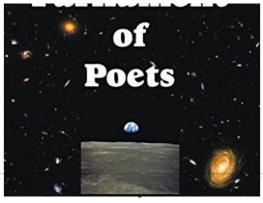








"If you're looking for inspiration, for the upliftment of your Spirit, for a meaningful connection with the direction of evolution as divinely guided by Unity Consciousness, for a sense of renewed and heightened purpose, read The Parliament of Poets by Frederick Glaysher. It will make your day, week, month, year...and Life!!"... See More



Thirty years in the making, The Parliament of Poets: An Epic Poem, by Frederick Glaysher, takes place partly on the moon, at the Apollo 11 landing site, the Sea of Tranquility.In a world of Quantum science, Apollo, the Greek god of poetry, calls all...

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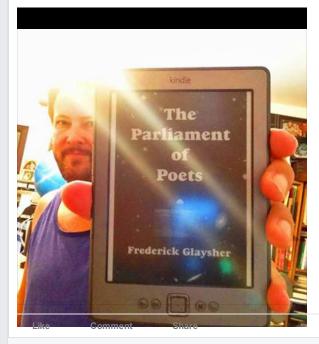
2 people like this.

Frederick Glaysher

July 14, 2015 ·

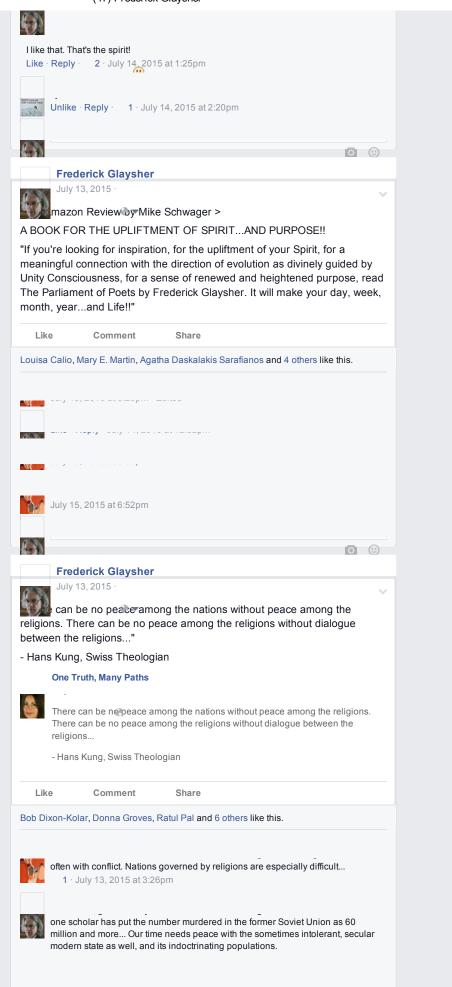
Duel July 12 - Treeded some cosmic reading for my West Texas / Marfa road trip this week. I think I've found it.

Frederick Glaysher's "The Parliament of Poets"

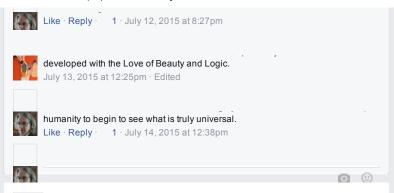


Tina Benson, Docteur Lou and 4 others like this.





