

I walked into the office of a multinational corporation~~ix~~ in Calcutta, whose base is in India, and as I was going into the ~~office~~ man's office Venod caught me by the arm and brought me back, and looked at their poster, and the name of the corporation was the Blue Star. That interested me first of all in that we were~~ix~~ all in blue there. What he wanted to call my attention to was that down underneath the name, ~~x~~ "We have outlets in twenty three different nations." And that's exactly the number that we have outlets in. I tell you the call was made. And that brought my mind quickly back to the time when we ~~samt~~ the first, was it four, Religious houses out? We said the day will come when we ~~will~~ not be building a global network but we~~x~~ will ~~be~~ use that global network to serve humanity. that hour has come. The last talk illustrates that fact, highly underscored, and what I want to talk about is an other more modest, perhaps, illustration of the same. or what I want to talk about is twenty ~~more~~ more social demonstrations around the world every hour, on the hour. I ~~x~~ think the reason why God instigated the shuttle system between Boston and New York was that we should have that spoken every hour of the hour, social demonstration. I won't even apologize for all this paraphernalia, and I will do a little sacrilege on the altar itself perhaps. This trip as you well know was not like any other trip, you only have to look at this it's not to well done, but it almost ought to be framed and the reason why is that hither to, we were~~x~~ out to ~~set~~ up the network and to test the glue of it. I might say to you ~~be~~ now, the network is set up, the, global network, and there are places that are~~ix~~ still vacuums in it, but only because, we lacked adequately trained forces, which is our number one contradiction. Now, this of course is a bit of an exaggeration, relative to China and the USSR at the moment. But I do not believe and I include NAME in my comment, I do not believe there is any ~~x~~ reason why we could not set up our metro houses if we went to that level

Every place else in the world, I believe that. The network is there. Then the second thing, I was shocked at the amount of glue. X Slicker, was in many ways very kind to some of your colleagues over seas in the midst of what ~~he said~~ seemed rather harsh, what he said was right but he could have said much more. And at times you found that childish bickering and this kind of

thing but that wasn't important, the important thing, and may be this is the key to any Religious order, those people were able to contain their little private bickerings in the context of a global movement that serves the world, the blue was there. On this trip, therefore we were out simply to find the ways to effectively use that ~~network~~ network to serve humanity. Our first concern was social demonstration, social demonstration, social demonstration, etc..... is that seven or eight. In case it's seven, social demonstration around the world. And then secondly, to put up the blue on every hunk of soil we've taught about the feasibility of community forum: global that you have just heard spoken of. Therefore, I deem this a signal moment in our history, which has been overflowing with signal moments. Now, I'd like to talk, like I'm sure Marianna and Slicker would for two hours, so I have to hurry. But I have another context or two. I am now convinced that when you look at the glory of human existence through the screen of sociality, that there are but five things that are finally important. I am more convinced than ever, and one is primal community, and the ~~other~~ other is personal integrity, and the third one is functional aptitude, and the fourth one--I'd like to get a term like "historical participation"-- participation--historical participation. The third is transparenizing

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transparenizing prowess. That's the 5th. The reason why I stutter extra here is that I want to get to my point in that, where a new conviction has come, but the ~~greatest~~ greatest of these is primal community. I've had fun around the world pretending that I didn't know what PCE meant or (obscured by laughter) to use that as a gimmick to say that we are only interested in the church, the church, the church, etc., as the servants ~~to the~~ of the world to the glory of God. And particularly, we are only interested in the local church, the local church, etc. whether you call it epex or PCE, you and I must remember that that is the local church experiment in its parish emphasis. I now have got in my mind something like a candelabra, that looks like this (drawing).

And this light is historical participation, and here is the light of candles. And this is methodological or functional prowess. And here is a candle, and this candle is personal awakenement, or profound awakenement, or personal integrity. Nothing moral in that word. Integrity is not a possibility for humanness save ~~profound~~ profound awakenement--or, I didn'

put that well. Personal integrity, or, if you like, in the 19th Century language, character, but I mean character, is but personl awakenement in a profound sense. Character--and I use our poetry--and the Christ happening are one. Then this candle is the light of facility in --I nowadays wish I lived in Holland--so I could speak of my Netherlands--the Other World. Prowess in the Netherland. And without these, you are not human, to say nothing of the --not the fulfilled--but the fully filled human being. But the stand--

I'm even willing to say it's not a light--but the stand, upon which all

rest, and to which all return, is primal community. It is like then, in the ultimate sense, you have trans-awakenement, trans-epitude--not aptitude--but trans engagement, trans-consciousness, for that's what that is. And trans-community itself.