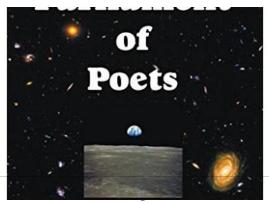
(17) Frederick Glaysher These essays open up Glaysher's own biography and his life-long interest in the writings of Leo Tolstoy, Rabindranath Tagore, John Milton, Saul Bellow, Robert Hayden, and other poets and writers, offering a fresh, new vision of literature http://www.amazon.com/Myth-Enlightenment.../dp/0982677839/ The Myth of the Enlightenment is Frederick Glaysher's first collection of literary essays since The Grove of the... move Preview · 1 · July 13, 2015 at 4:28pm have fought and died to uphold...Teach the Child to Think...not what to think... July 13, 2015 at 6:24pm Frederick Glaysher July 13, 2015 mazon Review by Mike Schwager > A BOOK FOR THE UPLIFTMENT OF SPIRIT...AND PURPOSE!! "If you're looking for inspiration, for the upliftment of your Spirit, for a meaningful connection with the direction of evolution as divinely guided by Unity Consciousness, for a sense of renewed and heightened purpose, read The Parliament of Poets by Frederick Glaysher. It will make your day, week, month, year...and Life!!" Like Comment Mike Schwager, Louisa Calio, Michele Ficano and 7 others like this. Humanity . An epic poem of higher Consciousness -- inspiring and enlivening all who read it. Like · Reply · 1 · July 13, 2015 at 9:07pm 0 (!) Frederick Glaysher July 12, 2015 aphrase Nelson Mandela and Vaclav Havel, No dream is impossible... on this planet, in this cosmos: "It is my deep conviction that the only option is for something to change in the sphere of the spirit, in the sphere of human conscience, in the actual attitude of man towards the world and his understanding of himself and his place in the overall order of existence. It cannot suffice to invent new machines, new regulations, new institutions. It is necessary to understand differently and more perfectly the true purpose of our existence on this Earth and of our deeds. Only such new understanding will allow the development of new models of behaviour, new scales of values and life objectives, and through this means finally attach a new spirit and new meaning also to the specific regulations, treaties and institutions." --Vaclav Havel, Address by the President of the Czech Republic Václav Havel to Forum 2000 Conference. Prague Castle, Spanish Hall, September, 4th 1997. Like Comment Share Barbara Carter, Agatha Daskalakis Sarafianos, Margaret Mackinnon and 9 others like



July 12, 2015

s a way now to resolve, to a significant degree, the antinomies for the individual, and thereby, to a degree, for the social landscape, outer landscape... The old way of a shaman story unifying the perception of the tribe... from the Moon. Call me a mere poet, and I make no other claim, but that is what I attempt to do in my epic poem, a myth of a hero, the Poet of the Moon, seeking a new global, universal vision of life on this planet.

Quantum Physics makes this more possible, in our time, a new conception of science and the spiritual, inner and outer, resolving on a new basis the split between science and religion.



Thirty years in the making, The Parliament of Poets: An Epic Poem, by Frederick Glaysher, takes place partly on the moon, at the Apollo 11 landing site, the Sea of Tranquility.In a world of Quantum science, Apollo, the Greek god of poetry, calls all...

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Frederick Glaysher

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July 12, 2015

very profound passages from Jung >

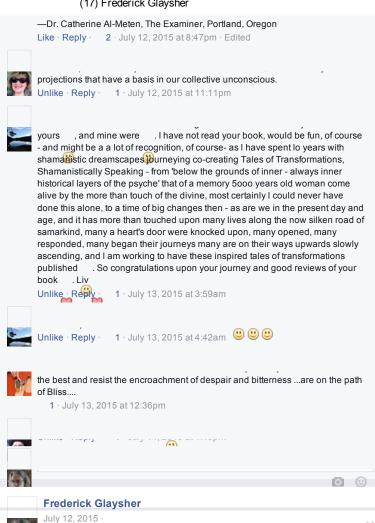
"Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

"We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails.

~Carl Jung, Letters Vol. II, Pages 76-77.





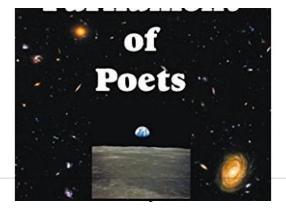


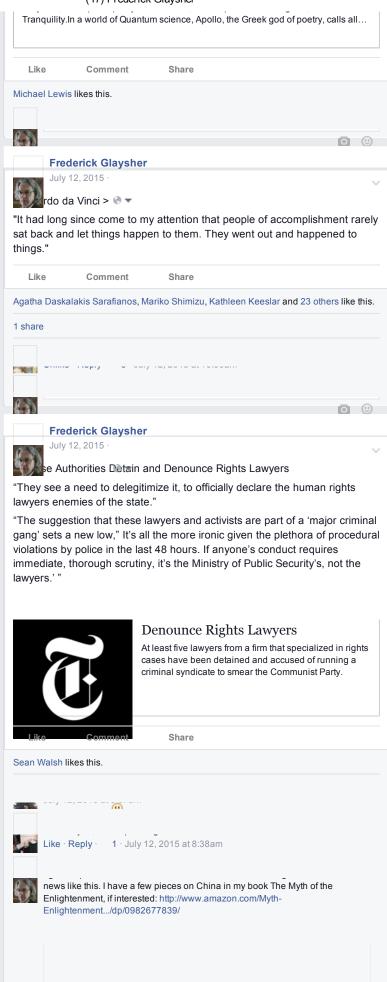
eview - Carole∛oung, Leigh-on-Sea, UK >

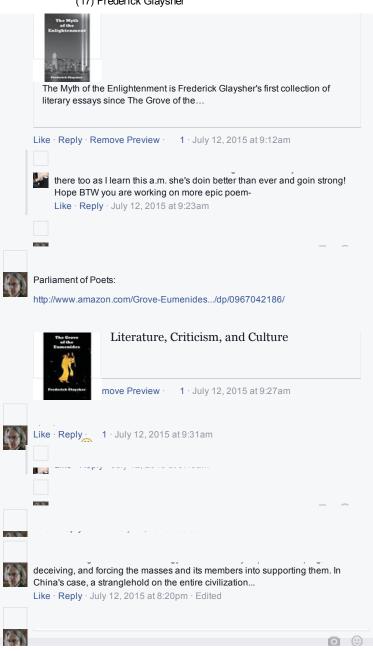
The Parliament of Poets: An Epic Poem

"A truly enriching poem. Thank you Frederick Glaysher ~ Read this poem people please, it was written for us all from the MOON!"

"I found this poem inspiring, as well as so full of knowledge for everyone, that transcended race, time or religions and brought the best of all of those together. To see our beautiful earth from the moon is such a powerful image and affords us with the vision. We all need to see the bigger picture and to truly value our beautiful home, the human race, and its greatness, as well as its faults, and all beings living here with us as one. All as one. The value...to me is the wisdom of knowing of ourselves as we truly are. The searching within to find what we already know but have forgotten. A wonderful epic work. A life's work expressed in words, and those words live in images, in glorious colour, in our consciousness."







July 9, 2015

eview - Carol@Young, Leigh-on-Sea, UK > The Parliament of Poets: An Epic Poem

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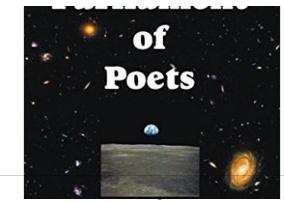
July 9, 2015

keview - Carol® Young, Leigh-on-Sea, UK >

The Parliament of Poets: An Epic Poem

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Frederick Glaysher

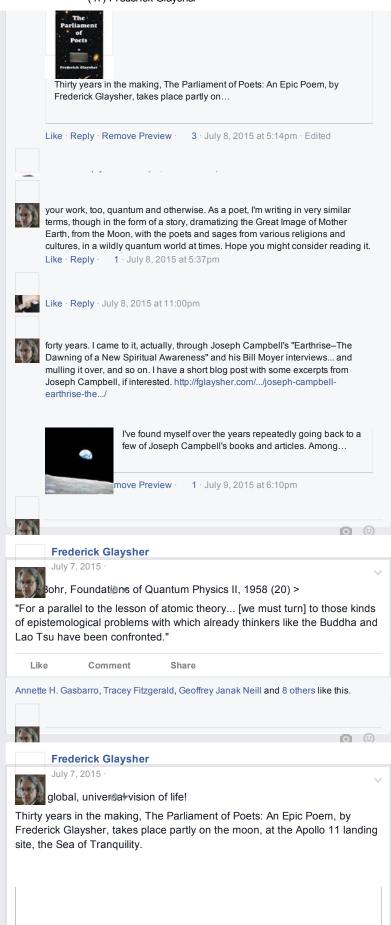
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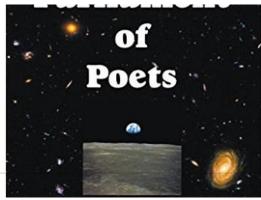
eview - Carol Young > The Parliament of Poets: An Epic Poem

"I found this poem inspiring, as well as so full of knowledge for everyone, that transcended race, time or religions and brought the best of all of those together. To see our beautiful earth from the moon is such a powerful image and affords us with the vision. We all need to see the bigger picture and to truly value our beautiful home, the human race, and its greatness, as well as its faults, and all beings living here with us as one. All as one. The value...to me is the wisdom of knowing of ourselves as we truly are. The searching within to find what we already know but have forgotten. A wonderful epic work. A life's work expressed in words, and those words live in images, in glorious colour, in our consciousness. A truly enriching poem. Thank you