Now, at this moment in history, you can understand why our emphasis has to be there. In one sense, our emphasis has really been here for a long time, and I believe, as I am sure you believe, that soon it must come there again. And I think now after this trip that it is going to be sooner than later. The reason why is because in the first image of who we are, this is the historical church in its many forms. And this is the world. And we started out to attract, if you will, in the arena of the church, to awaken the church to her concern for the world, but we were concerned for the world. That first diagram had something like this, that the day will come when we will have to do an end run, in order to show the church, to show it, like I'm more convinced than ever. The 60's was a time of protestation, but when I hear any protestation, out in the church, or in the world, or in the Order, anymore, I just die for the 60's are gone. The 70's is a moment now not of protestation, but of demonstration. By God, if you've got some kind of an itch down in your gizzard, don't protest. God out and demonstrate. This is that hour in history. I'm trying to think, what in the world is the 80's going to be? By God, I want to live long enough to at least see that much. What are those 80's going to be. You've got some kind of a problem down inside, you go demonstrate, in our age. Some of my colleagues, some colleague along the way said, that what we're doing to day is that we are walking out into the midst of the world, and we are calling the church out into the world. I like that. As a matter of fact, since I heard something on the Bicentennial, that it has gone to military language,

This is the , this is the primal community experiment. Now in the revolutionary war, the soldiers marched 70 steps to a minute, about like this. Now, the army, you know what they do? All armies do this. They march 120. It goes like this. Hup, hup. . . etc. They said that the armies in those days were more graceful. I like that. It's sort of like if I said to Justin the other day, that the PCE is doing a slow march, in order that the calvary, or the elite trioop of the moment, will do a flank on both sides. And one flank is social demonstration, and the other is the Town Meeting. As a matter of fact, in order to show this hitting first, and this immediately behind, and these, not marking time, but a slow march, until this strikes, and your next move is going to be PCE, Pce....No, no, no. Local Church experiment, local church experiment, local church experiment. Or Primal Community. For these two things they come, and these two things they go, but, this goes on forever, though in perpetual change. This is what we are after. Keep your eyes focused there. I am clearer about this than ever. This represents the Order, and we are going to see that we, clearly, have got to redo our whole training thing.--Gene, from the top to bottom. And then we have to draw together the Holy Life. An interesting thing, our training, that we have to do for ourselves, and to deepen the Holy Life, then turns out in Mission. The new term for the new education required in mission in our time, is functional eptitude, methodological eptitude, living eptitude eptitude for living. Bullsmit on knowing nothing. Shit on knowing nothing. Or anything, save that I can live myself

save that I can live myself one great life. I was very pleased that two young squirts about Spencers' age, in Europe just decided they're not going to go to University. But they are going to get an education. I think that if I were a young'un again, unless I was very clear, that I wanted to be precisely a lawyer, or precisely a doctor, I would think up until four hundred and eighty million, before I would rush off to Lincoln Memorial University, in Harrigate Tennessee. But I'd get myself an education. But know, funny Gene, I was going back over my own life, as I remember it, and in some ways, using eptitude came late for us, for all of us, as a matter of fact. It's knowing methodology, that has to do with thinking, that has to do with engaging, that has to do with profound consciousness in the Spirit. If we have these, and a part of that engagement, of course, is what we call corporateness. Almost has two foci, does it not? Well, anyway, I'm excited. Now God bless all that I hold in my memory, in the name of Justin Morrill, for doing that, and he'll have to continue doing it, until these two flanks strike the enemy. Then they are going to walk through it. When they do, then you are going to have the new shsape of the church to be. And don't think otherwise. And you remember in your lecture this morning, ecclessia, came out of the word synagogue, and I want to find this in other religions also, very, very clearly, when you talk especially about primal community. @r, as I like to say syn-a-gog-ue. Now, that's all introduction, Social demonstration. Wht is a social demonstration. I don't know.