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July 7, 2015 ·

ert Oppenheimer, Science and the Common Understanding, 1954 Oxford UP (8-9) >

"The general notions about human understanding... which are illustrated by discoveries in atomic physics are not in the nature of things wholly unfamiliar, wholly unheard of, or new. Even in our own culture they have a history, and in Buddhist and Hindu thought a more considerable and central place."





share their exact beliefs - Shia, Bahai, Amadiyya (all considered apostates); to k*lling infidels (Yazidis, Zoroastrans);

beheadings

" 8:12 "(Remember) when your Lord inspired the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

and mass slaughter

"I have been made victorious with terror (cast in the hearts of the enemy)
—Islam's prophet Muhammad, as recorded in the most important collection of
Muhammad's "traditions," Sahih Bukhari,Volume 4, Book 52, Number 220

http://www.andrewbostom.org/.../911-and-jihad-terror-a.../

Centuries-Not 13 Years

Like · Reply · Remove Preview · July 11, 2015 at 9:49pm · Edited



interpretation. They seem to be left out of your calculus... What Bahai denomination are you referring to?

Like · Reply · July 11, 2015 at 9:39pm



between the Hindus and the Muslims. The cleverly marketed concept of Sufi spiritualism has been unquestioningly accepted as the hallmark of Hindu-Muslim unity. As with most such myths, history becomes the first casualty. "It is therefore time we studied the history of Sufis, tried to track the narrative of their coming to India and analyzed their explicit missionary role in promoting conversions to Islam. More importantly, it needs to be assessed how did the Sufis conduct themselves during reckless killings and plunders by the Muslim invaders? Did they object to the senseless mass killings and try to prevent unremitting plunder of Hindu temples and innocent masses? Did the Sufis ever object to the capture of helpless men and women as slaves and the use of the latter as objects of carnal pleasure?"

Like · Reply · July 11, 2015 at 9:46pm



Khwaja Moinuddin Chishti of Ajmer had accompanied the army of Shihabuddin Ghori and finally settled down at Ajmer in the year 1233 A.D.

Khawaja Qutubuddin came to Delhi in the year 1236 in the train of Shihabuddin Ghori and stayed on to further the cause of Islam.

Sheikh Faridudin came to Pattan (now in Pakistan) in the year 1265.
Sheikh Nizamuddin Auliya of Dargah Hazrat Nizamuddin came to Delhi in the year 1335 accompanying a contingent of the Muslim Invaders.

Additionally, the famous Sufi Shihabuddin Suhrawardy of Baghdad was brought to India for carrying out the missionary work of conversions by Bahauddin Zakariya of Multan several decades after the Hindu ruler had been defeated and his kingdom laid waste after large scale plunder and manslaughter. Not a single Sufi, the so-called mystic saints, ever objected to the ongoing senseless manslaughter and reckless plunder, or to the destruction neither of

 $\textbf{Like} \cdot \textbf{Reply} \cdot \textbf{July 11, 2015 at 9:} 47 pm$



What Bahai denomination are you referring to?

Like · Reply · July 11, 2015 at 9:53pm



and mystics generally consider all life just transient, so temporary, and search for enlightenment their only objective.

 $\textbf{Like} \cdot \textbf{Reply} \cdot \textbf{July 11, 2015 at 10:50pm}$

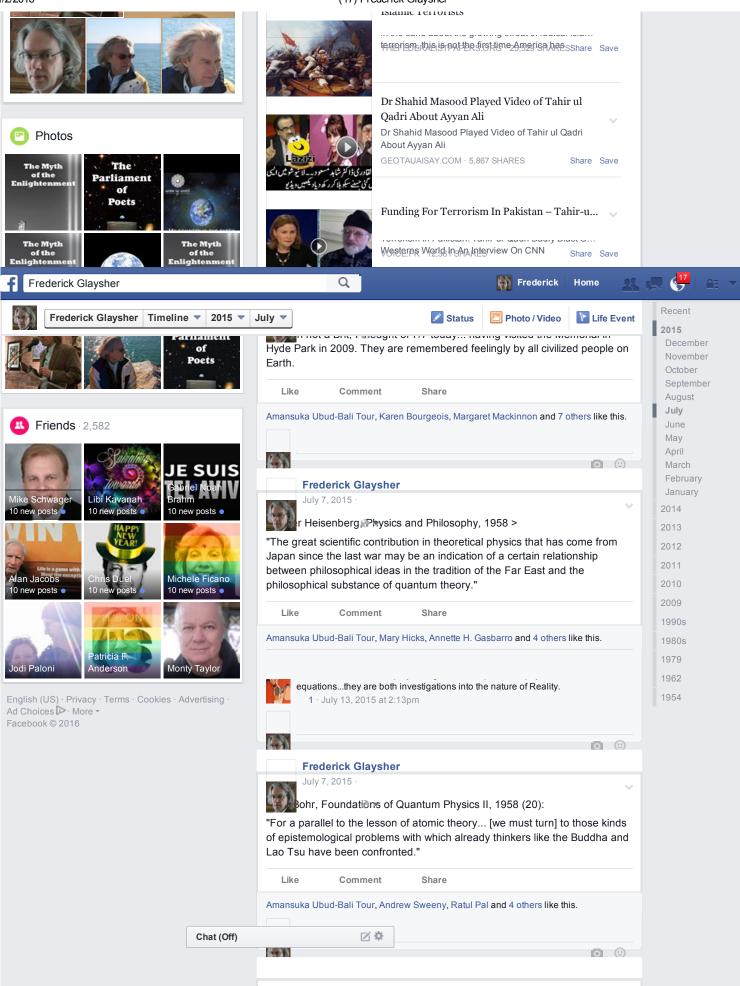


July 11, 2015 at 11:17pm · Edited



such. Only the Ahmadhiyya have renounced the Muslim goal to implement sharia worldwide and jihad to further the faith. They are considered heretics and





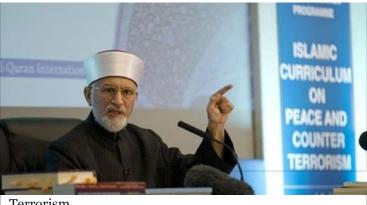




Shaykh-ul-Islam Dr. Mohammed Tahir-ul-Qadri > Fatwa against Terrorism

"...the root cause is the mindset, the terroristic ideology and misinterpreted theology."

"The greatest challenge to mankind is that of extremism and terrorism. Our world is now facing an assault by terrorists. Today they are working in the name of ISIS. Tomorrow, there can be another name. The basic challenge is the mentality and ideology, the terroristic theology that aims at creating hatred and narrow thinking, at dividing communities. This is not for the sake of faith, it is for the sake of expansion and power. This is a war of expansionism based on hate and violence. This is murdering innocent people in the name of God, and no faith on earth justifies it."



Terrorism

Dr. Tahir-ul-Qadri, Pakistan's renowned Islamic scholar and author of the 600-page Fatwa on Terrorism and Suicide Bombings, launched a comprehensive 12-volume...

Like Comment Share You, Agatha Daskalakis Sarafianos and 5 others like this.

2 shares



Frederick Glaysher

July 6, 2015

t not possible that truth may have more shapes than one?

And from a wide enough perspective all truth be seen to resolve into one?

Like Comment Share

Rebecca Bratten Weiss, Amansuka Ubud-Bali Tour, Oscar Bellevue and 12 others like



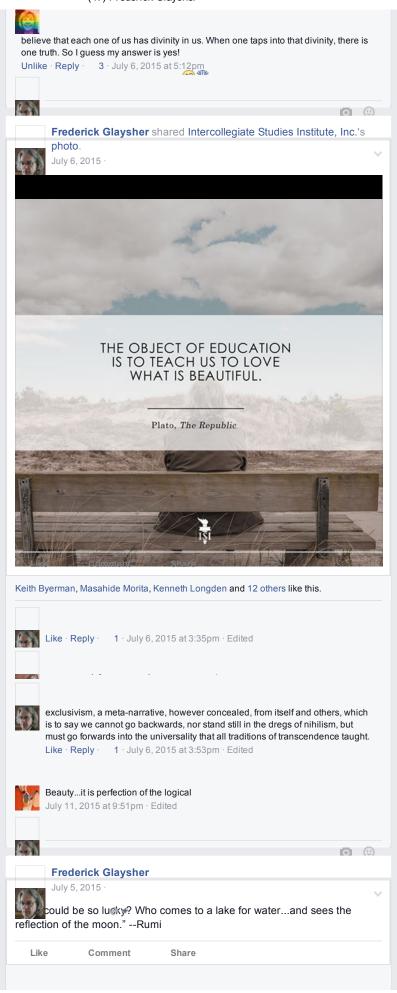
Individual perspective colors every aspect of our lives, and highlights our individuality. We may all agree upon some truths, but how we observe and interpret them is just as important as the truth itself.