Ann Harrison, I don't know. But we're out to find out, are we not? Are we not? However, you have to begin to care away certain arenas for you to begin to do your thinking and experimenting. You have to make a distinction between a social demonstration and a PCE. And I talked a little bit on that. A social demonstration is not a PCE. And I would remind you again the most important is the PCE, for the New Social Vehicle is going to come has no choice but to come in the form of the local community. I care not what broad global tactics you employ, and those are necessary, it will of course, be there before you and I see it. But if you want to try to look, and be one of the first standing on tiptoe to look at it, don't be focusing yourself on some great big ole global stuff. Begin to look on that local man. I thought that young lady that went with us on the trip was right here to dodya, The primary social contradiction around the world, in every nation we were in, had to do with local man, and there is no local man save local community. And let us forget it not. Then, you have to make a distinction between a social demonstration, oh, I've been trying to think of many words--a social institutional pilot project--A societal demonstration project. And by that, what I mean is that you go in and build, and I mean really build a model educational structure for the whole world. Whether it be pre-school, elementary school, secondary school, or University 13. And of course, there could be many, many other forms of this. I think we have to hold back just a little bit, put up all kinds of balloons, play around

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play around here and there. That time hasn't come, but
ocne you break through with these socail demonstrations, th
that kind of a social demonstration is going to be required
from us. Now, positive. What is a social demonstration.
A social demonstration is has to to dowlth community, total
community development, within an isolated area, that is set
off from the rest of society, where a human need that
represents, the broader sense of human need, is present,
ensuring the possibility of replication, etc. My talk
isn't on that today. But that's the direction. Nkw, what
is our aim? Our aim in thebroad is the 24 around the world
every hour on the hour. And you have to draw, if you are a
practical revolutionary, which is the only ones that revolu
revolute anything, you have to draw --oh, there's a flaw
in my character. I think that when you can't draw a perfec
perfect circle free hand, there is a flaw. I ghought I was
doing great until I got to there. Now, Lord that's terrible
isn't it, Don't laubh. There's supposed to be 24 up there.
If there aren't, don't mention it. Niw, 24 of these around
the world, ==oh, my my, my my, and each one of them--one of
you artists, I'm waiting to see the day when this is drawn,
each one of them emanating in every direction, Vision,
methodology, motivation, and , which is not sepærate, just
care. Sticking out , weaving together here like you can't
believe. It's a great big ole--I remember at Ohio Northern
University, in that outstanding city in Ohio when they did
their bonfires in football, they did a ring, you know, and
they'd light it over here, and they'd light it over here, and

and pretty soon you'd have a whole great big ole ring on fire. That's what we're after. Now, 24 would rock anyone. You remember that we had to cut 10,000 meetings in North America to 5,000 Town Meetings, because, of our psychy's. It wouldn't surprise me, but that the reason why the people in Town Meeting Post said the first year you are ongly goin going to do 1000, was simply because of the psychy. And well not think of the 4,000 the following year. We'll just think of the 1000 we have to do which is not very many. Therefore, you have to think, otherwise, you could, of course, go the route of 12, couldn't you? And this year, we could do that. And, or you could go the other way, and have 6,000. That would be simple. We almost had that done before we started. Now a compromise would be ----Tht would mean the first year we do eight, the second year we do eight, the third year, we do eight, we'll be half way into the next four year plan, when 24 bonfires are around the world. Now I want to talk a little bit about those bonfires. Very obviously, because it is out where tomorrow begins, you have to begin with Majuro. You understand that every tomorrow that you ever experience began with in Majuro. It seems most fitting since this is common to us all. All our history, that we began with social demonstration.

24 around the world

in Majuro. Majuro. And the next one is, Geju, in Korea. I sometimes draw this second J, Jeju, with a pale up there, so that anyone could see that it really meant Geju. The third one is Oombulgurri. And the fourth one is Tajgumj. And the fourth one is Kawangware. The next one is Parastevere. The next is the Isle of Dogs, Then City 5.

Now you say Uptown? No. Uptown must continue to be the symbol of the primal community experiment, and of course, you understand, you cannot finally separate any of these activities.