Unlike · Reply · 3 · July 6, 2015 at 4:13pm

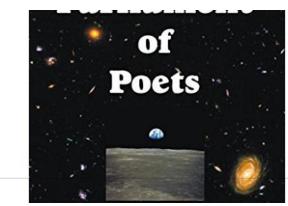


If that we know, I wonder this: Can North and South combined be to spin a world twixt you and me?

2 · July 6, 2015 at 5:18pm · Edited Like · Reply ·







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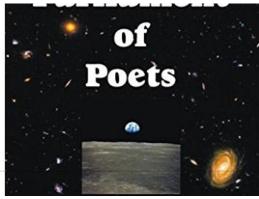
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1 · July 5, 2015 at 5:07pm

published or posted?
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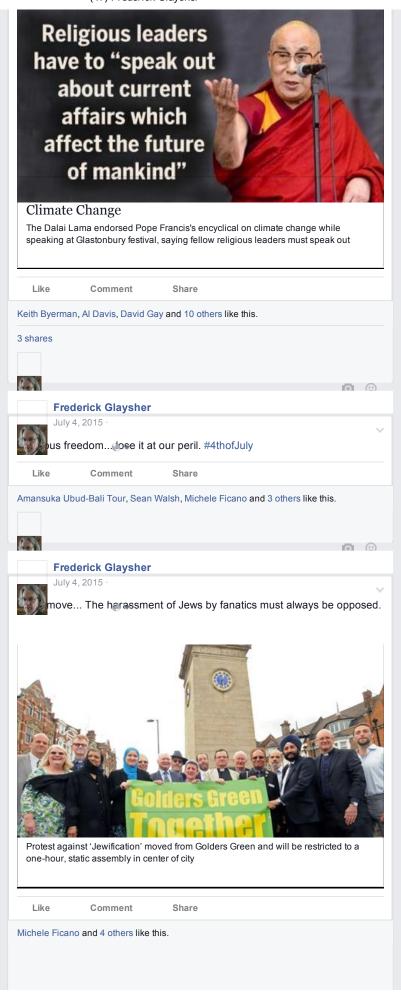






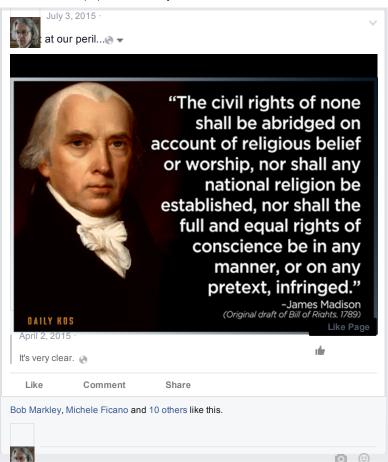
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July 2, 2015

boet's view, my essay "The American Scholar and the Decline of the English Department," in my book The Myth of the Enlightenment, as well as throughout, suggests some other endemic problems.

http://www.amazon.com/Myth-Enlightenment-Essays-Frederic.../.../



Literature

Go to just about any English department at any university, gather round the coffee pot, and listen to what one of my colleagues calls the Great Kvetch. It is perfectly...

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Shakespeare Because He's a White Man

nove Preview · July 3, 2015 at 2:28pm



they told me," Maya Angelou said. "I was convinced that he was a little black girl." Poetry has the power to units or the said. girl." Poetry has the power to unite cultures, generations and diversities, according to Angelou, and is a fundamental reason behind the survival of the human race. "The poetry was written for you," Angelou said. "It's all for you."

Read more at: http://www.nationalreview.com/.../maya-angelou-and...