Now I want to very quickly walk through with you, to get the them located, Now the every hour of the hour, you ought to begin to fool with this. You can see how, It's not easy. That specific ocean is drawn with very little land in it, but you'd like not to go with pure symbolism, although what you are after is the symbolism, and in once sense, you don't care where it's located, as long as you're systematically going around the globe. Probably the way you are going to answer that is to divide the globe into either eight segment-, with three in each one, or six with four in each one, which would hold the symbolism of every hour on the hour. Now in case you are just a little bit rusty. I thought I would start with each one of these. This is Pacifica, and the Marshall Islands location. I will put this here. I am going to give anybody who pleases, a chance to tour the world through our social demonstrations. That's supposed to be at the top te there. Somewhere there. Maybe like that. And then you will recognize it more concretely with the Marshall Islands, an and Majuro itself. So I put this here just in case you want to get them re=located. Did Doc Gilbert ever get back? Now, the next one is Geju Island / / / / / (tirmed pver t $\frac{1}{2}$ (turned over the tape). ... who is a member of our Panchayat, and I don't whether anybody else here ever knew it . but he discovered Geju Island. It's right here.

at the bottom of the ~~XXXX~~. Tiger. At the bottom of the Penninsual. Oh, my. What a place. It has four hundred thousand people, it fits any criteria you have relative to insularity. The people on that Island are less developed than the rest of the South Korea, because they have been away from it. This is a picture of the island. The crucial and interesting thing about Geju Island is the way the Lord has got it divided before we ever got there. It's something like a watermelon or a football, with a mountain range right down through the middle. REcently they have built two roads across these mountains, which obviously divides Geju into six., fortunately. Now there are two hundred villages on Geju, and roughly exactly 24 town centers that are equally distributed through the six districts. That is interesting, isn't it? There is one major city of sixty thousand people, and one minor city of those town centers of maybe 15 or 20 thousand. Now, can you imagine what fun you are going to have making this total thing a social demonstration? When the consult arrives, they'll build their strategy, maybe, they'll do this one, first. Or they might pick out one village in each of the six. It is neatly layed out to do. Now, Kwan Byong Hun and the unb@lievable work that is happening in Korea. We worked with the government. We have the full support to move in there, with the invitation of the government. In Koe@ Korea, they have two governm@nts, as you know. The overt one and the covert one. The administrative one, and the power one.

The covert power one is called Kcia. KCIA. They have a file on us that thick. What I am really saying is, the day of your being scared little rabbitts, in India or anywhere else, is just gone. I mean that thick. They know us up one side and down the other. As matter of fact, I doubt that if during one moment we were there we were not in their presence. I am not even sure about the final attachments or who employs Kwan Byoon Hum, Mok Sa Nim. Every time I saw a KCIA man with me, Kong was there too. As a matter of fact, he didn't tell me. He didn't have guts enough. But he wondered if I wasn't also a KCIA man. Anyway, we saw the Governor of the Province, which was tremendous. We were invited down there, and the CWA man met us at the airport. He turned out to be a school chum of Kong Byoon Hum, which helped, and he was with us during the day. The interesting thing is that both of those governments are turned on. We had an opportunity to go and meet the head of the home affairs f office, General Park, and the only reason we didn't meet the President Park is that something happened down in South East Asia that caused Prime Minister Kim of North Korea to go over and see Chairman Mau, and to make noises about whether he was going to move. on South Korea. We hit there at the same time. Therefore, the President Postponed the meeting until the next time we come. But they have full permission in Korea to do that project. But the support of the private sector too. Enough of that. The next place is Oombulgarri. I meant to draw it on a map. Up until this time, Oombulgarri has simply been a stop gap because of Mowanjum. Now, it will become a full social development project in the