What Shakespeare meant to Maya Angelou.





covers a lot of the bases, recognizing much of the problem is with the academic theories that have undercut the value of literary studies during the last three or four decades, as you probably know. My book mentioned above goes much more in detail and depth about those pervasive problems and how we can

In a recent brief piece, Quantum Physics and Poetry - Reflections, I suggest to some degree how we are evolving in other directions, if interested.

http://fglaysher.com/.../quantum-physics-and-poetry.../



The Globe

nove Preview 1 · July 3, 2015 at 8:26pm



http://www.amazon.ca/Myth-Enlightenment.../dp/0982677839/



July 2, 2015

The Myth of the Enlightenment: Essays

move Preview 1 · July 3, 2015 at 8:31pm · Edited



Frederick Glaysher



dok (Korean)⊌"Pray to Amitabha."

O Moon, Go to the West, and Pray to Amitabha And tell

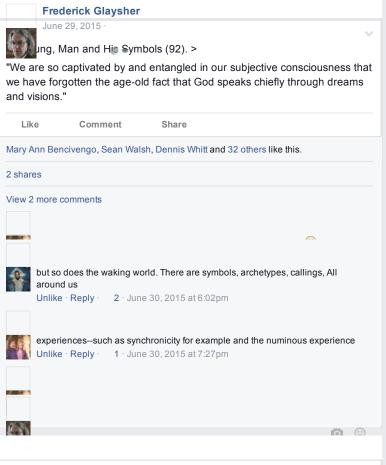
That there is one who Adores the judicial throne, and







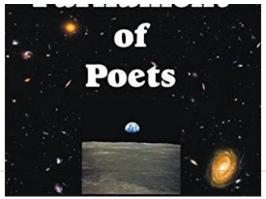






Where do we go to understand?

To the masters... a Moon full of them.



Thirty years in the making, The Parliament of Poets: An Epic Poem, by Frederick Glaysher, takes place partly on the moon, at the Apollo 11 landing site, the Sea of Tranquility Apollo, the Greek god of poetry, calls all the poets of the nations, ancient...

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Frederick Glaysher

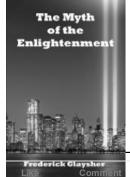
June 28, 2015

era in which the value of human life has become as precarious and narrow as the study of the humanities itself, we need Glaysher's voice more than ever."

—Phillip M. Richards, Department of English, Colgate University

"I'm glad it exists and I'm grateful for the wisdom it sends my way."

—Laurence Goldstein, Department of English, University of Michigan... See More



essays, reviews, interviews, blog

Gazing from the moon, we see one earth, without borders, Mother Earth, her embrace encircling one people, humankind.

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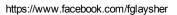


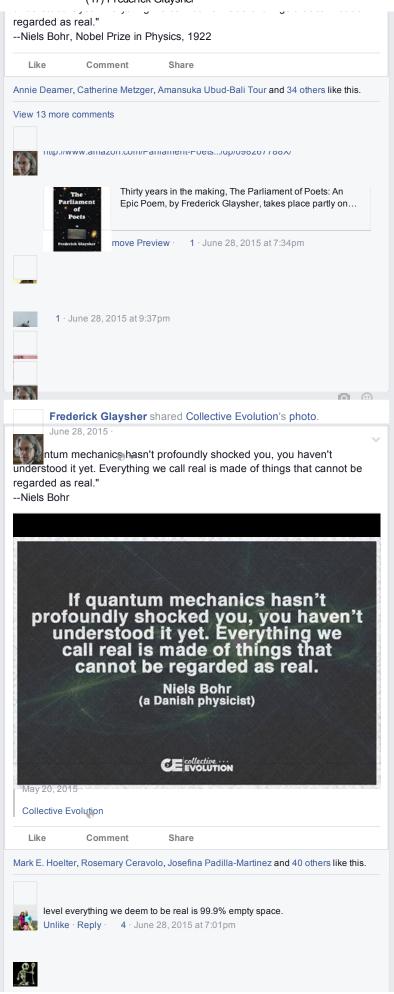
Frederick Glaysher

June 28, 2015 ·



Ø 7







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Frederick Glaysher

1

Frederick Glaysher

June 27, 2015

Upon a Time, a middle-school boy, reading Robinson Crusoe under his covers with a flashlight...

The door flies open, "Frederick! Turn off that light and get to sleep! You have school tomorrow!!"

A message in a bottle...



Annie Deamer, Wael Moreicheh, Frederick Burwick and 24 others like this.

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