world. I'll not go into detail about that, but I mean, they are ready to move. Since we got rid of one Australian man who was not a part of the Movement, who necessarily was in there, and we owe a great deal to him, since he left and went someplace else, the local leadership has really got behind anything that you would do. One of the touching moments is when we left. I made a bit of a speech, and asked them for permission to have a consult/ And the old chief there whose name was Robert Roberts cried as he made his speech back. I mean, they have got their local support. Then we went to the state of Western Australia, saw their top Aborigines men, and it was interesting. One of them was named "Law". He was the man who waited there a year ago for three days, to finally see me. We went in to see them. The answer was yes, yes, yes. So, we went to the Federal Government. We saw Senator Cavenaugh who is the minister of Aborigines Affairs in Australia. A hard man, but I mean, he was supportive. He told us that next year, "We're going to give you \$600,000.00, that's \$800,000.00 American, just to do Oombulgarri, where there are 200 people, at the moment. Interesting, isn't it? Then when we laid out the plan of Majoro to him, he said "Why don't you make a four year plan such as that? I said, we could do it in two. He says, "I'll pay for four." You bring it in here, and we will fund it. MY guess is that that is going to be over 2 million Australian not dollars. Plus the fact, he said that I will/pay for any Americans who come on that consult there, although he wanted Americans to come. But I'll pay for any Australian who will

But I will pay for any Australian that would go there up to around \$20,000. That's interesting, isn't it?

My point is that Australia is behind that social demonstration. Plus the fact that the Guardian Movement has moved in Australia, and all around the whole nation, the private sector is focusing anew on the Aborigines situation, and particularly at Oombulguri, ^{as} ~~and~~ I'm sure Jim Bishop and George Holcomb have already said.

The next one is Tajgund, in India. Now of all the places that you could have an experiment such as this, you could hardly dream of a better one. It's located just South of Delhi, about 200 miles. And one of the great interesting things to me, is that if you draw the abstract grid of India, which is something like this, as you know, here is Delhi, right here is where we're going to have it. Over here is Karachi. Over here is Decca. Here is Bombay. Here is Calcutta. And here is Hyderabad. You have a very interesting phenomenon. I don't know whether that's the "new man" or Batman, but you're, the location of this is rather gorgeous. It's in the city of Madras. As you know, this is Agra. As you know, Agra is the larger setting of one of the seven wonders of the world. Now that seventh wonder of the world is located right there, as the Taj Mahal. I'll let some of your other colleagues, in their talks tomorrow, speak about the Taj. Now, Taj Gung means the home of the Taj, the home of the royalty, or the village of the Taj, and it is located right here, and on out. It's a rural community, farm lands out here. It is now stuck to Agra, but Agra is growing, and it is maintaining its separateness.

It is maintaining its separateness as a village. Any of you who have gone to Agra, to the Taj, will remember that horrible village that is right around it, or on this side of it.

What a place, just sitting there to be done. We went in there at night, one time this trip, to check it out. While they put me to bed, the young ones went down into the village at late at night, as the people gathered, they smelled something. As a matter of fact, before I went to bed, I met some of the people, and Vinod was talking in Hindi to them, so we suspected something. And he said, "Why don't you say that to that old man in English?" And in perfect English, he came up, and said the same thing to me, and he suspected and got excited about it. Now, the people who are interested in us, in terms of doing it there, in terms of India as a whole, is first of all the private sector, and one of them is the ITA, the India Tobacco Company. That used to be called the Imperial Tobacco Company, but now is the India Tobacco company, completely Indian owned. The head of it is a man named Hopgard. When Slicker said this was the greatest year in India, that's right. The stronghold system has caught, Fundamentally, three young men, and of them

~~Two of them were Canadians, and one of them was an Australian.~~

Two of them were Canadians, and one of them was an Australian. One of them's name is John Patterson, and another is Brian Williams, and the other one is Raymond Spencer. The They turned India upside down. When we got ready to come in there, we called. "Where shall we come?" "You come to Calcutta. We wento Calcutta. And appointments were set up all over the place. I'll only mention one.

We went into a man's office, by the name of Hathguar.

We went into a man's office by the name of ~~XXXXXXXXXXXX~~
Haksar, who is the president of the Indian Tobacco Company.
He's probably the seventh greatest industrialist in all
of India. I found you didn't need to sell him. He's about
my age. He wanted a description, and so he says "yes".
He said that you've gotta go over and see Mr. Tata. And you
gotta see a man named Moffet Lau in Bombay, and you have to
see a man named Ready who is in ~~the~~ charge of the Office of
the Minister of Home Affairs, in India. And we went to se
see the minister of Home Affairs. He was not there. But
we'll come back. We saw the second man in charge, not under
him, but parallel with him. And then we saw Pavodi, who is
the who was extremely helpful. I'll not go into detail as
to who he is right now, except he's the head of the thing
that's the most like the Ford and Rockefeller Foundations,
in India. Then we went to Bombay, and we saw Mr. Moffet Lau,
who is a ~~MM~~ Hindu, and is the number three industrialist in
all of INdia. I mean, he was so excited about it that he
~~invited~~ me to go take a trip with him personally in October
to go and see the kind of work he's doing that can feed into
that, such as raising good cattle, and having semen from good
bulls , plus having borrowed three hundred million dollars
from Banks, by using his company to disperse small loans
to any village that will get up and move in the midst of
India. He doesn't have the methodology, he smelled it in
us. I'll not go on, but the fact is he got so excited he
took us in his own personal limosene back to the hotel, and
kept on yakking all the way. Then we went in to see the
top industrialist in all of India, Mr. Tatta, who is probably one

of the five greatest industrialists in all the world. He's a Parse. This is the first time I ever went into somebody's office who was trying to write me a check. And I didn't know what in the hell to ask for. I kept saying, "Right now, I can't tell you, but I'll be back." I said that three times/ He kept pushing, what must I do. And finally the man he had with him, who is the chairman of his foundation, said, he called him James, James, the man said e he would come back after it. I also asked Mr. Tatta to go with Mr. Moffet Lau and me on tht tour that we would take in those villages. And he said, when are you going? And I si said, October. And he said, it's too hot. Wait until November. Now I am excited about this, as you can see. But my real excitement three young young men plus some luck, and we had a celebration, of the blood that the Lingos and God only knows who had poured into India.

When nobody could go into India and do anything. Its paying off. And those of you who have been thee, and payed with your

blood ought to feel some of the glory that I believe is the movement in India. You can see why Marianna thought h that perhaps a fire would let loose in India itself.

Now I'll try to be briefer on the rest.

The next place was in Kenya. This is Nairobi. And the thng that excited me==as you know, I've been extremely critical of Campbell and his company have been doing over there, starting new houses in ways that didn't make sense, at all. And he got by with it. But if you were to make that a principle, you'd fall into a sink hole, in a hell of a big hurry. Anyway, he took us to four different places. And it was obvious. It couldn't be done here, it couldn't be done here, etc. One was that the human suffering was so

One was that the human suffering was s o great that the only way you could solve it is to get a bull dozer in there and ~~wax~~ wipe out the whole community. You can not build a social demonstration there. Others were where the village structure had been ruined by being too adjacent a city. Not that you can't do a social demonstrat=ion anywhere, but it would take you ten years, to ~~de~~do a mindset. And if you can't do it in two years, it's not a social demonstration. You remember that in Majuro that in seven months, we did what it took us sseven years to d do on 5th City on the West Side. Anyway, there's a place called, that we finally went to, ~~the~~ 5th One. One is for the Father. Two is for the Son. Three is for the Trinity, and Four for the Holy Life. As you all know, five stands for social demonstration. The 5th Community we went to was a tremendous Village called Gallinswari. And it's at the endge of Nairobi. But a big wall separates it from the rest of the community. Farm lands out all around it Very much like Taj Gung. And we moved, just p~~er~~iod, on that. The next one has to do with the eternal city itself. You understand that no matter what it may have been in the past, of all of the various Churches, religious bodies, denominations, the Roman Catholic Church is by far the most useful to us at this moment in History. And let us not forget that. As a matter of fact, it came to my ears that if Rome skipped the West for the next Pope, and goes to the third World, it likely will be Cardinal Kim, of Korea, who has already visited in the Academy on the West Side. I have had hopes and dreams, that we would find a place in the eternal city.

for a social demonstration, just for effectiveness around the world. This river is the Tiber River. Here is the Tiber Here is St. Peters. And this is the Vatican. Do you see that? Chastseveri is right here. Here's the Tiber River. Chasteveri is right here. Now this line coming here is the old wall. The old Vatican had a Wall to play around with. Here is the old wall of Rome. I couldn't find my other picture. It comes over here. About right here is the Colloseum. Hadrian's tomb, or the castle of the Angels is right there. Some of you remember that. The Colloseum, the old Fort, the old Palace, is there. The reason this is called Chastraveri, it means across the river. This was Rome across the river. This had the first Christian Church in it, located here. During the Middle Ages it was the badge of the yellow, it was a Jewish ghetto. Human suffering is here. It very likely will operate there. I could go on with unbelievable history on it. Now last is the Isle of Dogs, in London. I don't know whether you can see this, and I don't have any large maps that would do any good, of this, but you see this little loop in the River Thames. That loop is the Isle of Dogs. Right at the Middle of London. The central city of London is right there where I have my finger on this map. Unbelievable. One of the things you have to look for is insularity. This is cut off, unbelievably. This is the working class in London. Dock men and others. I'd like to describe this in some detail. Here's another picture of it that's a little easier to see. Now the interesting thing is that right across the Thames

River is Greenwich. Our Social Demonstration is on the Meridian, it is on the timeline. So, here is London, exactly halfway around the world, over there is Majuro. Exactly. And Greenwich, of course, is a great and wonderful place. I'd like to go into detail on that, but God, I've gone over my time something terrible. And, of course, I have then to get back to number eight. And number 8, which is in this country, which is the United States of America, in North America. And it is about a quarter of the way around. This is the city of Chicago, in the Midwest, in the state of Illinois, which is right adjacent to Lake Michigan, and this is the picture of the city here, and somewhere you can locate the loop. Out in here, somewhere in there, is City 5, which is our beginning. So, we have Majuro, Geju Island, Oombulgarri, Taj Gunj, Comagwally, Transteverri, Isle of Dogs, and 5th City. And that gives us our first year. Now I would like, but I won't, to talk about the criteria by which you determine the feasibility of a social demonstration. And how you, the steps you have to take to set one up. But I won't because of the time. But later we can talk about it. But one thing that I have to do, and that is to set up the consults. Now before a consult you have to go into the focal community, and develop the beginning of local leadership. And then, you have to deal with the public and private sectors on the provincial and the national level, as well as the local level. Not the immediate local necessarily, but right next to the immediate local, to get

After you get that is the time for the consult, such as you held out on Majuro. The consults which are scheduled are like this. On August 10, the consult is in Oombulgurri. In September, the Consult is in GEju. In October, the consult is in Taj Gundge. In November, the consult is in Kanwawarri. Now the world Council of Churches meets in Nairobi, around the 15th of November. Now the House is going in Lagos, and they're going to have an ITI that Summer. The House is going in Lusaka. I hope they'll have an ITI in the Winter Quarter. And of course, they will have an ITI before the meeting of the World Council in Nairobi itself. I hope that one week before they get there, or two, that the consult is held in Nairobi. I would like to talk more about the World Council of Churches right now. But that is a crucial date. Now, in December, it may very well be that we ought to have the second consult after a year, in Majuro. in January. the end of January, after their ITI, in the Isle of Dogs. But the way, Charles the Second==you don't know who he was,--the King of the Restoration after Cromwell==he kept his fine dogs on this island. Therefore oene of the first Miricles should be a statue of a dog. I would like to go into the first miricles on all of them, on the island. And in February, in the eternal city, the Lord willing, in Crastevere. And then in March. Oh, wht a day. One, tow==eight. We have the biggest blowout of a consult with guardians from around the world in City Five that they ever dreamed of. That will make the Mavor's thing look a little bit pale. And there are...

to be doubled the next year, with eight more to be added the next. And we have the fire. Now I need not say that the social demonstration is secondary to Town Meeting. But if you could not point to a social demonstration, at least in nations outside of North America that was emerging, you would have a difficult time selling Town Meeting, though Town Meeting is before, this is in the background, but, Town Meeting is for the sake of one day, this, and then both of them are for the sake of you guess what. Primal Community Experiment, the recovery of the local level of the sociological form of those who care around the world. And I suppose you'd be happy to have me stop. I'll leave these maps here. Tomorrow morning, if you return, there will be the second episode.

74-75	-	6	12
75-76	-	0	11
76-77	-	6	12
77-78	-	0	12

